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G. II. RODINSON, M. A., Manager.

SALOME'S PRAYER.

Att, mother, full of fondest dreams I And did thy hopes aspire To where before the throne there gleams The crystal sea of fire? Didst see in vision, left and tight, Thy two sons seated there, With golden crowns, arrayed in white, in glory none might share?

Ah, could thine eyes have seen indeed The boon that thou didslask,
How one dear son for Christ must bleed,
And one work out his task!
It was not Christ's to grant or give
But by the Father's rule;
And suitering is, for all who live,
The saint's appointed school.

He crowns the victor's brow, but first Must come the fierce, hot strife;
Must come the fierce, hot strife;
The soul must taste Earth's last and worst
Before it gains its life;
By circling years, or sudden pain,
He ends what He began,
And only thus his servants gain
The stature of the man.

Ye mothers, who for children seek High heritige of fame, God's gifts, a prophet's words to speak, Or state-man's might and name, The wreath that binds the conqueror's brow, The poet's tongue of fire— Who thus, Salome-like, would now Sprak out your heart's desire—

How would ye shrink in pale dismay Could ye the future scan, And trace the lonely age and gray, The features pale and wan, Could hear the minstrel's music sad, And see the statesman foiled, The one prize never to be had, For which alone he toiled?

Ye know not that the fire which burns In words of pret's ilps
Upon the man's own splitt turns.
And ends in dim eclipse;
Ye know not, when for those ye love
Ye ask the world's success. That same, wealth, pleasure, never prove Enough the heart to bless.

Far better ask Salome's prayer,
If ye will seek aright,
That those ye love at last may share.
The thrones to left and right;
Then lease it to the Father's will
To grant it or deny,
Sure that His love will lead them still,
In wanderings far or olgh.

-The Oniver.

FRENCH AGGRESSION AND MIS-

parts of the world to repair her shattered pres- natives; tige by efforts to establish colonies and to acquire new possessions. To this end she has attempted conquests in Africa, in Madagascar, in China, and quite recently in the New Hebrides. In all of these places her action has been characterized by a spirit of wanton aggression that bodes ill to the peace of Europe, and has caused, and is likely to cause, grievous injury to Protestant missionary interests wherever she asserts her ascendancy. The immediate interests of our own Church were rudely touched in the late trouble with China, when through a variety of causes our work in Formosa was interrupted for a protracted period, and the lives of our missionaries and the converts exposed to imminent peril. Had france been able to pursue her policy of conquest in the East there is no doubt the of all the Protestant Churches now in China, would have suffered great if not irreparable would have suffered great if not irreparable injury. France even under a Republican form and consecrated by the apostolic labours of the same friend of Protestant mission. of government is no friend of Protestant mission-ary effort, and the French priests can find to-day our faithful martyrs. as effective means of hindering and thwarting Protestant missions as in their palmiest days under the Empire. The Christian Church has everything to fear from French ascendancy. Fortunately for her spiritual well-being, China was able to make such terms with the aggressor that mission work in Formosa and other parts of the Chinese Empire is not now embarrassed by French complications. Our cause in Formosa whom many sons were born. And it was his has emerged from the late trials imposed by custom to give to each of these the charge of a French greed, not merely not permanently injured but even strengthened. Here signally the wrath of man has been made to praise God.

But a more serious danger affecting mission work and more particularly that of our own in the study of philosophy, and until the wise

tic turmoil may be unwilling to interfere, and for the sake of peace may allow matters to take their course. The right of France to assert her supremacy over the New Hebrides is, however, not conceded. Without going into the history of the case it may be taken for granted here that if France is permitted to acquire the New Hebrides the interests of all Benesteen missions will rides the interests of all Protestant missions will be immediately imperilled. Our own Church, as is well known, has large interests there, and is preparing to develop and strengthen her work there more than ever before. The New Hebrides is sacred soil to the whole Christian Church, and especially dear to the Presbyterian Church. It was there that John Williams, of the London Missionary Society, was cruelly murdered in 1839. It was there that Dr. Geddie laboured, and from there he retired to die. In Erromanga the noble brothers Gordon also died the martyr's death. There labours the Rev. H. A. Robertson, whose name is a house-hold word in our Church. With us at present on furlough are Mr. and Mrs. Annand from Ancityum, who have spent long years of most devoted and successful work in the service of the Master, and whose hearts must be heavy at the danger inspending over the missionary cause in these islands. Twelve missionaries at least have gone from the Maritime Provinces to the New Hebrides, and others are preparing to follow. This field is also occupied by the sister Churches of Victoria, New Zealand, Australia and Tasmania, and the Free Courch of Scotland. It may here be mentioned that Mr. John D. Landels has been selected by the Rev. Dr. Inglis as a missionary for the Australian church to the New Hebrides. He sails for Sydney this month and will reach the islands by the Dayspring in October. Two Glasgow divinity
students are also to be sent out by the Victoria
church and will sail immediately. The New Hebrides mission will thus soon enjoy the services of three additional missionaties.

It is no wonder that the Church views with the utmost concern the recent action of France and awaits with the deepest solicitude the action of the Imperial authorities in this crisis. So urgent

is the matter believed to be, that at the Assamble, just closed it was decided to send the solid petition to Her Majesty:

To Hir Most Gracions Majesty Queen Variation, etc., at the Crace of God, Queen of Great Britain, etc., at the jects the Ministers and Elders of the Presbyterian Church in Canada now in General Assembly convened, humbly sheweth:

1. That the Church which your petitioners represent has been for 38 years engaged in missionary work in the Islands of the New Hebrides;

2. That in the same work Presbyterian Churches in Scotland, New Zealand and the Australian Colonies are

also engaged;

3 That there are at the present time 13 missionaries with their wives, all British subjects, aided by more than 100 native teachers engaged in the work of establishing and organizing schools and churches in teaching the natives the doctrines of the Christian Faith, and leading them from the degradation of heathenism to a purer and better life;

BENOH AGGRESSION AND MISSIONARY INTERESTS.

VER since the Franco-Prussian war of 1871

France has been casting about in various of the world to repair her shattered over the world to be the shattered over the shattered ov

6. That until very recently all the interests in these

6. That until very recently all the interests in these islands other than native were liritish;
7. That the influence of French occupation, even if convicts be not sent to the islands, will be disastrous to Protestant missions as may be seen from what has taken place in the neighbouring group of the Loyalty Islands. Your petitioners most earnessly pray that Your Majesty may be pleased to withhold your consent from any proposals for modifying in any way the arrangements now existing between Your Majesty's Government and the Government of France with respect to the independence of the New Hebrides Islands, or if that be found to be impracticable that Your Majesty be pleased to take order practicable that Your Majesty be pleased to take order for the annexation of the islands to the British Empire.

And your petitioners as in duty bound will ever pray, We sincerely trust that these representations will assist in arousing the British Government to do something to protect not only the material interests of our fellow-colonists in the Southern mission work, not only of our own Church, but Pacific, but to secure the safety and free course of Christian Protestant missions in those fields dear to us by the trials and triumphs of the Cross

For the Parsayterian Review.

YOUNG MEN WANTED-TO WORK AWHILE.

BY "ANEKOS."

THERE once was a ruler of vast dominions to city or province to govern for him. But he first sought out wise men to whom he entrusted the training of his sons in wisdom. And none of them was scaled until he had spent many years

so happened that rewards were not proportioned to the work and oversight required but were given according to the prosperity of the province. And it came to pass that when the time arrived for reciving the governorship of a province, few of the sons offered to continue seeking the benefit of the unprosperous places where they had been at work. And after many years the king saw with sorrow that the needy prov-inces were neglected, while most of his sons were seeking the better positions, some by every contrivance of diplomacy. He saw also that those who sought the prosperity of the kingdom, and endured hardships in the conquest of new territory were superseded by the more selfish who looked merely to their own advantage. So he made a law that each of his sons when fully accredited should give to the direction of affairs in some needy province at least the hal of one year. In this way he believed that much new territory would be added to his dominions, and many feeble provinces encouraged.

Now there were many discussions about this law; and some of the sons about to be appointed to the governship held opinions adverse to the judgment of their father. And as several were disputing about the matter, one named Diakonos joined them, and spake thus:--It seems a strange thing to me, indeed, that your father should cause you to serve in barren provinces before you receive charge of one with revenue sufficient for your comfort. But surely your father is very wise-no doubt wisdom will perish with him-for are not his doings inscrutable? Two of you have already taken service under another than him, and for my part I would commend them. Have you not already served many months in these frontier provinces, let some of your aged brothers be sent thither, are you not more able, and better deserving of large rewards? You will be forced to endure hardships, and with small revenue you cannot procure wives or other luxuries. Why should you be deprived of comfort?

And one of the young men replied: You voice my thoughts truly, O Diakonos. This severe law of my father's does wrong to all of us. It is interference with personal liberty, and such interference seems to me the action of hyrants. I have worked for many years and when a rich province is desiring me for its down on he thinks only of the prosperity of his dominions, and commands me to take charge of

some mean province. But another made answer and said: I do not hold such opinions. It seems to me the duty of sons to seek the welfare of their father's kingdom. Their interest should be one with his. It seems to me best that we should use part of our years of strength and youth and hopeful ness in reclaiming waste lands, and subduing re bellious provinces, and establishing order where now is confusion. It is true we have served already; but only as those who were apprentices. After the training is over we should be willing to give our first work to this special service of him who provided for the training. Some of our brothers have spent all their lives in such work, and one half-year only is required of us.
The pleasure of overcoming difficulties and extending the frontier of our kingdom should make tout revenue m comfort, what has a soldier to do with that? for my part am satisfied with the law of our athers. It has a knowledge of the whole plan, and the view of each one of us is cut off by his own horizon. It seems to me also ungrateful to be disobedient, and I should not call him whom I ought to obey with confidence tyrannical even if his will were to conflict with my self-interest. I do not think that wisdom will perish with you,

Mission Work.

O Diakonos

OUR WORK IN INDIA. REPORT OF COUNCIL

During the year the health of the Staff upon the whole was excellent, and all were able to prosecute their work in the usual way. Our force has been strengthened by the addition of Mr. Murray and the return from furlough of Mr. and Mrs. Campbell. This has made it possible to increase the centres of our operations. Necmuch and Rutlam have been chosen. The former place is a British Camp with bazaar, adjoining a native city of the same name, the united populations being estimated at 23,000. Rutlam is a large native city with a population of 31,000, the seat of a Raja, situated on the ilne of railway about haltway between Necmuch and Mhow.

assume control of them though strongly urged to send those who had been few to the step by Australia and New Zealand, was at the schools to guide the affairs of these interests are largely involved. It is feared that Great Britain in the present state of domes-

where opposition in official quarters so long harassed our workers. The High School, as will be seen from the report, is succeeding even beyond our expectations, and cannot fail to be a means of reaching and influencing the minds of many who will soon be leaders among their

Negotiations are all but completed by which the Zoroastrian School at Mhow will come under the supervision of our Mission, under the care and management of Rev. J. Builder. This will be a new feature of the work in Mhow, from which we hope for good results.

The Zenana work, as in past years, has been prosecuted with vigour, and, as will be seen from the individual reports, with very gratifying success. The opening up of homes, so long closed to the entrance of all Gospel influences, is a matter of deep gratitude. Through the enlightenment of the mothers of India will come life to multitudes of India's sons. The medical part of the zenana work is ever growing and is taxing the energies of our female medical mis-sionary in India. The value of this branch cannot be overestimated, and is a means of reaching homes among a class of people, that as yet cannot be reached in any other way.

The net gains to the Mission in Central India during the year have been by biptism, adults 3; children 14; by profession of faith 3; by additions from other missions 4. The average number of scholars daily taught in our

schools has been, girls 191, boys 332.

While we cannot ignore the difficulties that are still in our way we have many things to en-courage us, and in faith and hope we would look forward to the work of another year. It is ours to labour; it is God's to give the increase.

REPORT OF MISS RODGER, INDORE.

The work amongst the women is growing always more interesting and encouraging, and the change that has taken place in this respect is also very gratifying. Compared with the rather indifferent reception given a few years ago, when their homes were entered, the greeting of the present day promises well for the future success of this work. Not in a few homes only is this change manifest; it is the exception now if a hearty rescome is not given. When they have not been visited for a few days at a time they are not slow to mention the fact and, to add, "We have been looking for you." Besides, they open their minds in a way which they never thought of doing previously; also express a desire to have some portion of Scripture read to them, and from the attention given to the reading, show that their desire is sincere. These are a few of the encouraging signs that are very evident to an onlooker, and give reason to hope that in due season we shall reap, if we faint not. Zenana Mission work has also grown so much, that I feel compelled to leave unvisited houses that might be visited oftener. The growing desire to learn to read amongst the women takes up time, and it is not possible to overtake all the work that has been opened up. It could be divided, if any one were here to take part. A young widow living in the city is at present studying English. An old pupil of my school, on coming to live in Indore city, sent for me as she wished further instruction, for she lest school when quite young. This widow lives in the same house and her mother suggested that she should learn English. Besides this one in the city there is one in the Camp also who is atudying English. The first is a Hindu of high caste and rather exclusive; the other is a Marathi, and allowed considerable freedom, although they are not what is considered low caste people either. Both of them can read their own language, and the latter has been helping in school for the past month.

The girl's school is still progressing and much more attention is given to study. This is quite a desirable change; for many of them at first came with a greater desire to learn knitting and fancy work than to study. The latter is now In presenting their report of the work of the past year [ending March 31st, 1886], the Counary matter. The school is composed of a surry cil would devoutly acknowledge the tokens of Bengali, Hindu and Marathi girls. The two former classes of children are studying English, only with two exceptions, and the others are studying Hindu and Marathi—the Hindu girls taking Hindi and the Marathi girls the Marathi language. The geography and Scripture lessons are both given in the vernacular, as the girls are not advanced enough in English to understand them in that language. They have gone over more carefully the map of India, along with the chief divisions of Asia and the general features of the map of the World. They can answer a few simple questions on astronomical geography. The want of help has been a slight drawback; but this is being gradually remedied, and I have a girl now, who was educated in England but born in India, and who speaks the language fluently, to assist in teaching. No word of objection is ever made now to the Bible lesson, Church, has arisen from the same source in the men of the schools were satisfied with his anNew Hebrides. The danger is all the greater in that France has seized these islands in the that his sens might govern with wisdom, and for face of Great Britain, who has long hesitated to the benefit of many provinces which were poor, us in the belief that our labour will not be in now that school will be dismissed, until they

The Pamily.

A FOEM OF HUMAN LIFE.

THE earth is full of beauty, and of sadness i Deep tones are heard in Nature's sweetest song That tell her inspiration is not gladness; To her great soul our smiles and tears belong.

And why should we lament that sofrow ever Meens round our lives like some far-scunding sea; That from our hearts the shroud of fear can rever Depart; - that joy can never lasting te?

Does not the sun's pure light beam most tenignly I brough the dark shadows of the glocuirest to ugh?

Does not the heavenly rainbow most divisely lone, when the sky is one black bending brow?

Do not the seeds of Spring's glad sweetness know Beneath the blackness of the winter carch, That yet when the inspiring breezes blow Shall rise like Hope to tell of Beauty's birth?

From the proud breast of the supremest singer Of Nature's chiar the saddest sounds arise; Tis when the cloud hath wept, the lark doth wing her Most rapturous way to the exhulting skies!

Does not the deay localiness of moin Beam the more brightly for the night that lay Like arguish on the earth, till he was borne Dead from the threshold of triumphast day?

And so with human life; though sorrow seem.

To our weak hearts the cloud of life's sweet ray, Yet it will bring more beauty than we dream To Memory, when it is far away!

Amidst the deepest night-shades that surround The darkest life, high Hope the glow-worm gleams; I en to that soul where sadden one abound, the steals, arrayed in Revelation's beams

The valley of the shadow that we fear Shall only make hereafter the more bright, That faddless home of God, where never tear May dim the radiance of His holy light.

There to the glorious gaze the Past shall shine In the deep mearing of forgotten pain; There all our sorrows shall be made divine,

Where Death no end shall seem, but endless gain ! -Christian Lader.

