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G. H. ROBINSON, M.A., Manager.

SALOME'S PRAYER.

All, mother, full of fondest dreams
 And did thy hopes aspire
 To where before the throne there gleams
 The crystal sea of fire?
 Didst see in vision, left and right,
 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 didst ask,
 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 suffering is, for all who live,
 The saint's appointed school.

He crowns the victor's brow, but first
 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 heritage 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
 Speak 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' lips
 Upon the man's own spirit turns,
 And ends in dim eclipse!
 Ye know not, when for those ye love
 Ye ask the world's success,
 That fame, wealth, pleasure, never prove
 Enough the heart to bless.

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

—The Quiver.

FRENCH AGGRESSION AND MISSIONARY INTERESTS.

EVER since the Franco-Prussian war of 1871 France has been casting about in various parts of the world to repair her shattered prestige 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 mission work, not only of our own Church, but of all the Protestant Churches now in China, would have suffered great if not irreparable injury. France even under a Republican form of government is no friend of Protestant missionary effort, and the French priests can find to-day 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 has emerged from the late trials imposed by 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 Church, has arisen from the same source in the New Hebrides. The danger is all the greater in that France has seized these islands in the face of Great Britain, who has long hesitated to assume control of them though strongly urged to the step by Australia and New Zealand, whose interests are largely involved. It is feared that Great Britain in the present state of domes-

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 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 household word in our Church. With us at present on furlough are Mr. and Mrs. Annand from Ancientum, 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 impending 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 Church 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 *Day-spring* 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 missionaries.

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 Assembly just closed it was decided to send the following petition to Her Majesty:—

To Her Most Gracious Majesty Queen Victoria, by Grace of God, Queen of Great Britain, etc.

The petition of Your Majesty's loyal and dutiful subjects 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;
 4. That 13 of the islands containing more than half of the population of the New Hebrides have been already occupied and brought to a greater or less extent under the influence of Christianity;
 5. That 14 of the languages and dialects spoken in the group have been reduced to writing and portions of the Word of God in all these tongues printed and given to the natives;
 6. That until very recently all the interests in these islands other than native were British;
 7. That the influence of French occupation, even if confined 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 earnestly 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 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 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 and consecrated by the apostolic labours of the sainted Geudie, and by the tears and blood of our faithful martyrs.

For the PRESBYTERIAN REVIEW.

YOUNG MEN WANTED—TO WORK AWHILE.

BY "ANNKOS."

THERE once was a ruler of vast dominions to whom many sons were born. And it was his custom to give to each of these the charge of a 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 in the study of philosophy, and until the wise men of the schools were satisfied with his answering of their subtle questions. Yet in order that his sons might govern with wisdom, and for the benefit of many provinces which were poor, the king used to send those who had been few years at the schools to guide the affairs of these needy districts under the authority and direction of the governors ruling adjacent provinces. It

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 receiving 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 provinces 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 half 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 governorship 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: Your 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 tyrants. I have worked for many years and when a rich province is desired me for its governor, 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 hopefulness in reclaiming waste lands, and subduing rebellious 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 us forget that revenue may be small, and as for comfort, what has a soldier to do with that? I for my part am satisfied with the law of our fathers. 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, O Diakonos.

Mission Work.

OUR WORK IN INDIA.

REPORT OF COUNCIL.

In presenting their report of the work of the past year [ending March 31st, 1886], the Council would devoutly acknowledge the tokens of Divine favour and goodness, with which the Great Head of the Church has been pleased to bless us.

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. Neemuch 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 line of railway about halfway between Neemuch and Mhow.

During the year the increase in membership is not as great as we could have wished, but there are many hopeful signs, which encourage us in the belief that our labour will not be in vain. We rejoice in the abundant and ever increasing opportunities of preaching that word, which is the seed of life. A very substantial gain has been made in this direction at Indore,

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 fellows.

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 missionary 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 baptism, 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 encourage 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 welcome 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 left 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 studying 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 more important and the former quite a secondary matter. The school is composed of Parsi, 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, the remarks of former years are seldom or never heard, and the children listen with all the attention that could be wished. They do not expect now that school will be dismissed, until they have all together repeated the Lord's prayer; and in the same way they know that the Scripture lesson forms an important part of school work.

