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DR. HORAT'US HONAR'S LAST HYMN.

ERIN'S OLD SONG OF PEACE.
O'er the green hills of Erin
The old winds wander on,
In calm or storm still singing,
The song of ages gone;
Sweetly that song is swelling,
In strains all soft and low,
The hymn of hope and age,
The psalm of long ago—
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Through the green vales of Erin
Pours the glad joy of love—
The love that passeth knowledge,
Descending from above!
The love of Him who bought us,
And sought us in our sin;
The love that gates who opens,
And bids us enter in.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Through the blue skies of Erin,
The mighty melody
Sings, with its glorious tidings
Of all things true and free;
Of chains for ever broken,
Of life and freedom won;
The sighs of exile ended,
Captivity undone.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Bright hills of ancient Erin,
Grow brighter, balmy still!
And with your melody
The listening valleys fill—
The heaven-tongued music,
Whose cadences are peace,
Whose chimes of soothing sweetness
Shall never, never cease.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Fair peaks of emerald Erin,
See Scotland's glens afar,
Cleansing across the ocean,
Beneath the same dear star!
One star o'er both is gleaming,
One hope to both is given,
One love o'er both is bending—
The pardoning love of heaven!
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

They greet each other gladly,
These island sisters fair,
And with each other's air
The heavenly melody share.
True daughters of the ocean,
Each clasps the other's hand,
To give and take the welcome
Of the one Fatherland.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Though Tara's harp lies broken,
And Tara's ball is dumb,
Though Tara's minstrel-voices
Are silent as the tomb;
A sweeter harp is swelling
Through Erin's pensive skies,
And truer words are chanting
The song that never dies.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Round the old manger-cradle
We gather hand in hand;
Beneath one Cross we shelter;
Upon one rock we stand;
One holy faith is knitting
The kindred West and East;
One Christ the blessed centre;
One Table for our feast.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

One Fiat through the breakers,
One port to all is given;
One love our hope and refuge,
The boundless love of Heaven!
'Tis love to man the sinner,
Free love to earth undone;
The love that knows no quenching—
The love of God's dear Son.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

One everlasting Gospel
Shines out before our eyes;
One Temple and one Altar,
One perfect Sacrifice!
O sons of men, sore-burdened
With sin's oppressive load,
Of Erin and of Scotland,
"Behold the Lamb of God!"
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.*

The deliverance of last Assembly on this subject was, "That the Assembly express its unabated conviction of the importance of religious instruction as an integral part of Public school education; appoint a committee to watch over legislation on this subject in the different Provinces, and endeavour, where practicable, to influence it in the direction of the expressed views of this Church; to co-operate for this end with any similar committees of other branches of the Church; and report to next Assembly."

So far as your Committee are aware, there has been no actual legislation calling for special attention; but it is understood that, in some of the Provinces, there is a prospect of legislation which may require the careful consideration of the Church. It will be especially necessary to assert the principle that schools receiving direct or indirect State aid be required to devote the greater part of their time to the work of giving a full and liberal secular education, and not be permitted to

serve as institutions for propagating sectarian tenets. This Church should protest against any infringement of this principle in new legislation, and use every influence in its power to remedy evils already existing in contravention thereof. Some of our people are suffering wrong in the Province of Quebec, in localities where they are not sufficiently numerous to have schools of their own, by being obliged to send their children to schools permeated in all their exercises by a spirit of aggressive sectarianism.

The Committee referred last year to the use, in Public schools of Eastern Ontario, of text-books saturated with teachings of a character offensive to the religious sentiment of our people. Evidence since received confirms the truth of that statement. But now that the Government is investigating the matter, your Committee are hopeful that the evil will be remedied with all reasonable speed, and that it will be in their power to report some steps in the right direction to next General Assembly. The Committee are glad to learn that in British Columbia, where the law makes no provision for religious exercises, a considerable number of the schools are opened with prayer, and some of the school books contain fragments of religious instruction. Attention is now being drawn to the subject in that Province, and it is to be hoped that gain may result.

The Committee have received a document sent to the Moderator of the General Assembly by the Anglican Synod of the Diocese of Toronto, suggesting the preparation, by representatives of the several religious bodies of Ontario, of a "Short Compendium of the Chief Truths of Christian Faith and Practice," to be used in the regular studies of the schools, as also the restoration of the "Lessons in Scripture History," which were formerly to be found in the Public School Readers. Our Church, we believe, is in full sympathy with the object contemplated in these suggestions.

In regard to this whole question of religious instruction in Public schools, the time has surely arrived when the process of Protestants surrendering all and gaining nothing should cease. Experience has shown the folly of attempting to conciliate the Roman Catholic Church by the "secularization" of our schools. The reason has rather been to produce increased activity in the establishment of Separate schools, on the ground that Public schools are "Godless institutions." It is an intolerable hardship to the parents of a Protestant nation, to be deprived of the privilege of securing the aid of the teachers in imparting to the children under their charge some knowledge of the historical facts of the fundamental truths of that Bible which has been well designated as "the birthright of every Protestant child, and the inalienable right of the Protestant parent;"—and all in the vain hope of conciliating the Roman Catholic Church. Had the effort and ingenuity devoted to this attempt been employed in the perfecting of a fair and workable scheme of Scripture teaching, we believe there would have been no complaint except on the part of those who are irreconcilably opposed to the principles of modern civilization.