CHRISTIAN WORK FROM THE INSIDE.

Miss E. R. Cable is a missionary to the Chinese in San Francisco, who goes daily from house to house seeking out the women, winning their confidence, and pointing them to Christ. "I could casily cure you of your zeal for these people if I could only show you what they really are," said a gentleman triend to her one day. "Show me what you will," she replied, "I trust I am brave enough to face this misery if only I can be a means of relianing the" heving it."

He secured a policeman, and they made a midnight exploration together, only to result in a firmer purpose and a deeper devotion to her work. A woman of rare cultivation and refinement—she must pardon me for saying this—she not only braves, but she overawes, the moral degradation around her. Her presence is welcomed in many a place where the intrusion of men, would be challenged.

Miss Cable is a wonder to many who cannot appreciate such a work. Their surprise has often been expressed.

But her answer has constantly been, "You do not know; you see this work only from the outside, you should know it from within, as I know it." In one of her reports she says: "When looking at the windows of the Cathedral of Milan from the witside they seem to be nothing but dark, dingy, dirty glass, but get inside and lot the light stream should them and they are turned into emeralds. through them, and they are turned into emeralds, and sapphires, and rubies, gorgeous with the forms of saints and angels." I commend this beautiful illustration of a glorious truth to the tens of thousands of women in our Christian churches who can see in the lowly toils of the missionary among the heathen only repulsiveness, and who wonder that the most rennea to such work. Dear friends, get inside of the work; know something about it; read the literature of it; catch the spirit of those who have engaged in it; go down into the lanes and hedges with those whose labours are devoted to it, and then you shall see.—F. F. Ellimwood, D.D.

BE THOROUGH.

A PROMINENT judge, living near Cincinnati, wished to have a rough fence built, sent for a car-

penter, and said to him : "I want this fence mended to keep out the cattle. There are some unplaned boards-use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half"

However, afterwards, the judge, coming to look at the work, found that the boards were planed and the sence finished with exceeding nestness. Supposing the young man had done it in order to make a costly job of it, he said angrily: "I told you this fence was to be covered with vines. I do not care shall be unable to appreciate them.

how it looks."
"I do," said the carpenter.

"How much do you charge?" asked the judge.
"A dollar and a half," said the man, shouldering

"Why did you spend all that labour on the job, if not for money?

For the job, sir "

"Nobody would have seen the poor work on it."
"But I should have known it was there. No, I'll take only a dollar and a half." And he took it and went away.

Ten years after the judge had a contract to give for the building of certain magnificent public buildings. There were many applicants among masterbuilders, but one face attracted attention. It was

that of the man who had built the fence.

"I knew," said the judge, afterward telling the story, "we should have only good, genuine work from him. I gave him the contract, and it made a sich man of him."—Presbyterian Messenger.

"THE TOMBS."

Most visitors to New York have seen and the whole country has heard of that forbidding edifice, the Tomba Prison. Built in 1835, it takes its name from the architectural style of Egyptian tombs,

which it resembles.

On Sunday last the Editor of The Christian Advocate, in response to the invitation of the Rev.

last twenty-one years, accompanied by W. H. Falconer, Esq., had the melancholy pleasure of the most innocent remark to preaching within those gloomy walls. It was "That is impossible," said Grace, gravely; "for melancholy to stand in the corridor, surrounded by I shall never marry." to prisoners charged with crime, who were con-ined in their cells. It was pleasant to offer them a hope that could not deceive. They came to the yet is no harm, narrow openings to listen, but with the exception of those opposite the speaker he could not see them nor they him. To be heard in all the cells it effects of a slight was necessary to speak very loudly and distinctly.

In 1883 no less than 50,000 prisoners passed longer or shorter terms in the Tombs. Eleven persons charact with murder, three of whom are already under rentence of death, listened to a sermon on " It any man sin, we have an Advocate with the Lather, Jesus Christ the righteous."
Atterwards we went from cell to cell. Many

boys are there, some charged with the worst crimes. Eleven out of twelve of the boys are bright, and can read and write. Ten out of twelve of them are Roman Catholics. Of the prisoners in general ten per cent, confess their guilt; the others stoutly assert their innocence. But eighty per cent are convicted. Many are sent to the Tombs several times in the course of the year, and some for very trivial offenses. Rum brings seventenths of all.

As we passed towards the outer door we saw Alderman Jachne who, after being four times elected one of the City Fathers, had been placed in cell No. 17 in Murderers' Row at 2 o'clock that mornirg, after conviction of bribery.

The object of the visit was not to gratify curios-ity—that has been satiated—but to do good. Yet one may learn both gratitudo and how to bear his own wretchedness as he looks on the depths of guilty woe accumulated here.

THE CHURCH AND THE CURSE.

"Rust to brutalize the Negroes is landed from the same vessel that takes out Protestant missionaries to Christianize them. What a commentary this is on what goes by the name of Christian civilization! Truly Protestantism is a sham at home,

and worse than a fraud abroad I"-The Catholic. We are sorry if there are no Catholic missionarics also on that vessel. All possible influence is needed to fight that liquor. By the way, does The Catholic approve the Monastery of St. Navier and the Convent of St. Vincent, with their monks and colleges at Latrobe, not very far from Pittsburgh, and the Rt. Rev. Arch-Abbot Boniface Wimmer? Does not the monastery own and run an immense brewery, which all ips its beer all over the United States? The difference is that these missionaries hate the rum, while the monks make and drink and sell the beer .- The Independent.

DON'T.

DON'T enub a boy because he wears shabby clothes. When Edison, the inventor of the teleplone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't enub a boy because his home is plain and unpretending. Abraham Lincoln's early home was i log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's pret, was the there is something slavish in yours towards my son of a man who was unable to write his own there good and devoted as you are to her, and I name.

Don't snub a boy because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker. Don't anub a boy because of physical disability

Milton was blind. Don't snub a boy because of duliness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't shub a boy because he stutters. Demos-thenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because, some day, they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

dur Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL" " A SALLOR'S

DAUGHTER," RTC. CHAPTER XX.—Continued.

"JUST so, Miss Hester," said Denston, who seemed bent on maintaining his side of the question—he spoke rather eagerly, and looked at Grace -" and, indeed, Miss Norris, happiness is only a question of contrast. By-and-by, when you forgot the town, the country would lose its power over you; just when we lose sight of pain, we lose our gratitude for ease."

"The moral of which is," said Waterhouse, rising, "that if we do not see the woods at once, we shall have had time to forget Barbara Street, and

"Come, then," said Grace, "if you are rested, mother. Mr. Denston, your remarks are rank treason in such a place as this. No one must be reasonable in Ridley."

Grace and Waterhouse moved off first. "I wonder," said Grace, "very much that you, Mr. Waterhouse, should choose to live in Barbara Street, when the loveliest places are open to you.

And you talk as though you did not like London."
Waterhouse, who could have been eloquent on
the aubject of why he chose to live in Barbara
Street, was tongue-tied. He was quite unaware of any special need for caution this morning, nothing having occurred to shake his conviction that he had never betrayed himself. Of electric communication, conveyed in silence, it was not likely that he should be on his guard. And so, in reply to Grace, he remained silent, and her heart began to beat a little faster, she knew not why. He opened the gate for her to pass out of the church-yard, and nothing more was said till they found themselves walking side by side over a grassy common, down towards a bollow where could be seen the skirts of

towards a hollow where could be seen the skirts of the wood, which, dipping just below them, rose beyond, and sloped gently up to the horizon, yellow-green in the spring sunlight.

"And you," said Waterhouse, by-and-by, unable to resist venturing su far, "you, who so love the country, will some day live there, no doubt."

"Oh, no," replied Grace, "that would be too much like a fairy tale. Such things do not happen,"

"But, when you marry, your husband may take

Mr. Heath, the Protestant Episcopal clergyman "But, when you marry, your husband may take who has acted as chaplain at the Tombs for the you there." Waterhouse almost trembled, feeling

as if he had made a declaration. And yet it was

THE PRESBYTERIAN REVIEW.

She felt that an opportunity had been given her for taking a precaution, which, if unneeded, could

"Most women say that, don't they?" asked Waterhouse, carelessly, and trying to throw off the

effects of a slight shock.

"I don't know," said Grace, simply, "but I have reasons which other women have not—reasons which belong to our family history—and which would prevent any of us marrying.

Grace, having thus delivered herself, breathed freely, taking it for granted that no inconvenient disposition on Mt. Witerhouse's part could survive such a communication.

Waterhouse, with whom the matter had gone rather more deeply, was rendered by it only disturbed and curious. But delicacy forbade further enlargement on the subject.

They had crossed the common, and descended to they had crossed the common, and descended to the wood, and now they entered a path which the sunlight, filtering through the young leaves, filled with a kind of golden shade. Both were very happy, for the wood was a temple full of wonder and joy to Grace, and to Waterhouse the beauty round him was trebled, because through his means it was giving pleasure to Grace, and because she was a part of it.

Behind Grace and Waterhouse walked Hester and Denston. The latter, who usually devoted himself to Mrs. Norris, had, on leaving the churchyard, placed himself at Hester's side, and walked on with her, as of design. As soon as they were out of hearing of the others, he said gently—
Miss Hester, I do not like to see you looking so

You are not er joying your holiday."

Hester thrilled with pleasure.
"Yes, I am," she replied. "Do not think me so ungrateful for your kindness in getting it for

"I am glad to hear it; but you have not looked happy."

"I do not think I have done right," said Hester,

after a nause.
"Ah I so I thought. And why does your conscience trouble you?"
"It was selfish and unkind and faithless to leave

vour sixter. "That is a string of hard names indeed I and all because a young girl, who never has a pleasure or a holiday, did not sacrifice the exceptional enjoyment that came in her way at the arbitrary desire of a friend."

" But," said Hester, colouring, "her need should have been more to me than my enjoyment."
"Well, now, will you let me say what I think about it?"

Hester silently acquiesced.

"This matter concerns me," continued Denston, "very closely, and I have for some time wished to speak of it to you, but I have not ventured to do so before. Self-sacrifice is a very fine thing, and a very admirable thing, Miss Hester, but beyond a certain point it becomes no longer admirable. I don't know how to say what I wish without offending you, and yet I feel bound to do it. Would you sall the self-sacrifice of a slave admirable? Now,

Heater was far from being offended. Reserved people at:times find it a relief to have their reserve broken through by force, and it was doubly a relief to Hester, after suffering so long alone, and com-ing, as it did, from this hand of all others. Hester hesitated before replying, but Denston waited patiently. When she spoke it was only to say, in an agitated voice— "How kind you are!"

They was now passed into the wood, and walked

They, too, now passed into the wood, and walked on in the golden shade; but for all Hester saw of her surroundings she might have been walking the city passement. Denotes too was absorbed in his city pavement. Denaton, too, was absorbed in his

subject, but almost unconsciously he looked round him and drank in the beauty.
"No," he said, "not at all kind. I am anxious that my sister should be free from reproach, and that you should not sell your birthright of liberty."
"How can I tell you?" said Heater, by and by.
"All I can say is that some time ago—— That I have promised to be always faithful to her, and love her better than any one else."

After some internal debate, Denaton said, with evident effort --

"I am afraid you are deceived in my sister. don't like to say this, and had not intended to do so, but 1 feel it is necessary. She is fascinating, and she is much to be pitied, but her mind is mediocre, and her literary work is superficial, and not what I should call honest. I know I am shocking you, and it is as painful to me to say this as it is for you to hear. She writes padding, you know, for the publishers, and articles of any colour of thought to order. The unbounded influence you allow her to exercise over you is not worthy of you. You should shake it off."

"Oh no, I cannot," said Hester, in a low voice.
"Your affection for her is so great?"

"I have promised so many times. I have let her expect so much from me."
What have you promised?"

"To devote my whole life to her." Denston uttered a smothered exclamation.

Do you really wish to do that?

"It was my wish."
"But now that I, her brother, have spoken as have, you will throw off the fascination she exercises over you. You will, of course, be kind to her, but you will be as you ought, a free creature? Is it not so ?

Hester was struggling to keep back tears. Philip Denston's manner spoke so much sympathy, so much comprehension, that it overwhelmed poor Hester, though his counsel, she knew, was given in

"Oh," she said, brokenly, when she could speak, "I cannot do that; it is too late. I have known her better lately; but what does that matter

She depends on me. I cannot disappoint her. I cannot be faithless; it would break her heart."

Philip Denston did not speak again. They walked on in ellence. Hester gradually grew more composed. The silence, filled with a sense of com panionship, and the sweet quiet of the woodland path, insensibly restored her to her usual calm. At iast she looked up, and said, timidly—

Do you think me very weak?

"No," replied Denston, looking at her with an indescribable respect and gentleness in his eyes, "I think you very noble. But you will let what I have said serve as a caution to you? Be brave, and preserve your independence, your self-respect."
"I will try," said Hester, simply.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS AND THE BLIND MAN.

LESSON I., July 4th, John ix., 1-17; memor'ze verses 1.4.

GOLDEN TEXT.—One thing I know, that, wi creas I was blind, now I see.—John ix. 25.

Time. Oct, A D. 29. Probably the next Sabbah after the Peast of Tabennacles. Lessons 11 and 12, 2d quar. PLACE. Jerusalem, near one of the gates of the

teraple. JESUS About 33 years old, about six months before his crucifixion.

RULERS - Tiberius Cresar, emperor of Rome

(16th); Pontius Pilate, governor of Judea (4th). Herod Antipas over Galileo (13d). CIRCUMSIANCES.—In our last regular lesson Jesus was discoursing with the Pharisees in the temple, and they had taken up stones to kill him, when he passed quietly out among the throngs. The events of this lesson took place coon after, pro-

bably on the Sabbath following. HELPS OVER HARD PLACES, - 1. As Joint passed by: not the same verb as the one translated "passed by" in the last verse of the last chapter. Hence it need not sever to the same occasion. Blind from his birth . and therefore more difficult to cure. 2. Who did sin! Whose sin was the occasion of this great sorrow! The Pharisces taught that each trouble was the punishment of some particular sin. This man: of course blindness from birth could not be the punishment for the man's own sin. Therefore was it in consequence of his parents sin. 3. Neither hath this man sinned, this was not on account of any sin of either the man or his parents. It does not of either the man or his parents. It does not mean that they never had done wrong. Such evils as blindness are the results of sin in general, but you cannot always trace a trouble to a particular sin, nor judge of character by the amount of trou-Works of God : his works of love, goodness,

salvation, that these might be shown in the man's spiritual good, and thus also be revealed to others. 4. While it is day: while the opportunity lasts. G. Mede clay: used some means to awaken the man's faith and test his obedience. Siloam: a pool south of he temple area. 14 Sabbath day: Both making clay, and healing the man, broke their interpretation of the Sabbath law, but did not break the

fourth commandment.
SUBJECTS FOR SPECIAL REPORTS.—What is moral and spiritual bilindness?—Connection between sin and suffering.—Works of God.—Working while it is day. - Jesus the light of the world.-

LEARN BY HEART v. 5, chap. i.; 4, 5, 9; viii., 12.

QUESTIONS. INTRODUCTORY .- What was the last regular lesson about? At what time were those words spiken? How long after did the events of to-day's lesson take place? Where? In what part of Jesus'

ministry are we now studying? SUBJECT: JESUS THE LIGHT OF THE WORLD.

J. THE DARKNESS (vs. 1-3) .- Whom did Jesus see one day as he was walking with his disciples?
Why is it mentioned that he was born blind?
What question did the disciples ask? What led
them to ask it? Is suffering always the fruit of sin? (E.ek. xviil, 20 Rom. v., 12. John v., 14.) What was Jesus' reply? Did he mean that these people was Jesus' reply? Did he mean that these people had never done wrong? Is suffering the proof of special sin? (Luke xiii., 15.) What is meant by the "works of God"? How were these made manifest in this man? What other darkness is in the world besides blindness? Why is sorrow called darkness? Why is ignorance tike darkness? Why is the state of sin called darkness? What was the Pharisees' idea of the connection between sin and suffering? Its there such connection sometimes? suffering? Is there such connection sometimes?
Any the righteous often more afflicted in this world than wicked persons? How will Christ's words

lain this ? I. THE LIGHT (vs. 4-6) .- What did Jesus call himself? In what respect is he like light? How does he take away the darkness of sin? of trouble? of ignorance? What is meant by "the day" and "the night" in v. 4? Give an account of the cure of he blind man. Why did Jesus use such means? How did the means used help the man's faith? How test his obedience? Is the use of means contrary to faith? Is there any real faith when we refuse to use the means God has appointed?