The Family.

A POEM OF HUMAN LIFE.

THE earth is full of beauty, and of sadness; Deep tones are heard in Nature's sweetest song...

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...

BE THOROUGH.

A PROMINENT judge, living near Cincinnati, wished to have a rough fence built, sent for a carpenter, and said to him: "I want this fence mended to keep out the cattle..."

"THE TOMBS."

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

last twenty-one years, accompanied by W. H. Falconer, Esq., had the melancholy pleasure of preaching within those gloomy walls. It was melancholy to stand in the corridor, surrounded by 104 prisoners charged with crime...

THE CHURCH AND THE CURSE.

"Rest 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!"

DON'T.

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

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

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..."

as if he had made a declaration. And yet it was the most innocent remark! "That is impossible," said Grace, gravely; "for I shall never marry." She felt that an opportunity had been given her for taking a precaution, which, if unneeded, could yet do no harm.

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER. JESUS AND THE BLIND MAN.

LESSON I, July 4th, John ix., 1-17; memorize verses 1-4.

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

TIME.—Oct. A. D. 29. Probably the next Sabbath after the Feast of Tabernacles. Lessons 11 and 12, 2d quart.

PLACE.—Jerusalem, near one of the gates of the temple.

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

RULERS.—Tiberius Caesar, emperor of Rome (16th); Pontius Pilate, governor of Judea (4th). Herod Antipas over Galilee (13d).

CIRCUMSTANCES.—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 soon after, probably on the Sabbath following.

HELPS OVER HARD PLACES.—1. As Jesus passed by: not the same verb as the one translated "passed by" in the 1st verse of the last chapter. Hence it need not refer 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 Pharisees 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 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 trouble. 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. 5. Sabbath day: used some means to awaken the man's faith and test his obedience. 6. A pool south of the temple area. 7. 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 blindness?—Connection between sin and suffering.—Works of God.—Working while it is day.—Jesus the light of the world.—v. 16.

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 spoken? 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.

I. 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?

(Ezek. xviii., 20 Rom. v., 12. John v., 14.) What was Jesus' reply? Did he mean that these people had never done wrong? Is suffering the proof of special sin? (Luke xiii., 1-5.) 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 like darkness? Why is the state of sin called darkness? What was the Pharisees' idea of the connection between sin and suffering? Is there such connection sometimes? Are the righteous often more afflicted in this world than wicked persons? How will Christ's words (v. 3, l. c.) explain this?

II. 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 the 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 testimony? 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.

I. The blindness, of the body, of sin, of ignorance, 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 xiii., 1-5). The best of people are often great sufferers. (b) God permits this suffering, and he transforms people by it. He makes it work out spiritual goodness and joy. He makes it show his love, his goodness, his power, his redemption.

III. 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, sorrow, 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 there is depression, but the pleasure is not happiness—it is not good spirits—it is not enjoying the world in its fullest sense."

(To be continued.)

The Presbyterian Review.

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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 1885-6 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 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 added, 41.

The total number of pastoral charges is 773, of which 173 are in 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.

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 names of 748 ministers' names on the rolls of presbyteries, and 68 residing in bounds whose names are not on the roll. About 80 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 congregations reporting is given as 924, being 16 more than for the previous year. Collecting all the churches and stations in the various synods and presbyteries we find there is an aggregate of 1648 throughout the 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.

"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 congregation, 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 25 per cent., that do not give of their means for the maintenance of the gospel 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 women 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, an increase on the previous year. The number of communicants removed from whatever cause is given as 8,517, leaving a net gain of 7,248.

The baptisms during the year were 10,913, being 9,905 infants and 1,008 adults, a total increase 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 \$13,709 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 \$14,603, 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 purposes, reach the very large sum of \$1,260,706, against \$1,301,583 of last year, showing a decrease of \$40,877.

Turning now to the schemes of the Church we find that the payments for the Colleges have been \$46,496, a decrease of \$6,573; Home Missions, \$32,509, a decrease of \$1,165; Augmentation, \$33,077, an increase of \$2,699, an actual increase of both of \$1,534; French Evangelization, \$19,086, an increase of \$1,721; Foreign 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 Expenses 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: -

Table with 3 columns: Year, Total Income, Increase. Rows include 1875-76, 1876-77, 1877-78, 1878-79, 1879-80, 1880-81, 1881-82, 1882-83, 1883-84, 1884-85, 1885-86.