Without entering upon details, your Committee are satisfied that a basis for Bible instruction might be found in the scheme of Scripture Readings, now authorized in the Province of Ontario and elsewhere, by following out the suggestion of the Inspectors' Section of the Ontario Teachers' Association; and instead of forbidding all comment and explanation, only prohibiting doctrinal and sectarian explanation, so as to leave opportunity open for explanation and drill in Scripture knowledge. Safeguarded by a stringent conscience clause, this would afford a reasonable solution of the question; although from an educational point of view, a scheme graduated according to the age of the pupils, such as was appended to last year's report, would be preferable.

The Committee feel that at the present time, when circumstances have aroused public attention to the subject, it is due not only to our own people, but also to the other Churches, and the educational authorities of the several Provinces, that this Church express its view with considerable fulness, and therefore recommend the following deliverance as the finding of the Assembly:—

"The General Assembly acknowledges receipt of a communication from the Anglican Synod of the Diocese of Toronto, on the subject of Religious Instruction in the Public schools of Ontario, and expresses its sympathy with the object therein contemplated.

"The General Assembly, while recognizing the chief object of the State in regard to the education of the young, is to secure full and liberal instruction in secular subjects, and that therefore the greater part of the time of every school, aided directly or indirectly by the State, should be devoted to this object, holds that a grievous wrong is done when secular instruction is placed

in such a position as to disparage Christianity, or leave the young unacquainted with the fundamental historical facts and moral teachings of God's Word.

"The General Assembly still adheres firmly to the belief that the Bible should be made in the Public schools the subject of regular, systematic instruction, and rejoices to believe that a rule to this effect, combined with a conscience clause, giving full relief to every objector, and with a clause empowering trustees to dispense with such instruction when they deem it expedient, would be most acceptable to the different branches of the Christian Church.

"The General Assembly appoints a committee to watch over legislation on this subject in the different Provinces, and endeavour, where practicable, to influence it in the direction of the expressed views of the Church; to take steps for securing the co-operation of other branches of the Christian Church for this end; and to report to next General Assembly."

G. M. GRANT, }
THOS. MACADAM, } Joint Conveners.

Mission Work.

"THE BIBLE IN THE PACIFIC."

[THE following introductory matter was inadvertently omitted from the article in last week's issue on the above title.—ED. REVIEW.]

UNDER this pleasing title, the veteran missionary, the Rev. A. W. Murray, has crowned his active career of half-a-century in the cause of evangelization by issuing a volume which gives a detailed account of the translation of the Word of God into the languages of Polynesia. He has drawn his materials from original sources, and has wrought all up into a very instructive and interesting narrative. He records the work done by missionaries of different societies. In all cases, the languages had first to be reduced to writing, and carefully studied; but, by such labour, missionaries have rendered a great service to philology and to philanthropy. Among people so low in the scale of humanity, and with scarcely any monuments, their languages contain almost the only records of their past. Great interest has been taken in these languages by scientific scholars, and much aid has been afforded to their studies by the labours of missionaries in Polynesia during the present century.

Modern missionary enterprise began in the Society Islands, in 1797, when the first evangelists landed on Tahiti. After many hardships and much discouragement, they persevered, and were successful. In 1817 a printing press arrived, and the Gospel of St. Luke, translated by Rev. Henry Nott, was put to press. It was issued when the people were prepared to welcome it. The other portions followed, until the New Testament was put into their hands in 1830, and the Old Testament in 1838. Mr. Nott superintended the printing of what he had done so much to translate, and the British and Foreign Bible Society undertook the responsibility. A great triumph of Christianity was won in these islands, and the Bible has been highly prized, and has exercised much influence for good.

The Raratongan version followed. In that island, discovered by the apostolic John Williams, the people were Christianized chiefly by native evangelists, but the Scriptures were translated by Rev. Messrs. Pittman and Buzacott. The entire Bible was printed in England in 1847-51. New editions have been carried through the press after the careful revision of Rev. W. Wyatt Gill, LL.D., and others. Dr. Gill laboured in that island for nearly thirty years, and has written much to illustrate the manners and customs, the folk lore and songs of the people.

The introduction of the Gospel into Samoa took place in 1830 by means of native teachers. In 1836 Mr. Murray himself, along with five other European missionaries, arrived. On them devolved the duty of rendering the Word of God into the language of the people. They were well equipped for the task, and executed it with conscientious care. They compared their efforts and then revised in common. They also printed the entire version by degrees on the islands from 1841 to 1855. Successive revisions have been made as new editions were required, and it pleased God to spare the brethren, who had so large a share in the translation, to superintend the new editions with references issued by the Bible Society.

Savaii Island had a striking history in the conversion of a people who seemed so fierce to Captain Cook, and who are now so gentle and good. Rev. W. G. Laves laboured among them with great success, and left the translation of the New Testament and the Book of Psalms, which were printed in Sydney, before he went to his chivalrous pioneering in New Guinea.