III. THE CONFLICT BETWEEN LIGHT AND DARKNESS (vs. 8-17).—What did the neighbours say about this cure? What was the man's testimcLy? Why did they take him to the Pharisees? What wrong did they think Jesus had done? Had he broken the Sabbath? What two opinions prevailed? Which one was right? Why? How did this discussion result?

JESUS THE LIGHT OF THE WORLD,

.. The blindness, of the body, of sin, of ignor-

ance, of sorrow: because the light is absent.

II. The causes. (a) In general it is the fruit of sin. But no one can infer great sin from great calamity (Luke xill., 1-5). The best of people are often great sufferes. (b) God permuts this suffering and be transformed people by it. He makes is ing, and he transforms people by it. He makes it work out spiritual goodness and joy. He makes it to show his love, his goodness, his power, his redemption.

til. The light signifies all that make us see God, truth, goodness, culture, purity; all that brings brightness and peace into the soul, all that takes

away sin, serrow, ignorance.

IV. Jesus is the light of the whole world.

V. Our part. We should receive the light. We should reflect it to all people. We should use all the means God has provided. We must do each duty in its time. We must expect that the coming of the light should make commotion in the darkness.

UP AND DOWN.

"THERE is in taking wine," says Dr. Richardson, "a certain distinct feeling of pleasure to some persons—perhaps to all for a short time—but that is not to be considered as meaning good spirits, and that is not to be considered as meaning happiness. It is simply an up and down movement. There is pleasure and then then thereis depression, but the pleasure is not happiness—it is not good spirits—it is not enjoying the world in its fullest

THE GENERAL ASSEMBLY.

MONDAY-(Continued.) AUGMENTATION FUND-EAST.

An overture was read from Halifax Preabyters representing that at present the rules required that each communicant must pay \$4.50 in order that the congregation should get the benefit of the Aug-mentation Fund. This worked hardly in the case of some congregations, which, nevertheless, paid \$400 salary. The overture asked that the rule should provide for an average of \$4.50 per communicant, instead of \$4 50 each.

On motion of Dr. Burns the matter was referred to the Augmentation Committee, Last and West,

Rev. G. Bruce, St. John, moved, seconded by Rev. Mr. Miller .—"That the Assemily adopts the reports of the Home Mission Committee and the Augmentation Committee, Eastern section, and expresses its gratitude to God for the success attendant on their labours, thanks the committees, and especially the conveners, for their real; that the Assembly records its deep thankfulness for the promise of permanent success of the augmentation scheme, and commends it cordially to the liberality of the people and to their favourable considera-The resolution was carried.

SUPPLY OF MISSION FIELDS.

An overture was read from the Presbytery of Owen Sound representing that the rule that each student should spend six months in the home mission fields had not secured the desired result of keeping the home mission stations supplied. The winter season, under direction of the Home Mission Committee, the certificate of the committee being necessary to a settlement in a charge, the remuneration of students to be \$8 a week and support while in the field. Provided that if a student rave the six winter months to the work that should be decented sufficient.

Rev. John Somerville, Owen Sound, supported the overture in an able speech, in which he dwelt especially upon the fact that many of the mission fields were unsupplied during the winter, the students being engaged in college. This was especially disadvantageous, as in many of these places lumbering was caaried on, and the population was larger during the winter than during the summer. If the remuneration were fixed higher than \$3 a week the Presbytery of Owen Sound

would be well pleased. Rev. D. Wardrope suggested that the stationed ministers should be enjoined to leave their comfortable charges before they got their D.D.'s, and became too fat—(laughter)—and take one Sunday in each month in the mission field. He had heard it said that when a stationed minister went out the people felt that the presbyteries took an interest in them. He did not mean that they would do the work better than the students, in fact he believed the students generally did the work better. If necessary he would move accordingly.

Rev. Dr. Torrance said there were three parties

to be considered, the students, the vacant congregations, and the missionary fields. The interest of vacant congregations would be very seriously impaired by the passage of the overture. A statement had been made that students had left charges when winter came ou, allowing them to be filled by students of other denominations. He had never seen a case where a student, who left his charge, was not welcomed back. He moved, seconded by Mr. Macdougall, that it would not be advisable in the interests of the Church or the interests of vacant congregations that the request of this over

ture be granted. Rev. Principal Caven moved, in amendment to the amendment, that the General Assembly necessarily desires to secure the best possible method of having continuous supply of the home mission field, sends these overtures to the Home Mission Committees east and west, with instructions to consider them carefully, as well as the whole question, and report to the next General Assembly.

Speaking to his motion he referred to the state-ment made by Dr Wardrope in regard to the D D.'s Heknew some D.D.'s who were not so very corpulent-(loud laughter and applause)-and who went over a great many fields in the course of a year. A friend had written him, asking him to come out and do a little work in the country, saying that it would do him good. He looked over his modest little record, and found that he had made 72 visits to different charges during the year. (Loud applause.) In the Free Church in Scotland, after the Disruption, they had a regular system by which every station in the country should be visited by stationed ministers. He believed that the ministers would willingly go, as well as the professors from the colleges.

Rev. Dr. Reid asked if it was not a deplorable state of affairs that there were so many unfilled fields, and yet so many probationers and others seeking employment. He suggested that Dr. Caven's motion should include a provision that the existing law should suspend the present law in the meantime.

Rev. Dr. Burns, Halifax, supported Dr. Caven's resolution, as it did not involve a change, and he

disliked frequent chances.

Rev. Principal Grant expressed the hope that Dr. Caven's motion would not be pressed, because it involved the statement that there was a prime facte case to be considered. He urged especially consideration for the students. The assembly had fixed a seven years' course for students, and a year ago added six months to it. Now it was proposed to add another six months. Across the line were colleges which offered to put the students through in three, four or five years. There also presbyteries could license men, while here only synods could license. There was a strong feeling among the students on this subject, for they said they sympathized with the mission stations as much as the ordained ministers, but the missions wanted men who could bautize and administer the sacrament which the students had no power to do. If the students thought the proposal to add to the time were being sent down, a serious blow would have been struck at the attendance at the college. Let them send down the general question but not this overture.

Ray. Dr. Torrance added to his motion a clause referring the question of supplying mission stations to the committee for consideration

Rev. Prof. McLaren supported Dr. Torrance's resolution. The Home dission Committee, he thought, should have the question referred to them in a form involving the interests of the students, or other interests than those of Home Missions. Rev. Principal Porest also supported the amend

After some discussion Dr. Caven agreed to have his resolution apply only to the overture from the Presbytery of Owen Sound.

Rev. Mr. Somerville, in replying, strongly urged the claims of the destitute stations. He did not forget the interests of the students, but the families left all winter without ministers should surely be considered. In reply to Dr. Torrance he gave the case of Tobermory, near his own place, which "froze up" when the student left it in the fall, and the Church was not able to thaw It out again in the spring, notwithstanding that the promise of a student to take charge was made. The Methodists had offered a man all the year round.

The amendment of Dr. Torrance was carried.

ERENCH EVANGULIZATION.

The report of the Prench Byangelization Board

was presented by Rev. Principal MacVicar, Mon-treal. The following is a summary of the report. — The work is carried on in three directions - by colporteurs, mission schools, and preaching stations. Respecting colportage, the report shows that seventeen picked men-more than double the number previously at work—have been engaged during the year in this work. During the year 2 652 copies of complete Bibles or parts, 500 French pamphlets, and about 22,700 tracts were distributed by the colporteurs and other mission aries of the Board. In the past month (April) alone the colporteurs visited 6,223 families, of whom 6,039 were French Roman Catholics, and distributed 272 copies of the Scriptures and 2,450 tracts. To give facilities for the education of Protestant youth, the board seeks wherever there are missions of the Church to send teachers whose salaries are paid in part by the Board and in part by the people whose children attend the school. presbytery recommended that the rule should be I in three schools the people pay the whole amount that each student should give twelve months in the left the salary. Four new schools were opened of the salary. Four new schools were opened during the year. The number of schools reported last year was 21, with 26 teachers and 707 scholars. The number this year is 26, with 29 teachers and 804 scholars. There are 230 pupils from Roman Catholic homes. The great majority of the others are the children of recent converts. The chief preaching station is L'Eglise du Sauveur, Canningstreet, Montreal, the pastor of which is Rev. A. B. Cruchet, in which the average attendance is between seventy and eighty people. The number of communicants was 49. There are in all, 78 sta-tions with 26 churches, about 2,550 in attendance, and 1,198 members. The number of members received during the year was 222, the number of meetings held, 906 During the year, 2,652 Bibles and 22,710 tracts were distributed. The amount of money raised in the field was \$3,935, the amount paid by the Board \$14,021. Special mention is made of the work of the Montreal Woman's Mission Society, formed about eleven years ago for the purpose of aiding in French evangelization. Last year, \$415 was devoted to the French work. Respecting finances, the report showed a balance on hand of \$849 on account of ordinary fund, and \$1,421 on account of Pointe aux Trembles schools. The report states that at its March meeting the Board decided to ask authority from the General Assembly to engage in mission work among other nationalities than French as opportunity may offer Rev. Professor Campbell moved the adoption of

the report. He described the origin of the work, the Chiniquy riots, and the growth of evangelistic efforts. He pleaded for sympathy for this work, sympathy for the converts who were ostracized and forced out of the country because of the change of their religious faith, and for the mission-ary who went forth into a spiritual wilderness and often a lonesomeness, a yearning for sympathy, motion was declared lost, that they could hardly realize. He knew some that they could hardly realize. He knew some would not agree with him, but he still believed, though there were errors in the Church of Rome, salvation was to be found within its pale. But this was no ergument against evangelization. Some veers ago there was social communion between the English and French, but this caused to issue a mandement from the Bishops, which changed all that. The Prench ceased their social intercourse with the English Protestants. It was a movement intended for strength, but it was a sign of weak-ness. They determined to make a national party, and they did. They took the St. Jean Baptiste Societies and arranged that none should be members but those in communion with Rome. Then came the rebellion in the North-West, and the Church of Rome sold Riel to the Government, because they knew very well if he remained upon incir hands he would be more likely trouble than good. Some day we shall learn how much the Church was paid for selling him to the State. It was the worst card Rome ever played, because the National party refused to acquiesce and stands against it to-day. This divided state never existed before. What was intended as an engine of Romanism will, he believed, be an engine of its own destruction. He contended that light was spreading, and even though the number of converts was not large, the number of those who refused to be held by the Roman Catholic Church, especially in the intelligent and leading classes, was increasing, and other changes, though not apparent on the surface, were rapidly go on.

Rev. Dr. Moore, Ottawa, seconded the motion. He gavean interesting account of the work of colportage, describing the heroic efforts of the colporteurs.

Rev. W. S. Ball, spoke of the difference which had arisen between the views of himself and some who had the management of the French evangeliz tion, but he bowed to the opinion of the majority. The smallness of the contributions in Montreal -the city showed about \$1,000-was, he thought, a

source of doubt and a bad example to Upper Canada. Rev. Mr. Warden explained that the amounts contributed by Montreal were given in different parts of the report, and made a total of about \$2,500.

Rev. C. Chiniquy was called and came forward amid applause, and spoke at some length. After preliminary remarks he expressed regret at the statement by Mr. Campbell that the Church of Rome was a means of salvation. If that were so, better let the Church alone. He contended that Catholicism was not a branch of the Christian Church and should be fought as they should fight idolatry in any heathen land. He gave instances of Roman Catholics who had changed their faith, and he assured them that in the United States and Canada there were 35,000 Prench Canadians who had become Protestants through the instru mentality of such organizations as the French Canadian Evangelization Board of this Church. He closed with a strong and eloquent plea for this work. Before resuming his seat he presented a copy of his latest work to the Moderator, a work which he said had ruined him financially, but which he was determined to publish.

NEXT MERTING.

Rev. D. S. McCrae, Cobourg, gave notice that he would move the reconsideration of the resolution carried at the previous sederunt to fix Winnineg as the next place of meeting.

TUESDAY.

aged and infirm ministers' fund. The report of the Committee on Aged and In

firm Ministers' Funds, Western Section Committee,

was presented by Rev. Dr. Jas. Middlemiss, of Elora. The total payments last year were \$8,649, made to 49 annuitants. Six of these are since deceased. The income has shown a gratifying increase. Last year there was a balance of \$334 against the fund. The increased income is made up of greater payments by congregations, of \$2,832; increase in ministers' payments, \$795, and \$30 interest on investments. The total income of the year was \$13,002, being \$190 more than the largest annual income hitherto-that of 1884, which included a bequest of \$4,000 and a donation of \$1,000. equests and donations last year amounted to only \$2,320. The capital invested is now \$15,000. A tendency to discriminate against ministers who belonged to the Church of Scotland before the union is noticed, and it is hinted that a regulation discriminates against beneficiaries who have other sources of income, which was disapproved by a majority of Presbyterians. As the Assembly had decided that beyond \$220 preference would be given to those whose circumstances required it, the committee recommend no further action be taken. The committee report against the proposal to reduce by ten per cent, annuities of over \$200.

Rev. R. Wallace in moving the adoption of the report said that many ministers might have made money had they not sacrificed their worldly interests for the cause of Christ. Were they on this account to be allowed to suffer in their old age? He would suggest that they endeavour to secure the services of an able minister who would devote his whole attention to placing the state of the fund before the Church.

Rev. Robert Campbell in seconding the motion suggested that the able convener of the committee. shou'd receive some remuneration for the sacrifice of time and labour in its interest.

The motion for the reception of the report was carried, and on the auggestion of Rev. Prof. Mc-Laren the clauses containing any recommendations were considered seriation.

Rev. Prof. McLaren said two regulations had been sent down to the presbyteries. What was the recommendation of the committee in regard to them?

Dr. Middlemiss sald there had been two regulations in question. The first proposed that in the case of a minister allowed to retire by the Assembly, if his income from other sources exceed \$600, he should only receive one-half of the annuity to which the others were entitled. This regulation had been rejected by 13 presbyteries and accepted by 12. The committee recommended that this regulation be allowed to drop. The other regulation proposed that ministers who had an income of \$200 should have their annuities reduced 10 per cent. on all over that amount.

On motion of Rev. Mr. Warden, seconded by Dr. Matthews, the matter was referred to a committee to be chosen for the purpose, the committee to report to an early sederunt of the Assembly.

NEXT MEETING-RECONSIDERATION.

During the sederunt, on order of the day, Rev. Mr McCrae, Cobourg, moved reconsideration of the resolution fixing Winnipeg as the next place of meeting. A vote was taken, resulting in 86 in favour of reconsideration and 105 against it. The

COMMON COLLEGE FUND.

Mr. W. Mortimer Clark said that Mr. James Maclennan had requested him to present the report of the Committee on the Common College Fund. He said that the contributions for the year had been \$10.380, which had been distributed as follows:—Knox College, \$5,343; Montreal College, \$2,226; Queen's College, \$2,740; expenses, \$69; total, \$10.380. This showed a deficiency of \$4,669 from the estimate of last year. The estimate for next year's requirements were as follows: -Knox College, \$9,400; Montreal, \$3,200; Queen's, \$4,000; total, \$16,700. Provided that a new professor be not obtained for Knox College its expenses would be reduced to \$6,000, which would make a total of \$14,200. Mr. Clark moved, seconded by Dr. Macdonald:-"That it be optional with congregations whether they should contribute to the Common College Fund, or to it and such one or more of the colleges as they may desire specially to benefit by their liberality." It was not proposed that the common fund should be abolished, but simply to leave the matter in the hands of the congregations themselves, and he expected that the libe ality of the people would be greatly increased. A vote was taken without discussion, and the motion was

FOREIGN MISSIONS.—WESTERN SECTION.