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."

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.

SATURDAY'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 be taken in the matter, as consolidation is impracticable. 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.

MONDAY morning was devoted to the Augmentation 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 presbyteries 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 public.

MONDAY evening was devoted to the French Evangelization scheme, 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 upon 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, and that other parts of his speech in which he referred to the evils of the Church of Rome, were 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 even upon literary subjects with Protestants, so 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 Droure confessed himself a Protestant at heart, long before he died. The Globe is in ecstasies at the Professor'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 possibility 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 branch of the Church of Christ, it has long been an apostate church and that the only possible attitude of those who are faithful to Jesus Christ 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 sins.

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. Mortimer Clark's motion practically abolishing the common college fund without a debate or

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 publicly 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 apostle 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 ministry.

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 discussion 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 or nearly all of the reports presented to the Assembly, 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 presbyteries 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 disappointed. The new men did their work on the whole admirably, and demonstrated the 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 should 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 "feelings" of public opinion, however artfully put forward, savour merely of toadyism and will meet with repulse only. Besides, such plans of preserving the continuity of the court of Assembly are un-Preby-

CHURCH NEWS.

BRITISH AND FOREIGN.

THE Rev. Fleming Stevenson, D.D., of Rathgar Presbyterian Church, Dublin, has been appointed Honorary Chaplain to His Excellency the Lord Lieutenant.

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

EVANGELICAL 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 scholars and over 16,000 teachers.

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

JOHN H. DEANE, a member of the Finance Committee of the American Baptist Home Missionary Society took for his own use \$36,000 of the Society's funds. In a similar way John R. Smith of the Reformed Dutch Church Home Mission, misappropriated about \$25,000.

REV. DR. ABBOTT E. KITTRIDGE, the eminent Presbyterian minister of Chicago, has accepted a call to the Madison Avenue Reformed Church, corner of Fifty-seventh street. The salary is fixed at \$10,000 a year.

THE QUEEN, on the recommendation of the Secretary for Scotland, has been pleased to appoint the Rev. Dr. John Cunningham, D.D., of Greif, 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 Baptist 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 were \$331,443; for debt of last year, \$50,016, making a total expenditure of \$381,459, and leaving a surplus to be carried over into the next year of \$3,541.

THE 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.

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 proceedings of the Russian Government in the Baltic provinces are marked by increasing severity. Pastor Brandt has been deprived of his living at Pultar, in Livonia, and ordered to take up his abode in Smolensk, under police supervision.

WHAT SCIENCE SAYS.

THE "FEARFUL AND WONDERFUL" MECHANISM OF THE HUMAN SYSTEM ORA PHYSICALLY PORTRAYED.

(In the editorial columns of the New York Analyst, Dr. Loring, M.D., writes the following beautiful description of the laboratories of the human system. We think we have never read a book of more trustworthy character.)

"Man is the greatest of all chemical laboratories. Magnify the smallest cell of the body and what a factory it spread before the eyes countless chambers in which are globes of air, masses of solid matter, globules of dinging liquid; a flash comes and the whole is consumed and needful heat is cast into every part of the system.

"In another set of a million chambers we see various gases and vapours. By chemical action these are changed and purified in the lungs and the skin. The blood we often say is a great living river. In its current are masses which the air in the lungs do not affect: blocks of chalk; slabs of tartar; pieces of bone ash, strings of women; drops of molasses, and lines of alcohol.

"This separation of lime, uric acid and other waste material from the blood without ruffling it of a particle of the life fluid, passes human comprehension. In all this blood-purifying process is carried on without our knowledge.

"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.

"Put no faith then in the wisecrack who says there is no danger as long as there is no pain. Put no faith in the physician, however he may be, who says it is a mere cold or a slight indisposition.

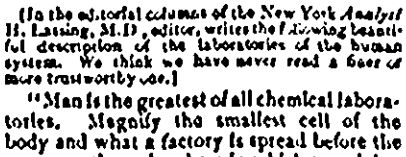
"These organs which we have described thus at length, because they are really the most important ones in the human system, the ones in which a large majority of human ailments originate and are sustained, are the kidneys. They have not been much discussed in public because it is conceded that the profession has little known power over them.