Christianity in Tonga was ultimately and after many hardships, the result of Wesleyan Missions. The islands

became evangelized, and well ordered in good government under King George. The New Testament was printed in 1849, and the entire Bible in 1860. The Church of Tonga was long most conspicuous for its illustration of Christian liberality, and for the promotion of education. Recent troubles have not diminished the love for the Word of God.

Fiji, now a British colony, was long the dread of mariners. Tongan teachers and European missionaries have also won that group of cannibal people to the Lord Jesus Christ. A noble band of Wesleyan missionaries rendered their services to the translation of the Scriptures. Within fifty years, the entire Bible has been printed in the language of the people, and many thousand copies circulated. In addition to this, a Grammar and Dictionary of Fijian have been published. There are 10 European missionaries, 55 native ministers, and nearly 2,000 local preachers in Fiji; while nearly 30,000 are communicants out of a population of 100,000 professing Christianity. An offshoot of the Wesleyan Mission at Rikobama, a lone island 300 miles from Fiji, has also had a conquest by the Cross. The late Rev. W. Fletcher, B.A., translated the entire New Testament, which was printed at Sydney at the expense of the Bible Society.

The Maori race, in New Zealand received the Gospel through the noble efforts of Rev. Samuel Marsden, of Parramatta, and missionaries of the Church and Wesleyan Societies settled among them, and wrought good work. They also translated the Scriptures. The New Testament was printed in 1837, and the Old Testament in 1860. A cannibal people have there illustrated the graces of the Gospel of Christ.

WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

At a Woman's Meeting held in connection with the General Missionary Conference in London, June 9-10, 1880, it was proposed that a World's Missionary Committee of Christian Women should be established, which should form a link of communication between the different national, union, and other societies of local or partial jurisdiction. The object of such a Committee would be to facilitate concerted action on the part of all Women's General, Foreign and Home Missionary Societies:—

(1) For special prayer; (2) for united effort for other objects; as for example, the legal relief of the twenty million of widows in India; (3) for the arrangement of any General Conference that may be deemed desirable. It is suggested that each member of such World's Committee should be requested to send annually some communication from her society, either by letter or printed document, to its chairman, and to each society represented thereon. At the close of this meeting, also, a committee to carry out these suggestions was elected, consisting of the following ladies:—Miss Abbie B. Child, Chairman, Secretary Woman's Board of Missions, Congregational House, Boston, Mass., U.S.A.; Mrs. A. S. Quinton, President of the Woman's National Indian Association, Philadelphia, Pennsylvania, U.S.A.; Miss Bennett, London Missionary Society; Miss Mulvany, Secretary of Church of England Zenana Missionary Society, 9 Salisbury Square, Fleet street, London, E.C.; Miss Reid, Secretary of Scotland Ladies' Association for Foreign Missions, 22 Queen street, Edinburgh; Mrs. John Lowe, 56 George Square, Edinburgh.

MISS ABBIE B. CHILD,
No. 1 Congregational House, Boston,
Mass., U.S.A.

ADDITIONAL COMMITTEE

Miss Amelia Angus, Secretary Ladies' Association Baptist Missionary Society, The College, Regent Park, London, N.W.C.; Miss M. A. Lloyd, Church of England Woman's Missionary Association, 143 Clapham Road, London, S.W.; Miss Christina Rainy, 25 George Square, Edinburgh, Ladies' Society for Female Education in India and South Africa; Mrs. Weatherly, 51 Gordon Square, London, W.C., Indian Female Normal School and Instruction Society; Miss Rosamond A. Webb, 267 Vauxhall Bridge Road, London, S.W. Society for Promotion of Female Education in the East; Miss Toolis, 58 St. George Road, London, N.W., Zenana Medical College; Mrs. J. B. Davis, Rochester, N.H., U.S.A., Free Baptist Missionary Society; Miss S. C. Duffice, 34 Waterman street, Providence, R.I., Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., U.S.A.; Mrs. A. M. Bacon, 3112 Forrest Ave., Chicago, Ill., Woman's Baptist Society of the West; Mrs. A. M. Castlen, Chestnut street, Evansville, Ind., U.S.A., Woman's Board of Foreign Missions of Cumberland Presbyterian Church; Miss Mary F. Bailey, 1140 W. U.S.A., Woman's Board of Seventh Day Baptist

Church; Mrs. H.R. Massey, 1331 Chestnut street, Philadelphia, Pennsylvania, U.S.A., Woman's Foreign Missionary Society of the Presbyterian Church; Mrs. C. N. Thorpe, Philadelphia, Pennsylvania, Woman's Board of Missions of the Presbyterian Church; Mrs. S. R. Keister, cor. Main and 4th streets, Dayton, Ohio, U.S.A., Woman's Missionary Association of Brethren in Christ; Mrs. W. H. Hammer, Oakdale, cor. Stinway Ave., Cleveland, Ohio, U.S.A., Woman's Missionary Society Evangelical Association; Mrs. Benjamin Douglass, President Woman's Presbyterian Board of the North-West, 48 McCormick Block, Chicago, Ill.; Miss Nathalie Lord, Secretary Woman's Home Missionary Association, 32 Congregation House, Boston, Mass., U.S.A.; Mrs. Darwin B. James, 53 Fifth Avenue, New York, N.Y., Woman's Executive Committee of Home Missions, Presbyterian Church; Miss S. E. Haight, Morvyn House, 248 Jarvis street, Toronto, Canada, Woman's Foreign Missionary Society, West. Section; Mrs. E. T. Strachan, 113 Hughson street, Hamilton, Ont., Woman's Missionary Society of the Methodist Church, Canada.