Rev. Prof. McLaren moved two resolutions relating to some unfinished business connected with the Foreign Mission report. The first resolution, seconded by Rev. John Smith, provided that the Foreign Mission Committee should have power to grant to the Dominion Government the land in Prince Albert known as Victoria-square, for \$20,000. Agreed.

The next resolution referred to the recommendation of the committee for the erection of a presbytery at Indore, in Central India. The motion as it was put and voted on was as follows:—"The Assembly authorizes and instructs the missionaries of this Church in Central India to form themselves nto a presbytery to be known as the Presbytery of indore, and order that the names of the missionaries aforesaid, after the formation of the Presbytery of Indore, shall be no longer on the rolls of the presbyteries in Canada. Also that the membership of this presbytery shall consist of ordained missionaries, pastors of congregations, and one elder for each charge within the bounds. Also that he missionaries are hereby instructed to meet at Indere on the 26th of October to constitute as a presbytery. Rev. J. Fraser Campbell is hereby appointed to preach the opening sermon and preside till a moderator be appointed. Also that the presbytery have synodical powers." The resolu-tion was put as a whole and agreed to.

FOREIGN MISSIONS.-BASTERN SECTION.

Rev. E. Scott moved, seconded by Mr. George McMillan, that the Assembly having received the report of the Foreign Mission Committee, Eastern Section, expresses its gratitude to God for the success of its work. That they express their appreciation of the labours of Mr. McLeod, their thankfulness that a man of much promise had been secured to take up his work in Princestown, and that Mr. and Mrs. Annand had received such a hearty welcome; and that they commend the work to the sympathy of the Church.

The resolution was unanimously agreed to.

CHURCH AND MANSE BUILDING FUND Rev. D. M. Gordon presented the report of the Church and Manse Building Fund.

The general abstract of receipts and expenditure shows that last year the receipts were as follows: Balance on hand at beginning of the year, \$8,315; aubscriptions, \$5,279; repayment of loans. \$332; interest on bank account, \$222 or a total of \$14,150. The payments were, loans and grants, 88,959, leaving a balance in the Commercial Bank of Manitoba of \$5,179. The total amount subscribed to the fund up to the present date from its inception is 5t10,-150 04, of which \$44,209 62 has been pald.

It was moved by Principal Caven, seconded by Rev. R. H. Warden, and unanimously agreed to that the Assembly receive and adopt the report, express its appreciation of the labours of the Board, especially those of the Superintendent of Missions and of the Treasurer of the fund, J. B. McKi'llgar, Baq, and its great satisfaction at the work of church erection in Manitoba and the North-west Territories, and commend the fund to the sympathy and liberality of the Courch.

AGED AND INFIRM MINISTERS' FUND (EAST).

Rev. Mr. McLean Sinclair presented the report of the Committee on Aged and Infirm Ministers' Pund in the eastern section of the church. It shows receipts of \$2,989, of which \$1,078 was from collections, \$1,005 from interest on investments, and \$468 from ministers' rates. The total expenses were only \$113, the sum of \$2,200 being divided among thirteen annuitants. The greatest annuity paid is \$200 and the smallest \$50. The capital invested is \$26,324.

KNOX COLLEGE PROFESSORIATE.

The question of the appointment of an additional professor to the teaching staff of Knox College was then taken up. The clerk read the remits from the presbyteries on the subject. The majority favored the appointment of an additional lecturer.

Rev. Robert Campbell suggested that the remits from the presbyteries be handed to the Board of Knox College for their guidance.

Principal Civen asked that the Assembly give the

Board definite instructions.

Rev. Pro. McLaren maved, seconded by Rev.
Robert Campbell, to the effect that in view of the sentiment expressed in the remits from the presbyteries, it is not advisable at present to appoint a fourth professor, but that amadditional lecturer be appointed, his duties to be fixed by the Senate.

Agreed. ADDRESS TO HER MAIESTS.

Rev. Mr. Ball, on behalf of the committee appointed to prepare an address to Her Majesty, read the address which was agreed to.

MINISTERS', WIDOWS' AND ORPHANS' FUND. The clerk read the report of Ministers', Widows' and Orphans' Fund, West. The receipts of the year was \$22,311, of which \$4.065 was contributions from congregations, and \$6,363 interest on investments. The annuities paid during the year were \$9.944, the running expenses being a little over \$1,000. Last year \$15 000 was added to the investments, which now amount to over \$110,316. There are now fifty-seven widows, and the children of four

deceased clergymen receiving annuit'ex In addition to this the Rev. Recert Campbell read the report of the fund in connection with the Church of Scotland, showing that the names of four widows had been added in the year.

The report of the Widows and Orphans Pund of Eastern Section was read by the clerk. The amounts received were as follows:—From minisamounts received were as follows:—From ministers' rates, \$1,542; fines, \$54; congregations, \$200; legacies, \$26; dividends, interest, etc., \$3,128; total, \$5,277. The disbursements have been — Annuities, \$2,610; salaries, \$441; leaving a balance of \$2,220 to be added to a capital account of

\$65.350. The reports were adopted.

"THE RECORD."

Rev. Robt. Campbell moved, seconded by Principal Forrest, the adoption of the report of The Record, which was carried. He said that in the last part of 1885 there had been a slight falling off in the circulation, but recently it had been enlarg-ing. The largest number of copies taken by any church was 500 monthly subscriptions by Knox Church, Toronto. He expected that local publiinstitution, and in this way the work would be greatly spread. The receipts for the year had been \$9,409, and the expenditures \$6,282, leaving a balance on hand of \$3,227.

THE STANDING COMMITTEES.

The report of the Committee to nominate the Standing Committees was considered.

[This report will be published in the REVIEW in a future Issue.—ED. REVIEW.]

STATE OF RELIGION.

Rev. II. Jordan, of Montreal, presented the report of the Committee on the State of Religion, of which the following is a summary:—There was a steady increase in public worship in Sabbath and week-day services. In regard to family worship, the reports sent in were not satisfactory. Statistics on this subject were wanting. There was a lack of regularity in attendance of members of the Church. In connection with baptism, the com-mittee called attention to the fact that parents who undertook baptismal vows for their children should remember that there was little difference between it and the sacrathat there was little difference between it and the accament of the communion, and there should be almost the same preparation for the one as the other. In regard to the religious training of the young there appeared more activity at present than ever before, but it was due to public instruction rather than home training. In regard to Christic a liberality, he said that the people of the Presbyterian Church had been unprecedently liberal.

The committee recommended that questions be pre-pared on the state of religion for the current year, and the presbyteries enjoined to get from sessions replies, and to enjoin greater earnestness in regard to family worship and home instruction.

Rev. S. Lyle, Hamilton; Rev. H. M. Parsons, Toronto; and Rev. Principal Caven, spoke in support of the recommendations. A point atroegly insisted on was that there should be greater energy and carnestness in the regular lines of church work.

Rev. Mr. Scott moved that there be added to the

report a recommendation that the presbyteries be en-couraged to prepare a scheme of special services. Carried.

TEMPERANCE COMMITTEE'S REPORT.

Rev. Peter Wright, Stratford, presented the report of the Committee on Temperance. gested the following deliverances:-The committee sug-

1. That this Assembly records its profound gratitude to God for the signal success of temperance principles during the past year, and its deep satisfaction with the unmistakable advance of temperance and prohibition

II. That this Assembly re affirms the oft-repeated testimony of our Church to the effect that intemperance is a sin against God and a crime against society; its convic-tion that intemperance is a hinderance to the cause of

. (Continued on face 302.)

The Presbyterian Neview.

NOTICES

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THURSDAY, JUNE 24TH, 1886.

THE PRESBYTERIAN CHURCH IN CANADA.

THE admirably full and well prepared Report of the Committee on Statistics for the year 1385-6 of our Church, submitted to the Assembly just closed, by the convener, Rev. Dr. Torrance, of Guelph, affords much ground for thankfulness and encouragement. The whole report in all its details is worthy of careful exammation, but the limits of our space forbid this. We shall, therefore, at present give only the more salient features, and as opportunity offers recur to the contents of this most valuable and to us interesting document.

The Church now covers the whole of the Dominion in no attenuated way from the Atlantic to the Pacific. The number of presbyteries alone is now 40, and if Central India be

The total number of pastoral charges is 773 of which 173 are in the the Synod of the Maritime Provinces, 142 in the Synod of Montreal and Ottawa, 196 in the Synod of Toronto and Kingston, 198 in the Synod of Hamilton and London, and 64 in the Synod of Manitoba. The number of mission stations sums up to 319, but this is considerably short of the actual number worked, as, unfortunately, the Presbyteries of Regina and Winnipeg failed to report.

There are, we regret to notice, no less than 113 vacant charges, a state of things which must result in serious loss to the spiritual life of congregations and general damage to the interests of the Church.

The are 748 ministers' names on the rolls of presbyteries, and 68 residing in bounds whose names are not on the roll. About So congregations do not report this year. It appears that 37 ministers demitted their charge in the course of the year, 6 ministers were translated to other charges in the bounds, 17 to charges in other bounds. The number of ministers who have died this year is given as 17.

The number of congregations reporting is given as 944, being 16 more than for the previous year. Collecting all the churches and stations mentation, \$33,077, an increase of \$2,699, an in the various synods and presbyteries we actual increase of both of \$1,534; French evan-find there is an aggregate of 1648 throughout the gelization, \$19,086, an increase of \$1,721; For-Church, a decrease of 154, liable to reduction by the returns from the Presbytery of Regina.

The number of families reported last year was 71,883, this year 71,911, an increase of 416. There is good reason to think this is far short of the actual number as many of our churches, even some of the largest, have failed to supply this very desirable information. The committee very properly express great regret at the failure of the parties concerned to collect and supply information. The words of the committee on the matter should be carefully pondered and should do something to stimulate more diligence in this branch of Church work.

It ought to be regarded as an omission for which no "It ought to be regarded as an omission for which no justification can be urged; first, on the general ground that every family belonging to a congregation ought to be known to its minister and office-bearers, and, secondly, for the special reason that in our system of Church management, under which it is presumed that every ruling elder has a district allotted to him for his particular oversight, there should be no family connected with a congression of the confidence of the sign, there should be no tamily connected with a congre-gation, even for a brief season, that is not known to some member of session, or that is not called upon, and its church connection and spiritual condition ascertained, and made the matter of conversation."

If the spiritual life of the Church is to be measured by the givings of its members we fear there is a very large percentage of ordinary church-goers who fail in their privileges and their duty. It appears from the report that there are nearly 19,000, or more than 23 per cent., that do not give of their means for the maintenance of the gospei in their midst.

A very gratifying increase is noticeable in the number of single persons attending church not connected with families of congregations, nearly 1,000 being reported in advance of last year. This happy state of things is ascribed to the influence of Young People's Associations and other congregational agencies for bringing to church the strangers and young men and w.r. men away from home in the large cities and manufacturing districts.

The total number of communicants on the roll is reported 127,611, an increase of 4,167, an aggregate increase in the last three years of more than 11,000. There is an increase in all the synods with the exception of Montreal and Ottawa

The number of communicants added during the year is 15.765, of whom 10,555 Joined the Church on profession and 5,210 on certificate, be taken in the matter, as consolidation is iman increase on the previous year. The number of the previous year. ber of communicants removed from whatever cause is given as 8,517, leaving a net gain of 7 248.

The baptisms during the year were 10,013 being 9,905 infants and 1,008 adults, a total in-

crease of 643 on the previous year.

In the item of elders there is an increase on the number reported last year of 144, the number being 4,770, and on other office-bearers an

increase of 483, the number being 7,767.

The attendance upon the weekly prayer meetings shows also an increase, the reported average attendance being 39,625, an increase of over 3,000 on the previous year.

The attendance at Sabbath school and bible class reaches the enormous number of 100,937 an increase of nearly 2,000, while engaged in teaching these was employed the small army of 11,761, being an increase of 747.

It is not surprising from the above figures to learn that the number of missionary associations has increased from 366 to 406, a fact which shows that the missionary spirit is spreading throughout the Church.

Manses for ministers are provided by 489 congregations, and rented houses by 55. During the year 16 manses, 32 churches and 1 school house have been built.

Turning now to purely financial matters we find that the stipend promised from all sources was \$690,819. As there was no column for this entry last year it is impossible to institute a comparison between the years, but we have reason to conclude that here also there are tokens of increased liberality. The stipend promised by congregations alone, that is without aid from outside sources, was \$628,685, an increase of \$11,192 over last year The stipend paid by congregations alone was \$642,394, an increase of \$13,700 on the amount promised, and no less than \$24,901 over the amount paid for the same purpose in 1884. But this bright picture is somewhat marred by an ugly spot. The arrears for stipend which last year was bad enough, being \$14,003, has become worse this year by over \$1000. It is not easy to estimate the amount of hardship this failure to meet obligations represents but it cannot but be in many cases large. It should be a sacred duty with presbyteries to see that proper steps are taken to reduce if not wipe out these arrears.

But while the item, arrears for stipend, has increased it is very reassuring to find that the total amount received from all sources shows an increase of \$36,598, the total being \$640,486. If we take the number of pastoral charges as reported by presbytery clerks at 773 the average for stipend would be about \$883.

As might be expected from the recent disturbances in the North-West the amount expended on church or manse building is not so large this year as last, the total payments for these two objects last year being \$674,760, this year \$587,797, a decrease of \$86,963. The total amounts for pastors' support, for church and manse building and for other strictly congregational purpose, reach the very large sum of \$1,260,706, against \$1,301,583 of last year, showing a decrease of \$40,877.

been \$46,496, a decrease of \$6,573; Home Missions, \$32,509, a decrease of \$1,165; Augeign Missions, \$43.532, an increase of \$3.803; Aged and Infirm Ministers' Fund, \$7,890, an increase of \$1,924; Widows' and Orphans', \$5,376, an increase of \$719; Assembly Ex penses Fund, \$3,604, an increase of \$82.

Last year the total contributions to the schemes of the Church were \$188,741, this year, \$192,-736, an increase of \$3.995.

The total contributions for all purposes have been \$1,545,906, being a decrease of \$12,312. Subjoined is a statement of the total income and of the increase or decrease for the past ten

years -since union in 1875 :-

	Total Income.	Increase.
1875.76	\$982,672	
1876-77	. 986,115	\$3,443
1877-78	1,030,386	44,271
1878-79	1,110,381	79,995
1879 80		51.773
1880-81		83,341
1551 82		164,253
1882-83		13.035
1883-84		30,841
1884 85		104,594
2224 - 9 2 441 - 10 170		Decrease.

1885 86...... 1,545,906 The total amount contributed by the Church for all purposes in the course of the ten years now completed is \$13,907,482, an average of \$1,390,748 a year. Well may the committee exclaim, "Has not God blessed and prospered and led to devise liberal things? To His name be the glory."

12,312

The committee has with much pains instituted a comparison of the progress of the Church in some of the more interesting and important items of information furnished in the returns for 1875-76 and those for 1885-86, but we must defer consideration of this to another issue

An editorial on French Aggression and Missionary Interests appears on the first page.

ASSEMBLY NOTES.

CATURDAY'S session was occupied with the discussion of the question of College Consolidation. Unfortunately Mr. Charlton's Committee were divided in opinion and so presented two reports, one advising that the subject of consolidation should be sent down to presbyteries, the other, that no further action should practicable. The vote for sending the matter down to presbyteries stood 80 to 116, so that it is evident the subject will be up again, for so narrow a majority shows clearly that there is throughout the Church wide-spread dissatisfaction with the present state of affairs. Many, no doubt, will regret that the question has been shelved without the voice of the presbyteries being heard, and are satisfied the agitation of the subject will only cease when t has been thoroughly discussed throughout the Church, and has been proved impracticable, as now so many of those who take an interest in the colleges declare it to be. In all probability the question will be brought up at next Assembly by overtures from presbyteries, and in the mean-time some will indulge the hope that a different decision may be the result.

MONDAY morning was devoted to the Aug-mentation Scheme; and such a spirit was manifested in all the speeches as ought to tell upon the receipts for the coming year. The fact was pressed upon the members that the success of the scheme depends very much upon the heartiness of the ministers in supporting it. In many cases it was alleged the people have been cold towards it because the minister has been cold. We are not at all despondent with regard to this scheme and look for a steady advance in the income from congregations each year as its advantages become more and more apparent.