"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 promote union on the Establishment basis.

Obelinate this disease, Eruptives of the blood, eruptions and all sores are cured by Danlock Blood Purifier, which purify and regulate all the secretions.

Medicines.

MAGYARD'S PECTORAL BALSAM



HAGYARD'S YELLOW OIL CURES RHEUMATISM

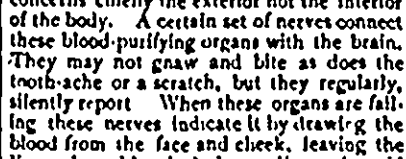
FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

DR. STARKEY & PALLEN COMPOUND OXYGEN NOT A DRUG

Let it be clearly understood that Dr. Starkey & Pallen are the only manufacturers and dispensers of Compound Oxygen. Any substance made elsewhere and called Compound Oxygen is spurious and worthless.

THE IMPROVED MODEL WASHER and BLEACHER.



We will pay the above reward for any case of liver complaint, dyspepsia, sick headache, indigestion, constipation, or other ailments, that we cannot cure with Wm's Vegetable Liver. It is when the directions are strictly complied with.

\$1000 REWARD FOR ITS SUPERIOR.

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric.

O. W. DENNIS.

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LARGE ASSORTED STOCK! Table and Pocket Knives, Forks, Spoons, Razors, Shears, Scissors, Etc. Lawn Mowers, and Rakes, Carpet Sweepers, Clothes Wringers, Saws, Forks, Hoops, Hakes, Etc.

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Presbyterian Review.

THURSDAY, JUNE 24TH, 1886.

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

The new Knox church, Brandon, was dedicated on the 13th inst.

The Degree 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 Presbyterian church.

On Tuesday, 5th inst., Rev. John McLaren, Montreal, was ordained and inducted into the pastoral charge of the congregation of Camp, Kilmuir and Lowrie.

The Rev. Mr. Howie, the blind preacher from P.E.I., just received into the Presbyterian Church in Canada, delivered an address in Dundas, in Dr. Laing's church last Thursday 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 Presbyterian church, Rev. P. McF. McLeod's, last Sabbath evening.

In the suit of Rev. F. W. Smith, of Markham, vs. Markham Accountants, to recover \$10,000 for alleged libellous letters, tried last week at the Civil Assizes here, the jury returned the verdict of \$150 damages for the plaintiff.

A CORRESPONDENT writes—"Rev. Principal McVicar, of Montreal, preached on the 13th June, in Knox church, Embro, to very large audiences, both morning and evening. His discourses were distinguished by great clearness, fervour 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 Chalmers' church, Woodstock, on "Life among the Negroes 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-lands of St. James' square and Charles St. Presbyterian churches, in the grounds of Mr. H. W. Dalling, Rosedale. Among those present were Rev. Dr. Kellogg, Rev. Messrs. John Neil, L. H. Jordan, Montreal; A. B. Baird, Edmonton, N.W.T.; W. Ballantyne, Pembroke.

CHILDREN'S DAY was observed for the first time in Knox church, Guelph, on the 13th inst. 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. Beattie, pastor, and Mr. J. A. McCree, Superintendent, conducted the service. Very profitable addresses were delivered by Mr. Wm. Anderson and Dr. McGuire, former superintendents of the school, and by the Rev. F. M. Dewey, of Richmond, Que. The flowers, 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. K. C. McGovern, of Syracuse, N.Y., who is a well-known resident of that place, was declared incurable by his physician, the disease being a concretion of kidney and liver complaint. In two days he found relief in Burdock Blood Purifiers, and in one month he was entirely recovered.

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

Death. JEFFERY.—At the residence of his brother, Andrew Jeffrey, 21 Howard Avenue, Toronto, on Monday, June 14th, Henry Jeffrey, aged 40 years.

DR. CASBOY'S CATARRH CURE is no longer an experiment. No cure no pay is the term on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Don't use any more saccharine purgatives such as Pils, Sals, &c., when you can get in Dr. Casbo's BROWN BITTERS, a medicine that moves the bowels gently, cleanses all impurities from the system, and renders the blood pure and cool. Great Spring Medicine, 50 cents.