[A request accompanies the above notice that special prayer be offered in all Woman's societies for the conference to be held at Berlin at the call of the King of Belgium with reference to the Liquor Traffic on the Congo river.]

MORE AND BETTER WORK AMONG THE JEWS.

The conversion of the Jews the many are disposed to refer to a far off day. They think that it is at present something about which the Church has little or nothing to do. "Ephraim is joined to his idols" is the prevalent sentiment and nothing but the latter-day transformations and revolutions can bring Israel to Christ. Under this false idea prayer and effort are thought to be wasted upon them, and better employed in other directions. Bring the Gentiles in first—let the fulness of the nations be realized through the Gospel, then shall it be Israel's turn to rejoice in Immanuel's redeeming love.

But is it right to so defer measures looking to the redemption of God's ancient people? Is it not true that they are now beyond the reach of Christian effort? Is it wise to leave them outside of Gospel influences and agencies? Is the Church of Christ justified in neglecting them even though she is so active in missionary labours among other and more promising populations? Ought not her motto to be, not less zeal and consecration in Gentile missions, but greater faith and activity in effecting Jewish conversions?

McCheyne read the Church's responsibility in its true light in his day and started agencies that God has signally blessed. The mantle of this godly man has fallen upon others, and Europe has attested in the hundreds of Jews who have been converted to the Lord the beneficent efficacy of her enterprises among them. The movement grows and cheers those who are giving to it prayer, money, time and service. Professor Tholuck estimates that during the present century one hundred thousand Jews have been brought to the Saviour. Surely such a fact ought to be an inspiration to others to labour among them wherever they are found. It shows that God still has "a remnant" among them who are to be gathered from generation to generation, and who, where the right methods are pursued, are susceptible to the Gospel of Christ.

And would not richer results crown larger Christian activity? Or, if the mountain-removing faith is necessary to the desired increase on account of an existing natural blindness, let the all-overcoming power be called into play. Or if this is the kind of work requiring special "fasting and prayer," or the higher order of the spiritual forces, let the adequate agencies be employed and they will be attended by corresponding fruits. The Jews are not beyond the reach of the Christian Church if she will rise to a sense of her responsibility, and exert, as she ought, her latent energies.

American Christianity has not given the attention to her Jewish residents that either their number and promise warrant, or her power, wealth and adaptability demand. Foreigners from Europe she seeks to mould and save as they swell the native population from year to year, yet the Jews, who are multiplying so rapidly in our midst, she sadly neglects. Is this either for her or their interest? Surely, if viewed from right standpoints, she has among them a field for usefulness that deserves cultivation, and which, if properly and wisely tilled, should produce much fruit to the honour of divine grace. Our Christianity is pure; and this is what Judaism most needs. Ours is an intelligent Christianity, and the Jews are a thinking people. Ours is a loving Christianity, and the Jews have hearts to be touched by its moving appeals. Our Christianity begets self-sacrifice,

and to succeed among the Jews self-denial is requisite. The Christianity of our land has wealth and men at her disposal, and these are needful to duly prosecute her enterprises among them. She has a history of freedom and development back of her that tends to enforce her claims among a people who have been persecuted elsewhere, but who here find an asylum of independence, peace, comfort and security in no other country so fully enjoyed. She teaches a practical religion, and so should command the attention and affect the life of so practical a people as the Jews. She has a divine energy guaranteed to her to verify her truths and to renovate and to sanctify the nature, and this gracious power is what, above all other things, is necessary to open the Jewish eye and heart to a discovery and reception of Jesus Christ as the true Messiah.

Another consideration that deepens the obligation resting upon American Christians to do more for the conversion of the Jews is that God is bringing them to the United States in increasing numbers. Here they enjoy a larger freedom than they do among other nations. Here they are brought in contact with our general educational, political, commercial and religious agencies. Touched on every side by a Christian civilization, they insensibly catch something of its spirit. They are more or less affected by the liberalizing tendencies of the Public school, of the press, and of the times. They become more imbued with American thought, and are more responsive to American culture. The old religion gradually loses its hold upon the mind, and there is more readiness to take up with the new. Under these circumstances were Christians as "wise as serpents and as harmless as doves" in working among them personally and directly, actuated solely by the love of Christ, and labouring with zeal and persistence, they would find hundreds of them impressive in a way and to a degree little imagined. We must rise above the denunciatory spirit and the feeling of caste, dismiss the air of superiority, treat them with charity, love and respect, and show an interest in their social and moral as well as their spiritual well-being. We must pray for them, and expect saving results from the means employed in their behalf.