Monday afternoon was occupied in the discussion of North west matters in connection with the report of the committee appointed to consider the questions raised by the overtures from the presbytenes of Brandon and Rock Lake. We trust that the differences which have occupied so much of the Assembly's time this year, may all have disappeared before the Assembly meets next year in Winnipeg. The processes of the ecclesiastical laundry are never advantageously carried on in the presence of the

Monday evening was devoted to the French Evangelization schme, and as usual the report and speeches thereon were listened to with great interest by a very full house. The adoption of the report was moved by Prof. Campbell, of Montreal, in an able and eloquent speech, giving an interesting historical sketch of the work and of his connection with it. A single paragraph of that speech has, we notice, been seized spon by the party press opposed to French Evangelization, with wonderful avidity. The Professor ventured the statement that the Church of Rome is a branch of the Church of Christ, and that salvation may be found within her pale, but the other parts of his speech in which he re-ferred to the evils of the Church of Rome, we notice are passed by in silence. We do not pretend to be able to reconcile the statements which seem contradictory in Professor Campbell's speech, but we think the organ of the Roman Catholics is thankful for small mercies when it expresses itself satisfied with his utterances. Professor Campbell showed how the authorities of the Church of Rome had forbidden intercourse Turning now to the schemes of the Church even upon literary subjects with Protestants, so we find that the payments for the Colleges have that he was cut off from some who were interested in the same studies as himself; how the Church was determined to prevent all association of Protestants and Catholics because aware of the danger of allowing her people to mingle with those who are delivered from the trammels of priestcraft; and how Joseph Doutre confessed himself a Protestant at heart, long before he died. The Globe is in ecstacies at the Pro-fessor's liberality. Would it not be well if it could bring about some reciprocity in this respect and induce Archbishop Lynch to declare the Presbyterian Church a branch of the Christian Church? It is well known that Romanism refuses to admit that there is any ordinary pos-sibility of salvation out of her own pale. Father Chiniquy cannot get a hearing from any of the secular papers on this subject, but he can always get an enthusiastic reception in the General Assembly of the Presbyterian Church, and on Monday night he took up Prof. Campbell's liberal utterance and proved, we believe, to the satisfaction of the large majority of his audience that while the Romish was once a towards that church, must be that of the French Evangelization Mission, warning all men to come out from her lest they be partakers of her

> On Tuesday an attempt was made to change the decision to hold the General Assembly next year in the city of Winnipeg, but notwithstanding Principal Grant's striking observation that the difference between a man and a donkey was, that a man could reconsider, but a donkey could not, the house refused by a fair majority to change its mind.

THERE seemed to have taken possession of the house on Tuesday afternoon, a strange lassitude so that no one seemed ready to engage in discussion. One of the most striking incidents of the afternoon was the acceptance of Mr. Wm. savour merely of toadyism and will meet with te-Mortimer Clark's motion practically abolishing pulse only. Besides, such plans of preserving the the common college fund without a debate or continuity of the court of Assembly are was Presby-

division. Those who were members of the Assembly which adopted the principle of a common fund after long and somewhat warm discussions in committee, and who remembered the fact that a member of Assembly was asked then to lead in a prayer of thanksgiving for such a happy solution of a question which had caused much anxiety, must have been thunderstruck at the sudden abolition of the scheme. But to save appearances it was perhaps well that the Assembly allowed all congregations to do pub-licly what some have done privately, to give to the college they most desire to help.

On Tuesday evening the reports on the State of Religion and Temperance were presented and some interesting speeches on those important subjects were delivered Mr. Parsons, Mr. Lyle, Dr. Caven, Mr. Scott and Mr. Bremner, gave most valuable addresses on evangelistic effort, and on salient points in the report on the State of Religion, and the veteran aposile of temperance, the Rev. John Smith, of Toronto, gave a rousing address on Prohibition.

Wednesday was largely occupied in receiving the reports of the various Committees of the Assembly, such as the reception of ministers from other churches, the application of students for standing in our colleges for exceptional privileges. We were especially glad to see a strong disposition to insist upon a high standard of scholarship in those seeking entrance into our

In the afternoon Dr. Caven presented a resolution with regard to the duty of our government towards the Indians of the North-West territory, a resolution which so thoroughly expressed the mind of the Assembly, that at Principal Grant's suggestion it was carried by a standing vote. Dr. Caven spoke with intense but chastened energy, and produced a fine impression. The high moral stand he took was quite in accord with the dignity and honour of the Assembly and his own personal character

In the evening Dr. Jardine presented the Sabbath School report, which was of a most encouraging nature. Dr. Jardine has placed the Church under the deepest obligations by the faithfulness and ability with which he has discharged his duties as Convener, and we confidently anticipate most valuable results in the future from his devoted labours. The report on Sabbath observance was ably presented by the Rev. W. T. McMullen, of Woodstock. We wish more time could have been allowed for the dis cussion of that important question.

On Thursday morning "the slaughter of the innocents" began, and in the afternoon the Assembly was brought to a close by a short address from the Moderator, and the usual closing exercises.

It has been said that a Moderator rarely leaves the chair with as great a reputation as he entered it, but certainly, that saying does not hold good in the present instance. The Moderator has filled the chair with dignity, has ruled over the house with judgment, and has shown executive ability of a high order in his conduct of the business. That he was able to pay most unremitting attention to his duties even on those days when the heat was excessive, is a cause for thankfulness.

A NOTICEABLE feature in connection with all sembly, is the apology the conveners felt obliged to make for their necessarily imperfect statistics. It seems impossible to obtain returns without much correspondence and worry, and frequently in spite of all efforts the returns at last are not forthcoming. This is a most unsatisfactory state of things. It is not creditable that men should assume office and be unwilling to discharge the duties pertaining to it. The presby-teries should immediately look into this matter and remove the reproach that must necessarily attach to continuing poor business methods. The man who has records to keep and statistics to prepare and forward should do his work as unto the Lord.

It is a matter of general observation that the work of the Assembly has been dispatched this year in a most business-like manner. Those who feared that the interests of the Church would suffer through the absence of many of the old habitues of the Assembly must be agreeably branch of the Church of Christ, it has long been disappointed. The new men did their work on an apostate church and that the only possible the whole admirably, and demonstrated the attitude of those who are faithful to Jesus Christ truth of what we have often urged, that the Church has no lack of men ready and able to do any work she may impose upon them. Let the presbyteries in the light of this year's experience repeat next year the experiment of sending up a goodly array of new men.

> It has, we notice, been lately urged in certain quarters that the conveners of committees hould have a permanent place in the Assembly. The need for this proposed innovation was certainly not made evident in the late Assembly. No part of the Church's work suffered perceptibly from the absence of any man, however zealous or gifted. There were others equally zealous and gifted to take his place. The Assembly has yet to discover that the services of any one man are indispensable. Such" feelers" of public opinion, however artfully put forward,

terian, and subversive of our traditional polity. The Presbyterlan Church in Canada neither needs not desires permanent members. The continuity of the courts is sufficiently preserved by the permanent officials of the court and the records. We hope to hear no more of such prelatic propositions.

Tits. speaking—we shall not say oratorymay on the whole be characterized as "good. It was in the main simple, direct and forcible, the language choice, articulation distinct, pronunciation fairly correct, the bearing dignified, the manner cultivated, and only in one or two cases suggestive of affectation. The general elegance of expression was somewhat marred by one or two persistent exemplars of slangy smartness and had style. The Assembly ower it to itself to repress all professional humorists whose chief stock-in-trade is flippancy of manner, travestics of Scripture language, and grotesque combinations of clipped vernacular and slangy expressions, and whose highest ambition is to raise a laugh and be known as racy and humorous.

THE thanks of the Presbyterian public are due to the conductors of the daily press of Hamilton and Toronto for their admirably full and generally very accurate reports of the proceedings of the General Assembly. We have availed ourthe General Assembly. We have availed our- consideration was postponed till next Assembly owing to selves largely of these reports and gratefully the small attendance at that late stage of the meeting. make our acknowledgments. It is worthy of note that the Assembly passed a hearty vote of thanks to the REVIEW, the Montreal Wilness, and the Toronto Mail, for papers gratuitously supplied to the members of Assembly.

Those who with ourselves have taken a deep interest in Jewish missions will be very glad to see that the Assembly has placed Jewish missions among the schemes of the Church, and that the Foreign Mission Committee is the channel for voluntary contributions.

---THE GENERAL ASSEMBLY.

1 Continued from page 200.) Toronto was presented by Rev. John Smith. The overture Toronto was presented by Rev. John Smith. The overture complained that in the vicinity of railroad centres sessions found a difficulty in dealing with candidates for church membership who work on railroads and other places on the Lord's day. Also the overture asked for such a deliverance as may help the session in dealing with candidates for Church membership who spend either a whole or part of the Lord's day in secular pursuits.

Letters were read from Messrs. Hickson, of the Grand Trunk Railway, and Van Horne, of the Canadian Pacific Railway, expressing recret that so much work was done

Railway, expressing recret that so much work was done on the railways on the Sabbath, declaring sympathy with the promoters of the overture, and promising to reduce the Sabbath labour to a minimum.

Rev. II. M. l'arsons urged adherence to God's law, and said railroads built on the Lord's day had to be paid for in curses in this world, because God did not deal with

corporations in the next world.

Dr. McVicar said what was needed in this case was not new legislation, but was life. It is in vain for us to teach great corporations until church members have taught themselves. Go to the Word of God for guidance in this matter and you do away with the necessity of anything like what is asked for in the overture.

The report was then adopted as amended.

MISCRLLANEOUS BUSINESS.

MISCRLLANEOUS BUSINESS.

The matter of appointing a new missionary to Santo was referred to the new Foreign Mission Committee.

The Synod of the North-West having asked that the money for conducting the foreign mission work of the North-West should be sent in a lump sum, and that the North-West members of the Foreign Mission Committee should be recognized as the executive of that district, the Assembly declined complying with the request, Inasmuch as the matter was safe in the hands of the new Foreign Mission Committee.

THURSDAY-EIGHTH DAY. AGED AND INFIRM MINISTERS.

That committee reported through Principal Grant, when the numerous recommendations were adopted, and one

hundred dollars was granted to the indefatigable con-tener, Dr. Middlemiss, of Elora.

A letter was read from Rev. K. F. Junor, M.D., late missionary to Formosa, asking for a Presbyterial certificate of membership, as his name does not appear on the

roll of any presbytery.

Rev. John Smith moved that the request be granted,

and after some discussion the motion was adopted. DISCUSSION ON EVANGELISTS.

The Assembly proceeded to consider the application of Rev. James Bryant, of Bradford, to be recognized by the Assembly as an evangelist, and the overture from the

Presbytery of Barrie in support of the application. Rev. D. D. McLeod moved that the memorial be received, and that Mr. Bryant be commended to the ministers of the Church as one of whose services they may avail themselves in carrying on special evangelistic work. Rev. Dr. Wardrope seconded the motion.

Rev. W. T. McMullen moved in amendment that the matter be referred to a committee, and that in the mean-aine Mr. Bryant be encouraged to proceed in his work. Rev. Mr. Ralston and Principal Forrest opposed the

application.

Rev. II. M., Parsons said it seemed strange for this great Assembly to be going into spasms over this proposal, when there were now twenty or thirty men employed of whom the Church knew nothing. He saw no harm in granting the prayer of the presbytery. He had never had any trouble with evangelists. If the people wanted any other man to preach the Gospel he would clear out and let him come.

Rev. M. II. Scott moved a further amendment to the effect that Mr. Bryant be recognized as an evangelist without further fixing his relation to the Church.

Rev. W. T. McMullen's amendment was adopted.

ROOK OF FORMS.

Rev. Dr. Laing presented the report of the Committee on the Book of Forms, showing the amendments which the committee had decided to make in the course of the revision. The work was not completed, and he asked for

the appointment of a new committees, and me many the appointment of a new committees.

Prol. McVicar moved that the Assembly receive the report and approve generally of what had been done by the committee, and that a committee be appointed to continue the revision of the remaining sections, and prepare an appendix containing such forms as are necessary for the guidance of the courts, and to prepare an overture on the subject for the next Assembly, which may go down to the presbyteries.

The motion was carried, and the old committee reap-pointed, with the name of Mr. Thomas Sedgwick substituted for that of Rev. Dr. McGregor, deceased.

Rev. A. McLean Sinclair moved a vote of thanks to
Rev. Dr. Laing, which was carried.

RETIREMENT OF MINISTERS.

recommending that the following ministers have leave to recommending that the following minister have references. We McCulloch, Rev. Wm. M. Chilsie, Rev. Geo. Jamie 40, Rev. Wm. Bin, Rev. John McNab, Rev. Robert Stevenson, Rev. Peter Currie, Rev. Alex. McKay, Rev. John B. Logan, Rev. Thomas Nicholson. PROTECTION OF YEMALE VIRTUE.

A memorial was read from Mr. D. A. Watt with refer ence to the protection of fernale virtue, and it was resolved that in the opinion of the General Assembly the protecthat in the opinion of the General Assembly the protection now afforded to female virtue is inadequate, and that a committee be appointed to prepare a petition in the name of the Assembly to the Cominion Parliament, praying for the amendment of the criminal law so as to make the offerce of soluction a crime, and otherwise to ir crease the protection now provided by law for the protection of female virtue. Rev. G. M. Milligan, of Toronto, Mr. John Charlton, M.P., and Mr. McLennan, of Toronto, were as pointed a committee for this purpose, and the Presbytery of Chatham brought up the position of Rev. Charles Chiniquy by reference and petition. The BIDLY IN THE SCHOOLS.

The report of the committe appointed to co-operate with similar committees from other religious bodies with with similar committees from other rengious codies with a view to promoting religions instruction in the Province of Quebec was presented. It was proposed to rest the power of selecting text-books in the Protestant Committee of the Council of Public Instruction, and that the Council provide that the libble as a whole be read in the schools. Legislation for this purpose would have to be obtained at the next session of the Legislature. The report was

THE QUESTION IN ONTARIO.

An overture from the Guelph Presbytery asking the Assembly to take action towards having the Word of God as a whole reintroduced into the public schools of Ontario was read, but on motion of Rev. Dr. Aliddlemiss This was agreed to.

CO-OPERATION IN HOME MISSION WORK.

Rev. Prof. Scrimger read the report of the committee appointed to consider the question of co-operation with other Churches in reference to the arrangement of home mission work. The committee ascertained that a similar committee had been appointed by the Montreal Conference of the Methodist Church. A joint meeting of the two committees had been held in Ottawa on the 2nd February. The meeting adopted a set of resolutions expressing the opinion that it was desirable to secure some such arrangement of the home mission work of the two Churches as would prevent an unnecessary duplication of missions in sparsely settled places; that for the attainment of this end the governing bodies of the two Churches should appoint a joint commission regarding such places, and endeavour to arrive at an understanding as to which looky should retire from the field. The committee recommended that the Assembly agree generally with the prin-Rev. Prof. Scrimger read the report of the committee mended that the Assembly agree generally with the prin-ciple of these resolutions, and that they be remanded to the presbyteries for their consideration, to report to the next General Assembly; and that the committee be con-tinued with a view to further conference with other bodies

He moved the adoption of the report, Rev. Dr. McLaren moved that the report be received. and without expressing any definite opinion upon the merits of the proposals sent down to the presbyteries for their consideration.

Rev. Dr. Reid seconded the amendment.

Rev. W. T. McMullen, while agreeing to a great extent with the views of Rev. Dr. McLaren and Rev. Dr. Reid, said that no doubt the Charches in the places referred to in the resolutions would be greatly influenced by the views of the Supreme Court of the Church. Prof. Scrimger accepted the amendment, which was carried. The report thus amended was adopted.

Rev. Dr. Burns brought before the Assembly the question of assisting the

CHURCH OF BOHRMIA.

He moved that one-half the sum allotted to be paid by the Presbyterian Church in Canada for this purpose be paid out of the funds of this Assembly.