FITS EPILEPSY permanently cured by a new system of treatment. TWO TRIAL BOTTLES sent free. Send for Treatise giving full particulars. EPILEPTIC REMEDY COMPANY, 57 Broad Street, N. Y. Sole Agent for Canada, T. PEARSON, Box 1380, MONTREAL.

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

W. HEID.
TORONTO, 21 June, 1886.

MISS DALTON

Shows the latest styles of spring Novelties in MILLINERY, DRESS AND MANTEL MAKING, and would be pleased to see all her old customers and the public generally.

MISS DALTON'S long and successful experience is a sufficient guarantee of satisfaction being given.

Miscellaneous.



Thoroughly cleanses the blood, which is the fountain of health, by using Dr. Jergenson's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or "Netter," Erysipelas, Hip-joint Disease, Gonorrhoea, Sores and Swellings, Enlarged Glands, and Eating Ulcers. Golden Medical Discovery cures Consumption (which is Scrophulous of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Fluorides of Breach, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Coughs. For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

Jorgenson & Samuelson

WATCHMAKERS AND JEWELLERS, 100 Queen St. West.

REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

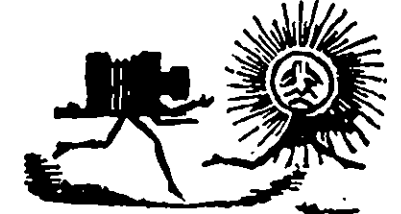


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We Manufacture the Best Goods in the World and have always taken the Highest Award wherever exhibited.

TENTS AND FLAGS TO RENT. National Manuf. Co. 70 King Street West, TORONTO.

THOMAS MOFFATT (late of F. Dack & Co.) FINE ORNAMENTED HATS AND SHOES. Good fit guaranteed. Prices moderate. Strictly first-class. 141 York Street, TORONTO. Third floor north of Albert Hall.



DOWN! DOWN! Cabinet Parlor, \$1.50 per dozen, First-class. The above price gives everybody the opportunity of first-class work at the very lowest price. It is to your interest to note the address: J. DIXON, 201 & 203 Yonge St., Toronto.

DRESSMAKERS' MAGIC SCALE. TAILOR System of Cutting. Price One Dollar (100 further notice), including instruction book. Genuine scales all marked. Will C. Reed, Inventor. Miss CURRIE, General Agent, 179 King St. W., Toronto. Tracing Wheels and Tape Measure reduced to 25 Cents. Agents wanted. 17-40

AGENTS WANTED

To sell "Fifty Years in the Church of Rome." New Canadian Edition. Now Ready. Send for circulars giving all information to S. R. Briggs, Toronto, Ont.

THE BENNETT FURNISHING CO.

LONDON, CANADA, AND GLASGOW, SCOTLAND. Manufacturers of SCHOOL, CHURCH AND OFFICE FURNITURE. Designs and estimates furnished for Pews, Pulpits, Altars and Church Furniture. Send for Illustrated Catalogue and Prices.

The Bennett Furnishing Co., 304 RICHMOND STREET, LONDON, ONT. Fine Wood Mantels a Specialty.

Miscellaneous.

BUCKEYE BELL FOUNDRY. Bell of Pure Copper and Tin. Cast in the Works, 100 Adelaide St. W. VANOUZEN & TIFT, Cincinnati, O. 17-1

McShano Bell Foundry. Finest Grade of Bells. Casts and Tunes for Churches, Colleges, Tower Clocks, etc. Fully warranted satisfaction guaranteed. Send for list and catalogue. McSHAN & CO., BALTIMORE, Md. U.S.A. Mention this paper. 16-1

Clinton H. Meneely Bell Company. DROWN, N.Y. MANUFACTURE SUPERIOR BELLS

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A select private boarding house for ladies and gentlemen. It is handsomely furnished throughout, has an excellent table, and is convenient to two leading lines of street cars. Rates moderate. Best of references. Apply to MRS. COLEMAN, 24 1/2 Proprietress.

WANTED—LADY Active and intelligent to her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 74 Barclay St., N.Y.