Special measures should be inaugurated for their enlightenment and salvation. Missionaries suited to the work should be secured and supported. Missions should be established in all large cities, where the Jews are becoming so influential a force. Suitable literature should be pressed upon their attention. Everything should be done to remove their prejudice, to win their respect and to command the Lord's blessing. Especially should our church doors be open to them and they be invited and urged to attend our Sabbath services. A zealous minister once told us that he was frequently favoured with Jewish hearers upon his ministry. And why? Because he recognized them on the street, spoke kindly of them from the pulpit, and sought their good as he had opportunity. More of this kind of work by pastors and people would bring numbers of them under Church influence. And could not our Sabbath-schools reach many of their children? Surely more could be done in these directions than is being done. It becomes all Christian labourers of every denomination to get over the sentiment so prevalent that the Jews are not wanted as neighbours and as church associates.

We must not forget that by race they are our Lord's brethren. We honour their pious patriarchs, and prophets, and inspired teachers. We stand related to them as citizens. They also are one day to share with us a blessed inheritance of grace and glory. Why, then, should not all Christians hasten the day of Israel's return by all legitimate means, and encourage and sustain all agencies in this and other lands for their speedy conversion to their and our Lord? If one hundred thousand converts from among them have rewarded prayer and effort during the present century, why may we not expect a million during the next century under the combined and earnest labours of Christian America and Europe?—Philadelphia Presbyterian.

MISSION NOTES.

MISS BLACKADDER has arrived safely in Trinidad.

YOUNG ladies willing to devote themselves to teaching in Trinidad will please apply as soon as practicable to Rev. P. M. Morrison, Agent of the Church, Halifax. There are three vacancies to fill this fall.

A CONVERTED Chinaman on our Pacific Coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of 200 of his companions. The work in New Guinea has been wonderfully accelerated by such heroic lives.—The African News.

* Report presented to the last General Assembly.

The Family.

AT THE LAST.

THE stream is calmest when it nears the tide, The flowers are sweetest at the eventide,

Morning is holy, but a holier charm Lies folded in evening's robe of balm;

All things are hushed before her, as she throws O'er earth and sky her mantle of repose;

Until the evening we must weep and toil— Flow life's stern furrow and dig the woody soil—

Oh! when the sun is setting, may we glide Like summer evening down the golden tide,

And leave behind us as we pass away, Sweet starry twilight round our sleeping clay.

WISE AND UNWISE WAYS OF HELPING.

It was Charles Kingsley who said "We become like God only as we become of use." The duty of being helpful to others stands foremost among our duties.

There is a delightful story in the earliest annals of the Christian Church, which is rich in its practical suggestions just at this point. A poor lame man lay at the temple gate, asking alms.

Another is that we should be sure not to help unwisely. When people come to us in their distress and need, it is very easy to fall into a mere emotional sympathy with them which in no way makes them stronger to bear their trouble.

Here is a suggestive story from Turgeneff's "Poems in Prose": "I was walking in the street—a beggar stopped me, a frail old man. His tearful eyes, blue lips, rough rags, disgusting sores—

Who will say that the word which revealed the feeling of brotherhood was not ten times a better thing to the beggar than if his hand had been filled with coin? None of us are too poor to speak kindly to the beggar who asks our alms.

Following the old story of the Beautiful Gate a little further we see the apostle who had no money to give, giving his hand to the beggar, lifting him up and healing him.

The widow recovered; but it was now the middle of a bitter winter, and their little stock of fuel was nearly gone. As soon as her strength permitted, she walked through the cold of a cheerless day, to the shop of her employer.

What most people really need in their troubles is not to have the burden lifted off or even lightened, but to have their own hearts strengthened, so that they shall not fail in their duty, nor faint in their struggle.

ing the load, but a fresh inspiration of courage and energy, that they may carry it themselves, is, for most people, in most cases, by far the wisest and best help.

It is always vastly better to give a well man something to do by which he can earn his own bread, than to put the bread in his hand and leave him idle.

We stand for Christ in this world of need and sorrow, and must be to men, in our little measure, what He would be if He were in our place.

Another is that we should be sure not to help unwisely. When people come to us in their distress and need, it is very easy to fall into a mere emotional sympathy with them which in no way makes them stronger to bear their trouble.

For a moment she drew back; but then remembering that her poor boys were hungry at home, and in bed because there was no fire, she burst into tears as she took it, saying, "This will buy bread for my poor children, and, hurrying away, she buried the bitterness of that morning in her own heart.

"Run to the door, Jimmy," said she to the eldest, as a loud knock was heard. "Oh, mother!" the boy cried, returning, "a big bundle for us! What is it? What can it be?"

What most people really need in their troubles is not to have the burden lifted off or even lightened, but to have their own hearts strengthened, so that they shall not fail in their duty, nor faint in their struggle.

Not long afterwards, the eagle, wandering about in search of food to carry to his eye for the supply of his eaglets, perceived in the cavity of a tree over-canopied with ivy, four of the ugliest little staring birds he had ever beheld.

Nobody knows where the man with the flowing hair has gone; but if he is living and should ever hear of Widow Goodwin, he will have the consolation of knowing the noble results of this generous deed toward the worthy woman and her four boys.