At a later stage the Assembly passed a modified resolu-tion commending the scheme to the members of the

An overture was read from the Presbytery of Hamilton anent the mode of

ELECTING THE MODERATOR.

After discussion it was on motion of Rev. Robt. Campbell, seconded by Rev. II. M. Parsons, carried, that the Assembly re-affirms the resolution arrived at by the last General Assembly and that all noninations be made without remark.

AGAINST LOTTERIES.

An overture was read from the Synod of Montreal and Ottawa in favour of taking steps for more stringent legislation against lotteries. The Legislatures of Ontario and Quebec had made exceptions in favour of church and charitable lotteries, and the overture expressed the opinion that what was criminal was not made innocent by the The matters in connection with the Aged and Infirm Ministers' Fund were not tally disposed of when the report was presented at a previous sederunt. The report and other papers were remitted to a special committee and other papers were remitted to a special committee. Campbell supported the overture, and moved that it be referred to a special committee of the papers were remitted to a special committee. referred to a special committee composed of Prof. Bryce, Rev. R. Mundy, L. W. Johnston, James McLennan, and Rev. Robert Campbell. Carried. An overture was read from the Presbytery of Owen

Sound recommending the

ADOPTION OF A FORM setting forth the faith and polity of the Church, and also

for a form for public admission to the Church, and also for a form for public admission to the Church.

On motion of Rev. J. B. Fraser, the matter of preparing the former form was referred to a committee consisting of Prof. Campbell, convener; E. A. McCurdy, George Bryce, Dr. Matthews, W. D. Armstrong, Dr. Jardine, J. Somerville, D. M. Gordon, Dr. Fraser, Prof. McLaren, Dr. Middlemiss, Robt. Murray, George Hay, The McDande and the matter of preparing the layer. Dr. McDonald, and the matter of preparing the latter form was referred to the Committee on the Book of

FOREIGS MISSIONS

Rev. Dr. McLaren read an estimate of the amounts required for various missionary schemes as follows:— Trinidad and Demarara, \$11,000; New Hebrides, \$7,000; Trinidad and Demarata, \$11,000; New Hebrides, \$7,000; Central India, \$21,000; North-West, \$10,000; Formosa, \$18,000; unforseen expenses, Eastern and Western Divisions, \$4,000. So that altogether it would be necessary to ask this great Church during the coming year for \$71,000 for foreign missions. Miss Oliver was to be sent to India. He moved that the estimate be approved. Carried.

OVERTURES CONSIDERED.

An overture on the connection of ministers with presbyteries was read. It recommended that when a minister resigns he shall continue to be a member of the presbytery with which he had been connected until he has been relieved by another presbytery. On the motion of Rev. II. M. Parsons, the overture was referred to the Com-mitte on the Book of Forms.

Rev. W. S. Ball appeared to support an overture with reference to the Aged and Infirm Ministers' Fund. Rev. D. Middlemiss said that persons employed as clerk of presbyteries, professors in colleges connected with the Church, etc., were entitled to participate in the Aged and Infirm Ministers' Fund.

No action was taken on the overture, Rev. Mr. Ball explaining that it was presented for the purpose of obtaining information.

EVANGELIZATION OF ROMAN CATHOLICS.

An overture was read from the Presbytery of Toronto on the subject of the evangelization of Roman Catholics. It set furth the necessity of undertaking evangelistic work among Roman Catholics in the West, as well as in Quebec.

On motion of Rev. Prof. Scrimger, the overture was referred to the Committee on French Evangelisation.

JEWISH THISSIONS.

Church, so that a channel for voluntary contributions might be formed.

THE CASE OF MES, CAUBOUD.

A detter was read from Mrs. Cauboud applying to be placed on the Widows' and Orphans' Fund. She stated that her husband who was a convert from the Church of Home had expressed his Intention of going back to that Church, and had left her and her children destitute. It was decided that as Mrs. Cauboud was not a widow, she could not be placed on the fund designated, but her case was commended to the members of the Church, and Revs. Dr. Reld and R. H. Warden (of

The Presbytery of Chatham brought up the position of Rev. Charles Chiniquy by reference and petition. The presbytery did not understand what Mr. Chiniquy's rela-

respectively du not understand that Str. Chiniquy's rela-tion to the pretty tery was.

On motion of Rev. Prof. Scrimger, Chatham Presby-tery was instructed to piace Mr. Chloiquy on the roll as an ordained missionary, in accordance with the regula-tions relating to ordained missionaries.

A memorial from Rev. Farquhar McRea, of the Bran-don Presbytery, was referred to the Home Missions Com-mittee.

PLACED ON ROLL

Another memorial from Rev. James McCaul, asking for his status in the Church, was received. It was on motion made, agreed that the name of Mr. McCaul be placed on the roll of the Montreal Presbytery. The name of Wm. Burns, agent for Knox College, was placed on the roll of the Toronto Presbytery.

LETTER PROX SISTER CHURCHES.

A letter from Rev. John H. Carston and Rev. P. W. Van Franken, delegates from the Reformed Church in America to the Presbyterian Church in Canada, conveying greetings, was read. The delegates expressed tegret that they had found it impossible to visit the Assembly.

On motion of Rev. Dr. Reid, the Moderator was instructed to send a suitable reply.

NEEDS OF JAHAICA.

A communication from the synod of the Church of Jamaica calling attention to the splittual destitution in that land was read. On motion of Dr. Burns, the communication was received, interest was expressed in the state of the field and the communication was referred for further consideration to the Foreign Mission Committee. ALLIANCE.

A communication from Mr. Junkin, representing the Alliance of the Relormed Churches holding the Presbyterian system, asking for the payment of \$255 for requialte expenses connected with the meetings of the Alliance. On motion of Dr. Burns and S. Hauston, instructions were given to the treasurer of the Church to remit from the Assembly fund the autu asked, after information already sought for with reference to the avenues of expenditure of these moneys has been given. BOHEMIAN CHURCH.

Rev. Dr. Burns brought up the matter of the Reformed Church of Eohemia. The Presbyterian Alliance, at its meeting in Belfast in 1884, decided to raise \$25,000 for that Church, and \$765 had been allocated to the Presbyterian Church in Canada. He moved a resolution commending this fund to the Church.

Rev. Dr. Maclaren seconded the motion, which was carried, and Dr. Burns and Dr. Reid were appointed to receive subscriptions.

receive subscriptions.

LADIES' COLLEGES.

The reports of Brantford Ladies' College and that of Ottawa Ladies' College were read by Rev. J. Gray. The colleges were commended. The Moderator and Rev. G. M. Milligan were appointed visitors to the former institution, and Principal Grant and F. W. Farries to the latter for the current year.

THE ANNUAL COLLECTIONS.

Rev. Prof. Serimger read the proposed dates of the annual collections in churches in which there are no misannual collections in churches in which there are no missionary associations, as follows:—Union College Fund, and Sabbath in July; Home Missions, 3rd Sabbath in August; College Fund, 3rd Sabbath in September; Widows' and Orphans' Fund, 3rd Sabbath in October; Assembly Fund, 3rd Sabbath in November; Manitoba College, 3rd Sabbath in December; Augmentation, 3rd Sabbath in January; Aged Ministers' Fund, 3rd Sabbath in February; Foreign Missions, 3rd Sabbath in March. The Assembly adopted this scheme.

VOTE OF THANKS.

Rev. Dr. Grant moved thanks to the friends in Hamilton; to the minister, elders and managers of the church for the use of the building, and to the Ladies' Association for services; to the Committee of Arrangements, Dr. Macdonald, Messrs, George Young, David Maclenan, and to Mr. H. N. Case for furthlying special part office and to Ma accommodation.

The motion was accorded by Rev. W. S. Ball and

On motion of Rev. Dr. Fraser, seconded by Rev. Robert Hamilton, a vote of thanks was passed to THE PRESEYTERIAN REVIEW, the Mail Printing Co., and the

Montreal Witness for free copies of papers furnished. MODERATOR'S CLUSING ADDRESS.

The Moderator said that there were one or two lessons which they might all carry away from this Assembly. The first lesson was one of thankfulness to Almighty God for His great goodness. They had passed in review various operations of the Church. All these indicated great progress and were full of encouragement. The com-patison which had been made between the state of the Church ten years ago and its condition to-day showed great progress. The Union seemed now to be completed and perfected in spirit, as well as in form. In this conand perfected in spirit, as well as in form. In this con-nection he referred to the unification of the two foreign mission committees into one. The Assembly had been marked by an harmonious, kindly and Christian spirit. He was not aware of a single expression that was not in the lines of that spirit. There had been a tone of earnest-ness in the transactions of the Assembly in business matters as well as in those which might be called more speci-fically spiritual matters. He believed they had found this Church court a means of grace; that it had been pro-ductive of sympathy and fraternal, kindly feeling one toward another. He felt that the Great Head of the Church was blessing them in giving them a deeper interest in the work of the Church. The other lesson was that there should be a fuller consecration to the Great Master's service from this time forth, so that each of them might say, "Whatever my work is, whatever Chris' has set to my hand to do, I now dedicate myself to Him more fully than I have done before; I am resolved that I will give to my Saviour myself and my life; my talents, my abilities, my training and all that I have;" and this truth, that we are not our own, but belong to our Saviour and our fellow-men was an old one, but it was just in proportion as we realized it in its simplicity and genuine grandest that all were strengthened in our work. They might not all meet again. There was not a probability that all the members assembled there would assemble next year. The Assembly joined in praise, singing a portion of the

The Moderator led in prayer and then said:

In the name of the Lord Jesus Christ, the only Ving and Head of the Church, and by authority of this Assembly, I now dissolve this Assembly, and appoint the next General Assembly to meet in the city of Winnipeg, and within Knox church there, on the second Thursday of June, 1887, at 7 30 o'clock in the evening.

The Assembly closed with the benediction.

After the Assembly had been dissolved Rev. Thomas

Key A. McLean Sinclair moved a vote of thanks to key. Dr. Laing, which was carried.

A memorial on this subject from Mr. William Mortimer Alexander, the oldest minister in the Church, rose and Clark and others was presented. It was agreed that expressed the very great pleasure which he had felt in Jewish Missions be placed among the schemes of the

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pages."—Terosto Glose,
"I regard your publication as a well timed and evaluating
fels, clear and able statement of the case, and admirably sales
lated not unit to remove the ton common micronerstions of the
faith of our Church, but to commend our declinary to the acceptains of the candidatulate of the Scriptures."—Res. J. K. Swith,
Miderater of the General Assembly.

"We hereby express our cordial concurrence in the sentiments of the Moderator in relation to Dr. Middlemist pumphles."—Thomas Wardrope, D.D., John Laing, D.D.

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THE UNION SHORTHANDERS ACADEMY, ARIAM, TORONTO.

(Continued from page 199.)

Christ and a great social curse; and its easnest desire to

Christ and a great accial curse; and its eatnest desire to see the evil exterminated by the preaching of the Gospel, the power of moral suation, the education of the young in temperance principles, and by such deadly blows as a sigorous and enlightened legislation alone can inflict.

III That inasmuch as the Canada Temperance Act, wherever faithfully enforced, has greatly reduced the evils of intemperance, this Assembly recommends presbyteries, sessions and congregations to use all proper means to secure its adoption and rigid enforcement, not as an ultimate remely for the evils of intemperance, but as a step towards the total suppression of the liquor trains.

IV. That, whereas the said Act has been proved to be defective as to the means of enforcing it, this Assembly expresses gratitude to those Provincial Governments that have already recognized their responsibility for the proper

have already recognized their responsibility for the proper administration of the law, and further resolves to petition all Proviocial Governments to appoint to this responsi-ble duty a summent number of officers in full sympathy

with the provisions of the Act.

V. That in accordance with the recommendation adopted by the Syno I of Montreal and Ottawa, this Assembly, being fully contineed of the necessity of legal protection against the esils of the liquor traffic, expresses the hope that electors in their choice of members of Parliament will seek to elect able and good men, who are well-

known to be in full sympathy with prohibitory iegislation.

Rev. John Smith, Toronto, seconded the motion.

Hon, Mr. Valat expressed his appreciation of the secommendations in the report. This was the great question of the age, even greater than the Home Rule question. It was not a failure in British Columbia. They could not vote on it, as there were no counties in gregation, and commended them to the liberality of constant revolute. Every attempt to receal the Scott Act. that province. Every attempt to repeal the Scott Act | gregations throughout the Church had failed. All difficulties in the enforcement of the Act | TREATHENT OF 19 were removed, and he was perfectly sure of its success hereafter. The recommendations were put rereatment agreed to, and the report was adopted as a whole.

WFDNESDAY-SEVENTH DAY.

PARFASES OF COMMISSIONERS.

Rev. Robert Murray, Halifax, obtained leave to bring up a motion regarding payment of travelling expenses of members of the Assembly. He moved (1) to appoint a committee to devise a plan for payment of travelling expenses of commissioners to the General Assembly, to report to the next General Assembly; (2) the Assembly examently requests all presbyteries to make provision for the travelling expenses of their commissioners for the current year. current year.

Rev. Alex. Matheson seconded the motion, which was adopted.

STATISTICS.

The report on statistics was presented in printed form, containing seventy-five pages, by the convener, Rev. Dr. Torrance. The substance of the report appears in other

REPORT OF FINANCE COMMITTEE.

Rev. Dr. Reid presented the report of the Finance Committee, Toronto section, 1885 6. It stated that with very few exceptions, the amounts received are in advance of last year, being as follows:-

or two least or the was someway	•—		
· · · · · · · · · · · · · · · · · · ·	1884 S.	1885	6.
Home mission\$3	1,960 10	\$32,27	
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Foreig mission t	S.771 71	38.88	1 70
Widows' fund	4,635 41	4,06	5 77
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[sters	1,994 20	2,24	1 50
Aged and infirm minis-	-		•
ters' rates.	5,658 59	(3) 10,03	16 39
Aged and Infirm minis-	• • • • • • • • • • • • • • • • • • • •		•
ters' fund	1,292 (×8 2,09	7 43
French evangelization(2)	0.347 4	1 (2) 7,13	8 05
Manitoba College (2)	3,120	11 (2) 3,00	× 40
Assembly fund	3,196 4	9 3,23	7 07
· -			
\$1	26,937 9	3135,65	1 62
(1) This is exclusive of an			

large legacies in 1884-5. (2) These are the amounts received here, irrespective of amounts paid at Montreal or elsewhere.

(3) This amount includes several special contribution:

and donatio		INCIBACE	******	·pcca.	00411100	
The follow	si Day	ASTERN a comp	ralive :	statemen	nt of the	: fia-
ances of the						
Foreign r	nissions,	, 1885 . 1886	· ··		\$13,517 . 16,008	72 24
locre	ate				\$2,400	<u></u>

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Increase	\$2,490 52
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Dayspiring and mission schools 1005	\$4,109 US
	4 596 48
Increase	\$406 65
Home missions, 1885	Scott or
11 11 18%	4 260 64
200011	41339 34
Decrease	\$705 39
Annual to Card 1886	11 161 16
Augmentation fund, 1885	11,202 /0
1380	9,049 03
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College tuna, 1835.	22'013 Zo
College fund, 1885	9,050 65
Increase	\$207.00
College Burnary fund, 1885.	\$376 93
College Bursary fund, 1885	610 33
Decreuse	\$266 6t
Aged and infirm ministers' fund, 1885 1886	
Aged and junius ministers 1000' 100? "	32,704 50
" " 1886	2,558 64
Decrease	\$205 86
Total receipts, 1885	240,311 20
1000	40,224 50

REMIT ON PRINTING. The returns to a result on the printing of reports of committees were read, but the Assembly refused to make any changes on previous year.

Decrease.....

\$286 72

UNIFICATION OF FORRIGY MISSIONS.