S. B. Windrum Invites our Clerical Friends to get Prices for Gold & Silver Watches. JEWELLERY AND SILVER WARE, AL SPOONS AND FORKS, ENGAGEMENT RINGS, WEDDING RINGS, Gold and Silver-Headed Canes, CRICKETING AND TENNIS GOODS, Large Stock to be cleared out AT COST. SEND FOR PRICES. S. B. Windrum, 31 King St. East. Repairing Watches and Jewellery by the Best Workmen.

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I have subjected to a careful chemical and microscopic examination the two varieties of bread known as "Cobourg Fancy Loaf" and "Digestive Bread," made by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulteration and deleterious admixtures. The "Cobourg Loaf" has evidently been made of the finest flour, and the "Digestive Bread" from ground wheat, from which the bran and gluten-bearing portions have not been separated. In both cases the cooking of the farinaceous constituents has been thoroughly performed—a point of great importance in the process of digestion—and in other respects, as shown by the elasticity, lightness, closeness and uniformity of the loaves, the manipulations of the operator have been those of a skilful and intelligent workman. E. B. SHUTTLEWORTH, Analytical Chemist. Laboratory, Toronto, Oct. 26th, 1885. THOMAS ADAMS, Baker, 203 Chilton street.

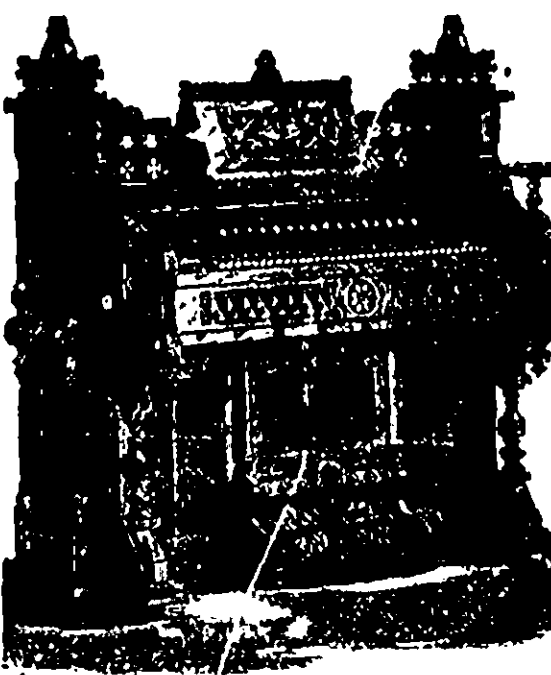
JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 487 and 49 Yonge Street, Opp. Grosvenor St.

Choice Season Fruits. Table Raisins in London layers, fine and black sweet, and Sweet Debas cooking Raisins in Valencia; selected do. and Sultanias; Currants in Patras and Sweet Yastoom. Peels in Orange, Lemon and Citron. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., etc., at MARA & CO., Grocers and Wine Merchants, 200 Queen Street West, near Beverley Street. 46-1



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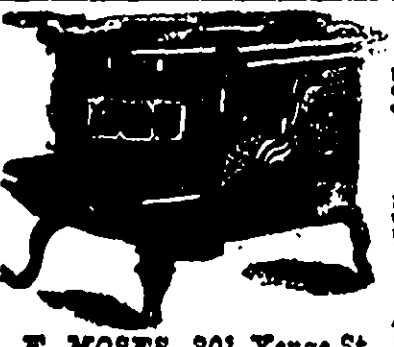
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Using the next Ten Days I have to arrive ex cars 2,000 Cords Good Dry Summer Wood Beech and Maple, which I will sell, delivered to any part of the city, at SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION. P. BURNS. OFFICES AND YARDS—Cor. Bathurst & Front Streets, and Yonge Street Wharf. BRANCH OFFICES—61 King Street East, 534 Queen Street West, 500 Yonge Street. Telephone Communication between all Offices.

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PURE GOLD Manufacturing Company, Toronto.

Gentlemen:—I have used your Pure Gold Baking Powder for a considerable time in the kitchen of this Institution, and have great pleasure in recommending it as the best I ever used. You may make any use of this letter you think right. Yours truly, CLARA CHATTERSON, Whitby, Ont., Ontario Ladies' College. April 21st, 1886.

Whitby, Ont., April 21st, 1886.

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