The eagle, however said, "That I may not unknowingly do you this injury, pray give me a description of your young."

How Rob saved "Shack." "Take good care of 'Shack,' Rob." "I will, mother."

a purse, heavy and filled to the brim; yellow and shining lay the gold within, as she carried it to a lighted window.

The next morning, having eaten nothing—for she could not touch a piece of the gold—she was admitted into the room where sat the stranger.

"Not one piece, sir," she cried, eagerly, trembling as she spoke. "You seem poor," remarked the stranger.

"I am poor," she replied. "Got a family, I suppose?" "Four little boys, sir; I am a widow."

"I did think, perhaps—" and she turned with quivering lips to the door. "Stop, stop!" cried the stranger; "you know you never would have turned the purse, had you not expected to be well paid for it."

"What's in the pocket here? what's in the pocket?" cried Jimmy, thrusting his hand into that place; when lo! out came the very purse of gold the widow had returned that morning.

There is a fable, I know not by whom told, of a league between the eagle and the owl, both birds of prey; they agree to forebear devouring the young of each other.

THE GREAT GIVERS OF AMERICA. THE gifts for the public good in the United States, during the past twenty-five years, form a record probably without parallel in the world's history.

THE CHILDREN'S CORNER. A BED-TIME SONG. SWAY to and fro in the twilight gray, This is the ferry for Shadowtown;

HOW ROB SAVED "SHACK." "TAKE good care of 'Shack,' Rob." "I will, mother."

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AS QUICK AS THE TELEPHONE. ONE night a well-known citizen of a western city who had been walking for some time in the downward path, came out of his house and started down town for a night of carousal with some of his old companions he had promised to meet.

But as he looked through the window something stayed his feet. There was a fire in the grate within, for the night was chill. It lit up the little parlour and brought out in startling effect the pictures on the wall.

BOYS, GO HOME. AH, boys! you who have gone out from the homestead into the rush and bustle of life, do you ever think of the patient mothers who are stretching out to you arms that are powerless to draw you back to your old home nest?

THE CHILDREN'S CORNER. A BED-TIME SONG. SWAY to and fro in the twilight gray, This is the ferry for Shadowtown;

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some parts of the west a "shack." He was round-eyed, round checked, and possessed of an astonishing amount of patience.

"What'll I do to him if he howls?" thought Rob. But "Shack" seemed to have no intention of howling.

But when the palace was almost done, and Rob was putting the last touch to the last tower, it began to grow dark very fast.

The cloud dipped lower and lower to the earth, and from its centre, as if pushed down by a great hand above, a funnel-shaped mass dropped to the ground.

There was no water in it yet, and it would answer the place of a cellar. He was only a boy, but he was big and strong for his age.

"Don't cry, 'Shack,' we'll have lots of fun," said Rob, a little tremulously. "Father told me not to drop you into the cistern, but I'm going to."

Then the brave boy carefully lowered his precious load down the cistern. The walls sloped inward as they neared the bottom, and "Shack" rubbed against them; but he was not hurt, and reached the ground in safety.

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Presbyterian Review.

GENERAL NOTICES.

(1) Terms in advance, \$1.00. No subscription received for less than one year. The Review is sent to subscribers without an explicit order. It is received by the Publishers for its discontinuance, and all payment of arrears is made, as required by law.

(2) When the address of a paper is changed, both the old and the new, including Post-office, County, and Province, should be given.

(3) Remember that the publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid. Returning your paper will not enable us to discontinue it, as we cannot find your name on our books unless your Post Office address is given.

(4) We do not hold ourselves responsible for the views or opinions expressed by our correspondents.

TO CORRESPONDENTS.

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THURSDAY, AUGUST 29, 1889.

PUBLIC NOTICE.

Notice is hereby given that a General Meeting of the Shareholders of the Presbyterian News Company, Toronto, will be held in the offices of William Mortimer Clark, Esq., Barrister-at-Law, No 36 Toronto Street, Toronto, on Wednesday, the 2nd day of October, 1889, at the hour of eleven o'clock, in the forenoon, for the purpose of considering the propriety of applying to Government for an amendment to the Charter of the Company authorizing the Company to carry on a general book-binding, book-selling and stationery business, and to increase the nominal capital stock of the Company, and for other purposes relating to the general business of the Company.

By Order of the Directors, GEO. H. ROBINSON, Managing Director. Toronto, Aug. 26, 1889.

CHILDREN'S DAY.