Rev. Dr. McLaren presented an interim report in the form of a motion on the question of unification of Foreign

form of a motion on the question of unification of Foreign Missions The motion was as follows.—
The Foreign Mission Committee of the Eastern and Western Sections having considered the Assembly's remits from the presbyteries on the subject of the unification of the foreign mission work of the Church submitted to them by the General Assembly: and having found that a large majority of the presbyteries have reported in favour of the scheme sent down, and having agreed unanimously to recommend the adoption by the Church of the scheme of unification, the General Assembly scholves that the union of the committees as set forth in the scheme submitted to the Assembly be and is hereby declared with the exception of clause 7 in the schenic of unificate n to be amended by the addition of the following wirds.— "Or at such other place as in the judgmen of the conveners may be deemed most expedient." It is to take effect on and after the 16th of June, 18 1 and the foreign mission work heretofore carried or -quiste com mittees of the Eastern and Westshall be under the case of the foreign man on thus consti-

place where the General Assembly met. It was projoined to add the words, "Or at such other place as in the judgment of the conveners may be decined more expadient." It was proposed that the plan should go lato effect without delay. He mentioned that the returns from presbyteties were 25 in favour of unitication and 7

against, and a majority east and west supported the scheme. It seemed, then, that the Assembly had no course but to proceed at once to carry out the scheme.

Rev. Alex. McLean, in seconding the adoption of the report, said he was sure that the unitecation would result in enlarging the mission field and in increasing the liberality of the nearly. in entarging the mission field and in increasing the literality of the people. He trusted that the near future would show a great and glorious progress in the foreign mission field. As yet the Church was only playing with foreign missions. He had yet to meet the nun who denied himself any comfort for the sake of foreign missions.

The report was adopted and it was agreed that the necessary committees should be struck at once.

At the sequest of the Assembly Dr. liurns offered a prayer of thanksgiving for the successful inauguration of

the plan of unitication.

The Molerator, before proceeding to the order for the afternoon, read a telegram which Dr. Cochrane had received from Vancouver, B. C., stating that the city and church and the missionary's house had been destroyed by the.

Dr. Cochrane stated that Mr. Thompson, the mission

TREATMENT OF INDIANS.

Rev. Dr Caven brought up the motion, of which he had given notice at the motning session, segarding the treatment of Indians. However the following:—
"The General Assembly, whilst disclaiming all political party aims, feels bound to give expression to its convictions regulding the treatment of the Indians in the North-West by the Dominion of Canada. No judgment is here expressed on our general policy towards the is here expressed on our general policy towards the Indians, and the mentorious character and services of many servants of the Government in the Indian Department are gla lly recognized, but it seems to be established by irresistible evidence that in too many instances a people who are wards of the Government have been wronged and defrauded by those who are specially appointed to care for them and promote their interests, whilst flagrant immorality is too often chargeable upon public servants as well upon traders and other whites who come much in contact with the Indian population. Thus the missionary efforts of the Churches are counteracted and hindered, many sufferings brought upon Indians, and a state of disaffection towards the Dominion is even

to some extent engendered.

"The General Assembly would earnestly represent to the D minion of Canada the imperative necessity of at once cancelling all appointments of agents of instructors who are known to be tyrannical, unjust or immoral, and of filling their places with men of integrity, sobilety and

"Further, the Presbyterian Church pledges itself as "Futher, the Presbyterian Church pledges Itself as far as may be in its power to co-operate with the public authorities in promoting the social imp ovement and the temporal well being of the Indians, whilst, in common with other churches, seeking to bring them under the holy influences of the Christian religion.

"A copy of this resolution, signed by the Moderator and clerks of the General Assembly, shall be respectfully transmitted to the Honorable the Minister of the Interior, and to the Chief Superintendent of Indian Affairs."

and to the Chief Superintendent of Indian Affairs."

Dr. Caven supported his motion in a very able and impressive speech. Rev. R. Hamilton seconded the motion. He said he

Rev. R. Hamilton seconded the motion. He said he had been out to the western country a couple of years ago, and when there Father Lacombe told him that a great part of the influence of the Roman Catholic missions was counteracted by the white people and Government agents who corrupted the Indian people.

Rev. W. S. Ball pointed out that there were many Indians in the North-West called Non treaty Indians, for whose support the Government was not responsible. He said he was informed of immoralities committed by the Mounted Police and some of the agents which were so gross that perhaps that was the reas in for their non-appearance in the public press. He was shocked when Sir pearance in the public press. He was shocked when Sir Hector Langevin, in Parliament, refused to accept respon sibility on the part of the Government for the immorality of its servants.

Rev. Dr Grant said the Assembly was indebted to Principal Caven for his motion and impressive words. They had been guilty of national sin, and if they did not repent they would be punished. He suggested that they should attest their approval of them tion by a standing

The motion, on being put, was unanimously adopted by a standing vote.

RECEPTION OF STUDENTS. Rev. J. Gray (Windsor), convener of the committee

appointed to examine the applications of students and

appointed to examine the applications of students and others for licenses, etc., reported.

The applications of Messrs. J. McFarlane, Wm. Wilson, D. M. Buchanan, A. Ogilvy, John Young, J. B. Hamilton, R. McIntyre, W. D. Roberts I. G. Shearin, Wm. Nicol, A. Currie, D. H. Hodges, R. Gowdie, T. C. Court, D. Anderson, Durand, Haig and Gow, Geo. A. Laird, J. Suthetland, Jansen and Neulie were entertained. FOREIGN MISSION COMMITTEE.

The new Foreign Mission Committee was appointed as

follows:—
Dr. Wardrope and Rev. Alex. McLean, Joint Conveners: Dr. McLaren, Principal Grant, Dr. Moore, G. M. Millegan, S. Lyle, A. D. McDonald, Dr. Jardine, J. B. Fraver, D. D. McLeod, J. Gray (Windsorl, J. A. Murray, Prof. Hart, James Barclay, J. M. Cameron, Hamilton Cassels, Dr. McDonald, C. Davidson, Alex. Mottis, W. T. Forbes, Dr. McCutlough, Dr. Burns, A. McL. Sinclair, E. McCurdy, E. Scott, E. Smith, Joseph Hogg, D. Laird and L. W. Johnston.

DISTRIBUTION OF MINISTERS AND SUPPLY OF VACANCIRS.

Rev. R. J. Laidlaw presented the report of the joint committee appointed by the synod to draft a scheme for the distribution of ministers and the supply of vacancies.

[The report will be published in extense in a subsequent issue of the REVIEW.—ED REVIEW.]

Dr. Reid moved, seconded by Dr. Caven, in explana-tory addresses, that the scheme above-mentioned be

received and adopted.

This was carried, and the following committee was appointed, on motion of Rev. J. Sometville, to look after the scheme for a year: -R. J. Laidlaw, convener; Dr. Reid, Dr. Torrance, Dr. Cochrane, Dr. Laing, A. Gilray, and Geo. Rutherford.

Rev. M. W. McLean and Mr. Gracey moved, that the overtures brought forward by the Kingston Presbytery be sent down to presbyteries to report upon at next

This was not carried.

RECEPTION OF MINISTERS.

Principal McKnight in the name of the Committee on the Reception of Ministers reported the findings of the committee. On the recommendation of the committee permission was given to a number of presbyteries to receive as ministers of this Church the following gentle-

W. E. Archibald, from United States North ; A. A. w. E. Archivald, from United States Korth; A. A. tuted, and the the work of the whole Church, and the General Assembly instructs the Foreign Mission Committee zo united by the General Assembly.

Dr. McLaren said that the 7th clause in the original report provided that the committee should meet at the

odist Church of Canada, on the understanding that he let not eligible for a call until he has taken two years study in one of our colleges; Thomas II. Patchell, from the Soutand, The name of Thos E. Calvett was with lrawn, The application of Joseph Watt was deferred in the meantime. In the case of W. E. Darfurt the Presbytery

meantine. In the case of W. E. Darroit the Pressylery of Orangerille was instructed to exercise oversight and if desirable make a new application next year.

The Assembly then adjourned till evening.
The Assembly resumed at half-past seven o'clock.
On motion of Rev. Dr. Tourance payment of travelling and printing expenses of the distribution of Ministers.
Committee were authorized, as it will be necessary for this compilers to next four times a very

this committee were about times a year.

At a later stage the following committee was appointed to consider the matter:—Revs. R. H. Warden (convener). Dr. Reid, Dr. Matthews, Robert Campbell (Montreal), Maclean, Sinclair, E. D. Miller and Mr. David Mortice.

SAUGATIL SCHOOLS. Rev. Dr. Jardine presented the report of the Commle-

Rev. 191. Jardine presented the teport of the Commit-tee on Sabbath Schools.

The committee had prepared a series of blank forms for recording statistics and work of the schools, which they strongly recommended for general adoption. During the year a total of 1,008 Sabbath schools was reported, having 9,579 teachers and officers and SS,107 scholars. The contributions collected amounted to \$44,028.

The committee made the following recommendations:

1. That all presbyteries take some suitable means of exercising closer oversight of the Sablath schools, either by the formation of Sablath school associations, the bold ing of special conferences, or in such other way as may

seem to them best.

2. That all superintendents and teachers be exhorted to seek, first, to bring the children of the Church into living union with Chilst and the communion of the Church, and not to forget the training of the young to assist in the work and support of the Church.

3 That all presbyteties and Sabbath schools be recommended to adopt and use the series of records and reports

prepared by the Assembly's Sabbath School Committee.
[Published by the Presbyterian News Co., Toronto.]
4. That presbyteries be instructed to a quant standing

committees u, on Sabbath schools, and that it shall be the duty of these committees:

(a) To obtain a complete list of the Sabhath schools within the boun is as soon as possible after the meeting of Assembly; to keep a register of these schools with the addresses of the superintendents; to forward to the superintendents such circulars or blank forms as may be issued by the Assembly or the synodical committee, and to collect reports from all Sabbath schools immediately after

the close of the calendar year,

(b) To furnish the convener of the synodical committee of the bounds with a copy of the register of schools and superintendents' addresses, and to prepare an annual re-port of the Sabbath schools within the bounds, as soon after the close of the year as possible for subm ssion to the presbyteries, and for transmission to the convener of the

synodical committee.
5. That synods be recommended to appoint as their committees the conveners of the presbyterial committees, with a convener appointed by the synod, and that the synodical committees be instructed to procure and preserve the names and addresses of all conveners of presbyserve the names and addresses of all conveners of presbyterial committees; to forward them to the convener of
the Assembly's committee; to transmit all circulars and
blank forms issued by the Assembly's committee to the
conveners of the pre-byterial committees, and to collect
the pre-byterial reports upon Sabbath schools for the preparation of the synoical report to be submitted to synoical
and transmitted to the Assembly's committee.

6. That the Assembly's committee to featurated to

6 That the Assembly's committee he instructed to prepare and issue, not later than the month of November, the circulars and blank forms for the Sabbath school reports, and to get these recommendations and instructions printed in convenient form for the use of Sabbath school

Dr. Jardine spoke upon many gratifying facts mentioned in the report, and supported the recommendations made by the committee. He moved the reception of the

report.
The report was received, and the recommendations after being considered teriatim were adopted Dr. Jardine then moved the adoption of the whole

report.

Rev. T. F. Fotheringham, of St. John, seconded the motion, and dwelt upon the importance of thorough or-ganizations of the schools, and keeping of correct records

of the work done.

A discussion followed, taken part in by Messes. D. Macleod, Gracey, Rolston, McMullen, Parsons and Rae, after which the whole report was adopted.

SABRATH SCHOOL LIBRARIES.

Rev. Geo. Bruce presented the report of the Commit tee on Sabhath School Libraties. The committee hoped, if continued, to be able to I sue a catalogue of books in October next. They recommended the continuance of the committee, and in order to secure the aid of all the members it had been agreed to group them round the centres of Winnipeg, Toronto, Montreal, St. John and Halifax. He moved the adoption of the report and the composition of the committee as follows:—Revs. Dr. Composition of the Committee as stonas.—Rev. Dr. Jardine, G. Bruse, A. Maclean Sinclair, R. Laing, E. Scott, R. Cruickshank, J. G. Henle, J. Doudiet, J. M. Cameron, P. McF. Macleod and Prof. Hart. Messis R. Murray (Hahifax), Wm. Drysdale, Walter Paul, W. D. Russell and E. Thomson. Rev. P. McF. Macleod to be

The motion was adopted.

UNIFICATION OF COMMITTERS.

Rev. Dr. Reid read the report of the Committee on Unification of the Committees on the State of Religion, Sabbath Schools and Temperance. The committee recommended that the amalgamation of these committees in the committee of the committees. should not be effected. He moved the adoption of the report and the motion passed.

SABBATH ORSERVANCE. Rev. W. S. McMullen, of Woodstock, convents of the Committee on Sabbath School Observance, presented the

teport of the committee.

Rev. Dr. Caven moved the adoption of the following

Instead of the second recommendation of the report:—
"The General Assembly, convioced of the importance of preserving to the whole community the blessings of the Christian Sabbath, is deeply concerned to witness the extent to which the rest of the sacred day is invaded by extent to which the rest of the sacred day is invaded by secular labour, and especially by railway traffic. The only servile work which this Assembly can regard as allowable on the Sabbath is that which can justly claim to be the work of necessity and nercy. The Assembly would solicit the co-operation of other branches of the Christian Church in Canada in making mor earnest efforts to free our land from the reproach of tolerating systematic and persistent violation of our Sabbath, and surely bringing mon ourselves many and great evils. Recognizing the upon ourselves many and great evils. Recognizing the impossibility of dealing effectually with Sunday traffic and labour on railways, unless common cause shall be made by American and Canadian Churches, the General Assembly Instruct their Committee on Sabbath Observance to open correspondence with Presbyterian and other branches of the Church in the United States with a view of bringing the combled force of Christian sentiment in the two countries to bear upon this question, and of se-cuting concerted action for the purpose of preventing un-necessary Sabbath labour on railways."

Mr. McMullen accepted the amendment and the whole

was adopted.

On motion of Rev. R. Murray, seconded by Mr. W. Paul, the Assembly then strongly urged the discontinuance of parades and processions with bands of music on the Lord's day in our cities, towns and villages.

RAILROAD WORK. In connection with the subject of Sabbath observance an overture from a committee of the Pres'nytery of (Centinued on page 201)

Mealent.

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CHURCH NBWS. BRITISH AND FOREIGN.

THE Rev. Fleming Stevenson, D.D. of Rathgar Presbyterian Church, Dub-lin, has been appointed Honorary Chap-to his Excellency the Lord Lieutenant.

ir is appounced that a silver mine. valued at £50,000, has been presented by a gentleman who has just dled in Denver U.S.A., for Protestant charities in Ireland.

EVANGETICAL religion Is said to be reviving in Germany. In Prussia alone 2,500 young men are studying theology in the universities, and those professors who are evangelical in their tone are becoming the most influential and popular lecturers.

About one fifth of the population of Philadelphia is in the Sunday School. There are in the city 650 Sunday Schools, with an attendance of 186,835 great room for improvement.

ENGLISH Methodism is beginning to protest with great earnestness against the three years' limit of its pastorate,

Finance Committee of the American \$382,058.54; leaving a balance in the Baptist Home Missionary Society took for his own use \$56,000 of the Society's from the churchea, Sunday Schools, and funds. In a similiar way John R. Smith of the Reformed Dutch Church Home Mission, misappropriated about \$25,000.

Defections of this cort are of years and are \$22,223.87 in excess of any previous year. Defalcations of this sort are of very tare occurence.

REV DR. ABBOTT E. KITTRIDOB, the eminent Presbyterian minister of Chiat \$10 000 a year. He will relinquish his Chicago church in July, and will occupy the pulpit in Madison avenue on the first Sunday in September.

THE QUEEN, on the recommendation of the Secretary for Scotland, has been pleased to appoint the Rev. Dr. John Cunningham, D.D., of Crieff, and now Moderator of the General Assembly of the Church of Scotland, to be Principal of St. Mary's College and Primarius Professor of Divinity in the University of St. Andrew's, in room of the late Principal Tulloch.

In addressing the Free Church Assembly, Dr. D. McEwan, moderator of the Synod, said the English Presbyterian Church was still loyal and true to the Free Church of Scotland, and they were all ready to cross the Border to support the Free Church in her endeavour for that religious equality which was the only satisfactory method for preparing the way for a reunion of their scattered forces.