CHILDREN'S Day as appointed by the General Assembly is at hand. Whether the Church does honour more to itself or to its little ones in thus setting a part away for their special benefit, is a question. Be that as it may, it is without doubt a step in the right direction to devote at least one Sabbath of the year to services particularly arranged for children. It were also wise and proper much oftener than once a year to take cognizance of the lambs of the flock in the service of public worship. The household of faith without its children would be a misnomer; it would be mournfully incomplete. Children constitute the element of hope and of continuity in the family. Just so in the Church. For this reason the parental instinct provides for their shelter and nurture. And so in a well ordered family the children are always a factor in the ordering of affairs. So ought it to be in Christ's family. And yet in some churches you might "sit under" the preaching for a lifetime and never know, for aught you would hear, that there were any children in those congregations. This is not so common as was once the case. The Sabbath School has done much to press the claims of the little ones to recognition in God's house. There are churches where children's services are held quarterly. In some places a few minutes every Sabbath morning is devoted to a talk for the little people. In others—and perhaps with more discretion—a children's hymn is sung during the Sabbath morning service. The latter plan seems to work well, it shows the young folk that they are not overlooked and gives them an intelligent share in the exercises. It is quite delightful to watch the bright little faces in the pews lighting up with interest, and to hear the sweet young voices joining heartily in singing the favourite hymns familiar to them. Any grown person, recalling childhood's days and how long the time seemed in church, will see the appropriateness of this plan, if only to relieve the tedium for the little ones.

For the "little talk" it is perhaps necessary to have peculiar gifts, but it is indispensable to have nice discernment and sound judgment. It is extremely easy in endeavouring "to talk down" to the level of the infant intellect, to descend a little lower than is either necessary or becoming, and for the speaker to become an object of amazement, if not of derision even, to these young critics.

Careful preparation is needed no less

for the larger services than for the "little talk." Probably even already, though Children's Day is not just to-morrow, many a thoughtful and earnest pastor is casting about him for ideas and words befitting the occasion. And the more earnest and thoughtful the minister the more sedulous will he be to improve, for the truest welfare of his youthful congregation, so rich an opportunity.

It would be interesting to have an enumeration of the various themes selected. The range of subjects suitable, with skilful handling, for such discourses, is much larger than might be supposed. And by the way, the "milk for babes" provided on these occasions often proves very acceptable to children of larger growth; and so nothing is lost. It will, however, probably be the aim of most of those intending to address the children on the second Sabbath in September to set before them in a broad and general way the great lessons of Christian duty—to exhort them to a change of heart, to believe on the Lord Jesus Christ and be saved, to remind them of the purpose for which they came thither, to tell them that the period of childhood and youth is but a time of preparation and of training in which they may be fitted to be good men and women by and by and take the places of those who are the fathers and mothers of to-day, and so forth. All these and many others which might be mentioned are good and useful lines of thought on which to dwell. Perhaps it might be well if our children could be seized more strongly with the idea that childhood is a time of preparation and training. If they are not so impressed it is not for want of having it presented to them. Much of the present system of education tends to impress this idea upon the mind, that children are but the raw material out of which "grown ups" are manufactured and the sooner the process is through with the better.

We said, perhaps it might be beneficial if the little ones could but fully take in this idea. Perhaps also it is well that the childish capacity does not as a rule take much stock of the future. Light-hearted, bright, busy and merry, the pleasures and occupations of its present daily life are its chief thought. And this is divinely ordered. Childish gaiety is neither the special outcome of original sin nor the snare of the Evil One. Not that children are incapable of discerning spiritual things or are more disinclined to them than their elders. We believe far otherwise. But they are made to be gay and light-hearted and brimming over with joy and it is right that they should carry out their life in its original design. "The streets of the city shall be full of boys and girls playing in the streets thereof." What comfort have not these precious words brought to sorrowing parents, deprived by death of happy, laughing, playful children!

To preach to the children as such, the preacher going back in imagination to his own childhood if he ever had one—alas! there are those who have never possessed childhood in its best sense;—this is the kind of preaching which will best reach the little hearts. Not in levity or folly, but recognizing what children are and why they are given to us. For it is not only that the race may be recruited and the earth populated that children come into our homes. They are able to do good as well as to receive good. They have a present as well as a future mission. A present welfare and happiness as well as a career of usefulness and influence yet to come. To teach a little child that he has the capacity here and now to make others happy is to provide him with a most effectual spur towards doing it. To teach him that it is in his power to lighten even the burdens of his parents and to bring joy and gladness—yea, mirth and frolic—into the family circle, and that these things have their place, such thoughts are not incompatible with the purpose of Children's Day even alongside of the stern realities of duty and of goodness which it is customary and right also to present. Preach to the children by all means. And by all means take them with you every Sabbath to the house of God. But do not rob them of their childhood. It is God's gift to them and through them to us. What a dreary wilderness this world would be if all our child darlings were turned into little men and women. The process of teaching and training must go on. It is essential. But let us not get out of touch with the natural happy life of childhood. "Suffer the little children to come unto Me" was

spoken of little ones much like our own to-day, innocent, trustful, joyous. "Of such is the kingdom of Heaven."

EQUAL RIGHTS—THE NEXT STEP.

WHEN THE REVIEW committed itself to the anti-Jesuit agitation, it did so under a deep conviction that civil and religious liberty is imperilled by the Quebec legislation, not only in that Province, but in the whole Dominion, and that to be silent in the circumstances would be to prove false to our trust as a religious journal, and to betray the interests alike of Church and State. We then realized that we were entering on a long and arduous conflict with a mighty, insidious, treacherous, unscrupulous, and audacious enemy; that the conflict would be long, and that victory would only be attained at a great cost, possibly not unattended with revolution and bloodshed. Yet the conflict was inevitable. Rome had thrown down the gauntlet, and Canada had to choose one of two alternatives, either quietly to submit to the ultramontane claim of the Pope's supremacy and the superiority of canon over civil law, or resist that claim, no matter at what cost.