THE treasurer of the American Bajitist Missionary Union, E. P. Cole, at the anniversary meeting at Asbury Park, reported the receipts from all sources at \$385,000. The appropriations for the year for current expenses sources at \$385,000. The appropriations for the year for current expenses so far as that body is concerned, will be were \$331,443; for debt of last year, seached. At the meeting referred to it \$50,616, making a total expenditure of was agreed that in the future formation \$382,059, and leaving a surplus to be carried over into the next year of \$2.938. There was also given, to increase invested funds and annuity accounts, who had attained the age of twenty-one \$51,000. The society has nearly 120, years should be allowed to vote, but not hers in its twelve b churches. It has 1,700 preachers at work, and they baptized 9,000 persons last year.

Tite United Presbyterian Synod met in the first week of May, and chose as its Moderator, Dr. Duff, one of the theological professors, and Chairman of the Edinburgh School Board. The membership of the denomination is now 181,116, being an increase on the year of 1,255. The income has slightly diminished. For 1885 it was £367,615. In 1884 it was £22,372 more than that. In consequence of the diminution easily accounted for by the bad times—the minimum stipend has been reduced to £186, £2 less than it was last year. As usual, a great and successful mis-sionary meeting was held during the session of the Synod.

A COMPARATIVELY large party of missionaries will leave Scotland for our Livingstonia Mission in the week after the General Assembly rises. Mr. Robert Gossip, teacher, sailed last month to succeed the late Mr. George Rollo. The Rev. Dr. Laws, with Mrs. Laws, accompanied by Miss Grant and Miss Gibson, who are to be married to Dr. Elmslie and the Rev. D. Kerr Cross, M.B., C.M., respectively, will sail in the Garth Castle from London for Kilimane and Nyasa, on the 9th June. Dr. and Mrs. Scott and their child have returned to Scotland. The Rev. J. A. Bain is in charge at Bandan's with Dr. Cross till the arrival of Dr. Laws.—The Church of Scotland Monthly.

THE proceedings of the Russian Govmarked by increasing severity. Pastor research its statement in favor of Dis-Brandt has been deprived of his living establishment as the only practical war at Pultmar, in Livonia and and and a statement in favor of Disat Pulimar, in Livonia, and ordered to to take up his abode in Smolansk, under police supervision, because, first, he aided a schoolmaster at Pulzmar to appeal for liberty of conscience; and second, because he received back into the Lutheran Church sixteen of his people who had been beguited into joining the Greek Church. The radical policy of the Russian Government is unification. It hates Germanism, and it would not be wonderful if this treatment of Germans in the Baltic provinces should ultimately strain the relations of Russia and Germany.

UNDER the head of Drifting, there is a letter in the Irish Church Advocate, which quotes as follows .- "Good Friday—Catholic University Church—The Three Hours' Agony, commencing at 12 o'clock noon, will be preached by Rev. J. A. Wheeler, O.P., and Rev. P.J. Shiel."—Irish Times of 22nd April, 1886, "Protestant Episcopal Church of St. Bartholonnew—This Good Friday abort service and service an short service and sermon 8 a.m., Morning service and sermon 8 a.m., Morning service and sermon at 10 30. Three Hours' Service, 12 to 3."—Irith Times of 23rd April, 18×6. "His Grace the Archbishop of Dublin has sanctioned the appointment of Thursday, April 29th, as a Quiet Day' for the clergy in Christ Church Cathedral."-Irith Times of 22nd April, 1886. To all Protestante the moral is obvious.

The receipts of the Baptist Missionary Union for the financial year closing There are in the city 650 Sunday Schools, with an attendance of 186,835 Donations to the general treasury, acholars and over 16,000 teachers. This is a good showing, but there is still special donations through Dr. Judson, treat room for improvement. and \$12,019 11 were donations for the debt); legacies, \$30,861.73; from the Woman's Society (Boston), \$19,721.73; from the Women's Society of the west, and a prominent London journal says it is successfully emptying the largest chapels in city and country, and condemns it as being no longer necessary, and totally un-Wesleyan.

523,428.94; Bible-day collection, \$2,677.75; income of funds, \$14,542.89; other sources, \$32,290.62; total, \$384,696.73; Expenditures: for the approand totally un-Wesleyan.

printings of the year, \$337,442.78; for printings of the year, \$337,442.78; for the delivery services of the year, \$337,442.89; for the delivery services of the year. JOHN H. DEANE, a member of the the debt of last year, \$50,015.76; total,

A MEMORIAL tablet in copper has been placed in St. Giles' Cathedral, Edinburgh, to the memory of Jenny Geddes, who is generally credited with cago, has accepted a call to the Madison leading the popular revolt against Epis-Avenue Reformed Church, corner of copacy by turowing a stool at the head lifty-seventh street. The salary is fixed of the officiating dean, who had begun at \$10 000 a year. He will relinquish in the Cathedral to say "mass at her lug." The expense has been borne by Dr. R. H. Cumming, of Rio de Janeiro, who has recently obtained for his purpose the sanction of the Cathedral Board. The inscription, which was written by the Lord Justice General, is as follows:— A constant oral tradition affirms that near this spot a brave Scotchwoman, Janet Geddes, on the 23rd of July, 1637, struck the first blow in the great struggle for freedom of conscience, which after a conflict of half a century, ended in the establish-ment of civil and religious liberty."

> summated. At the recent meeting of the General Conference of the Waldenslan Evangelical Mission, held in Florace, much time was occupied in discussing the union question. Union for its own sake was admitted to be desirable, but the new Church will require a new name, and the Waldensians are loth to give up their own old and honoured name, even for the advantages offered by the union. The Synod of the Waldensians is to meet in the autumn, in the vallies, of individual congregations there should be thirty instead of eight male converts ; and it was further agreed that females

> The Free Church Monthly of Scotland has joyful reports from the Living. stonia Mission on Lake Nyassa. Rev. Dr. Cross reports that, in December last, at Cape Maclear the services were crowded with attentive listeners. "One could hardly get in by the back door."
> At Bandawe Dr. Cross found, after a residence of three weeks an extremely interesting and hopeful work. The previous Sabbath, at the native service, there were over five hundred prosent, including at least four of the neighbour-ing chiefs. Sometimes the meeting is much larger than this, two thousand heving been crowded into the school-room and upon the veranda. Dr. Cross says :- "It is surely something to see a meeting of upward of six or eight hundred heathen men and women, squatting on the floor, and all with breathless interest listening to the story of the cross of Jesus. There are some three hundred boys in the school. Three of them are sons of chiefs; some of them were mere slaves."

> PROFESSOR CHARTERIS, in the Established Church Assembly, proposed a motion conveying to the other Presbyterian Churches a renewal of the Assembly's sense of the evils of disunion and the assurance of its readiness to pro-mote union on the Establishment basis. Professor Milligan met this with an amendment to the effect that it was not at present expedient to renew the action taken without effect in 1878; but the motion was carried by a large majority. This communication came before the Pree Church Assembly which had three in which union could be reached, and on the motion of Principal Rainy the House adopted a deliverance which, while recognizing the spirit dictating the communication, pointed to the circumstances that the reply sent to a former communication from the Established Church on the same subject remained as yet unanswered; and also containing a copy of the Disestablishment resolution.

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WHAT SCIENCE SAYS.

THE "PEARFUL AND WONDPRPUL" ME-CHANISH OF THE HUMAN SYSTEM ORA PHICALLY PORTRAYPE.

(In the editorial columns of the New York Analyst II. Lassing, M.D., editor, writes the Lizewing beantiful description of the laboratories of the human system. We think we have never read a facer or more transmissional. re transportby .ce.]

"Manis the greatest of all chemical labora-tories. Magniy the smallest cell of the body and what a factory is spread before the eyes countless chambers in which are globes of air, masses of solid matter, globules of dying liquid; a flash comes and the whole is consumed and needful heat is carried into every part of the system. Electrical forces also generate and are conveyed to the brain, the muscles and the various nerve centres,

"In another set of a million chambers we we vivious gases and vapouta. By chemical action these are changed and purified in the lungs and the skin. The blood we often say is a great living giver. In its current are masses which the air in the lungs did not affect a blocks of chalk; slabs of tartar; pleces of tone ash, strings of altonnen; drops of molasses, and lines of aicohol. How are these waste masses disposed of? liegh where you will in this great stream you must come to the purifying places of the system, Here is all activity and an invisible force reaches out into the stream, seizes and carries this mass of waste into vast trenches, thence "In another set of a million chambers we this mass of waste into vast trenches, thence into a smaller reservoir, and finally into a larger reservoir, which regularly discharges its contents.

"This separation of lime, une acid and other waste material from the blood without robbing it of a particle of the life floid, passes human comprehension. In h alth this blood-parifying process is carried on without our knowledge. The organs in which it is done are faithful servants whose work is silent as

are faithful servants whose work is allent as long as health remains.

A People strangely wait until pain strikes a nerve before they will realize that they have any trouble. They do not know that pain concerns chiefly the exterior not the interior of the body. A cettain set of nerves connect these blood-purifying organs with the brain. They may not gnaw and bite as does the troth-ache or a scratch, but they regularly, silently report. When these organs are falling these nerves indicate it by drawing the blood from the face and cheek, leaving the lip and eye blanched, by sending uric acid lip and eye blanched, by sending uric acid polson into the smallest velos, the skin then becoming gray, yellow or brown. They also prevent the purification of the blood in the lungs and cause pulmonary difficulties, weariness and pain. Who enjoys perfect health, especially in this land where we burn the candle in one mass? The athlete breaks down in the race; the editor falls at his desk; the merchant succumbs in his counting-room These events should not have been unex-pected for nature long ago hung out her "lanterns of alarm." When the "accident" finally comes, its fatal effect is seen in a hunlted forms; either as congession, chronic weakness, as wrong action, as variable appetite, as head troubles, as palpitation and

petite, as head troubles, as palpitation and irregularities of the heart, as premature decay, as dryness and harshness of the skin causing the hair to drop out of turn gray, as apoplexy, as paralysis, as general debility, blood poisoning, etc.

"Put no faith then in the wiseacre who says there is no danger as long as there is no pain. Pat no faith in the physician, whoever he may be, who says it is a mere cold or a slight indisposition. He knows little, if any, more than you do about it. He can petither see nor examine these organs and neither see nor examine these organs and

depends entirely upon experimental tests, that you can make as well as he.

If the output is discoloured or muddy, if it contains albumen, lymph, crystals, sweet or morbid matter, is red with e-caped blood, or rolly with gravel, mucus and froth, something is wrong and disease and death are not far sway.

"These organs which we have described thus at length, because they are really the most important ones in the human system, the ones in which a large majority of human ailments originate and are austained, are the kidneys. They have not been much discussed in public because it is conceded that the profession has little known power over them. What is wanted for such organs is a simple medicine, which can do no hasm to the most medicine, when can do no name to the most delicate but must be of the greatest benefit to the afficted. Such a remedy, tried and proved by many thousands all over the world is Warner's safe cure. With those in whom disease is deep seated it is the only specific. For those in whom the seeds are sown and the beginning of illness started it is an unfailing rellance. It may be recommended to the well to prevent sickness and the sick to prevent death. With its aid the great filter-ing engines of the system keep on in their silent work without intercuption; without it they get out of gear and then disease and death open the door and cross the thresh-

Such writing ought not only to please but to carry conviction that what Editor Lassing, M.D.—so high an authority—says is true, and that his counsel is worthy the attention and heed of all prudent, right-minded people.

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STRAW

Prestyterian Kęview.

THURSDAY, JUNE 2411, 1886.

In ordering goods, or in making inquiry concerns q anything advertised in this paper you will oblige the publishers, as well as the advertises, by stating that you saw the advertisement in the Parapytensian Review,

Tits new Knox church, Brandon, was dedicated on the 13th Inst.

THE Progree of Ph.D. has been recently conferred on the Rev. W. Armstrong, M.A., Ottawa, a high and well-deserved honour.

TWENTY-SEVEN new members were recently added to the roll of Knox church, Regina. The total membership is now 140

THE Rev. Joseph Annand from the New Hebrides, preached last Sabbath morning in College St. church, evening. East Presbytetian chutch.

ON Tuesday, 5th Inst., Rev. John Mc-Laren, Montreal, was ordained and inducted into the pastoral charge of the congregation of Casp, Kinburn and Lowsler.

THE Rev. Mr. Howle, the blind preacher from P.E. I., just received into the Presbyter-lan Church in Canada, delinered an address in Dundas, in Dr. Laing's church last Thurs-day evening, subject, "Lebanon."

THE Rev. Hugh MacKay, our well known missionary to the Indians, Broadview, N.W. T., delivered a most interesting address in the Central Pre byterian church, Rev. P. McF. McLeod's, last Sabbath evening.

In the sult of Rev. F. W Smith, of Markham, ev. Markham Economist, to recover \$10,000 for alleged libelious letters, tried last week at the Uivil Austres here, the jury returned the verifiet of \$150 damages for the platests.

A CORRESPONDENT wiftes: -" Rev. Pilne cipal McVicar, of Montreal, preached on the 13th June, in Knox church, Embro, to very large audiences, both morning and evening. Illis discourses were distinguished by great cleaness, ferrour and power. May he soon return again and be long spared to the church."

On the evening of Friday, 18th June, Rev. T. T. Johnston, of Wick, lectured to a large audience in Chaimera' church, Woodstock, on "Life among the Negrees of the South." Many of the peculiar characteristics of the black race were vividly set forth. The lecture abounded with pleasing incidents, and was well illustrated by several pictorial sketches designed and executed by Mr. Johnston himself.

A GARDEN party was held last Saturday afternoon under the auspices of the mission-bends of St. James' square and Chatles St. Presbyterian churches, in the grounds of Mr. H. W. Darling, Rosedale. Among those present were Rev. Dr. Kellogg, Rev. Messra. John Neil, L. H. Jordan, Montresh. A. B. Baird, Edmonton, N.W.T., W. Ballantyne. Pembroke. lantyne, l'embroke.

CHILDREN'S DAY was observed for the first time in Knox church, Gaelph, on the 13th inst. The church was beautifully decoragit hast. The church was beautifully decorated with evergreens, plants and flowers. The scholars filled the centre rows of pews in the building. The Rev. R. J. Beattle, pastor, and Mr. J. A. McCrae, Superintendent, conducted the service. Very profitable addresses were delivered by Mr. Wm. Anderson and Dr. McGuire, former superinter-lents of the school, and by the Rev. F. M. Dewey, of Richmord, Que. The flowers, which were all contributed by the youncer. which were all contributed by the younger people of the congregation, were sent on Monday to the General Hospital to cheer the afflicted ones there.

DECLARED INCURABLE

E. C. McGovern, of Syracuse, N. T., who is a well-known resident of that place was declared focu able by his physician, the disease being a con placation of kidney and fiver compilation. In two days he found relief in Burdeck Blood mitters, and in one month be entirely recovered.

FIVE YEARS OF TORTURE Mrs. Berkinshaw 26 Fembroke St. Toronto, cuted of a bad issuence of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried to vain. Hagyard's Yellow Oil was the remedy need.

Death.

Jerrant.—At the residence of his brother, Aedrew Jeffrey, 31 Hotsewood Avenue, Toronto, on Monday, June 14th, Henry Jeffrey, aged 40 years.

DR. CARROT'S CATARRE CYRE is no longer an ex-periment. No cure no pay is the terms on which is is sold. Money retunded if medicine not main-factory. Ask your Druggist about it, then buy it and take no other.

Don't use any more nacisous purgatives such as Pile, Salta, &c., when you can get in Dz. Cannor's Stonact Sisters, a medicine that more the Bowch gently, claneing all impurities from the system and redering the Blood pure and cool. Orest Spring Medicine. 50 cents.

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Presbyterian Church in Canada,

MINUTES OF ASSEMBLY.

The Minutes of the late Assembly will be printed and distributed as formerly.
Congregations that have not contributed to the Assembly Fund for last year are

r quested to do so without delay, as in accordance with repeated deliverances of the Assembly, minutes will only be sent to the congregations that have contributed.

W. REID.

TORONTO, 21 June, 1866.

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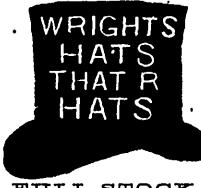
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