The latter alternative THE REVIEW accepts and means fearlessly to advocate. While the eyes of our people are gradually being opened, and the attempts of party journals to keep their readers in ignorance of the facts and to stifle discussion are slowly weakening, we still regret to find not a few of our most esteemed supporters who think the matter of no importance, and will not take the trouble to enquire or inform themselves. By and by we expect to see Presbyterians, who are proverbially slow to move, at length convinced that politicians, Conservative and Liberal alike, have wilfully shut their eyes to the truth. When that comes about we shall see a movement—not an agitation, or a passing torrent—but a steadily rising flood that will sweep everything before it.

The advance made in six months is full of hope, it has been more rapid and more deep than we dared expect. And now the question is put on all hands, What next is to be done? This question has but one possible answer: Persevere until our liberty is secured. It may not be in our power to forecast the campaign, or foresee what the progress of events may develop, but we can calmly, resolutely, weighing fully the possible suffering that is involved in our answer—we can say, "no surrender," we shall be free. Rome shall not rule—and every provision by statute that sets Rome rule over civil rule must be repealed.

The Governor-General, speaking for a Protestant sovereign, has, as we look at it, misrepresented British sentiment, and in the face of British law has refused to disallow the Jesuits' Estates Act. Now, by the "aforesaid agreements" referred to in the Act, for the first time in British history the Sovereign has acknowledged that she is under moral obligations to obey canon law, submit to the Pope's unsupported claim, and admit that a foreign potentate owns and has a right to dispose of lands, which, by all civil and national law and practice, are vested in her.

What shall we do next? Test, if it can be done, the constitutionality of the Act of Incorporation of the Jesuits as well as of the Act of Endowment. Some way of doing this, Sir John Thompson says, may be found. We have no hope that the Liberals as a party will demand this in the Legislature; but we are not sure but there is a majority in the Commons who will support a resolution calling on the Government to submit a case to the Supreme Court, with the purpose of carrying it, if necessary, to the Privy Council for final decision. Here that question must end.

It is possible—more than possible—that the decision of the Imperial authorities will be against us, and that our Constitution allows the endowment of the Church of Rome (or any other sect), and the prevalence of canon law according to the Syllabus. Still we shall cherish hope, until it is otherwise decided, that these Acts will be set aside as unconstitutional, null and void, on the grounds set forth by Marriot a hundred years ago, as well as on particular grounds found in the Acts. But if this should fail us, if we should find that Canada is not a Protestant nation as Great Britain is, but a Roman Catholic one—"an exact copy of a model

Catholic country of Europe in the Middle Ages"—then it will be clearly our duty to set about reform in earnest, and repeat the process of delivering ourselves from Papal thralldom, and take our place, with a revised Constitution, among the nations of the twentieth century, such as America, Italy, Germany, and others who have risen and thrown off the hated yoke of Jesuit ecclesiasticism.

EDITORIAL NOTES.

If we are to believe our contemporary the *Dominion Churchman* things are in a bad way in the Diocese of Toronto. The Bishop is deprived, by "the scheming of certain plotters" under the specious advice of giving the people of the parish a voice in the selection of their clergy, of his prerogative; and flattery and other ignoble arts are used to deceive the parishioners into an "abandonment of their rights in the interests of a party institution and a party clique." As an outcome of the establishment of a new School of Theology, (Wycliffe College we suppose) candidates for the ministry are divided into two classes: (1) Those who with an honest and good heart had given themselves to the work of preparation for Orders without a thought of advancement, and (2) others who had deliberately put themselves into the hands of party wire-pullers and agents in order to get into Orders as cheaply as possible, and be aided by the party machinery in securing good positions. Upon this state of things which it characterizes as "utterly scandalous" it remarks:

If the Bishops cannot check such an infamy as this they are indeed helpless and useless in one most important sphere of work. Can any thing be conceived more outrageously unjust, or more violently contrary to the whole tenor of Church legislation in regard to clerical appointments, or more opposed to the spirit of the Church of England, than that a knot of irresponsible partisans should practically usurp the power of appointing to parochial positions? We talk much, and properly, of Popery and of Jesuit usurpation, but here, in our own Church, we have one man who, by the power of a party at his back, is really acting as the Pope of one diocese, overriding his Bishop and exercising authority in a sphere within which he has not one shred of lawful jurisdiction!

Not content with demanding, or plotting to seize every vacant parish, these ambitious usurpers are even now deliberately working in several parishes, to foment disturbances, solely to create a vacancy which they desire to fill. That a clergyman is settled down in a parish doing good work and fairly prosperous, is nothing to these people. They have no more regard for any one who is not of their set than a hawk has for a chicken. If he occupies the post they desire, he must be driven out,—that is all their policy. If he is a candidate for a parish they wish to control he must be got out of the way by slander, by party canvassing, by local hostile demonstrations which have been got up at headquarters. All the arts of political trickery are brought to bear to capture the position for the party favourite. Over all this wickedness and meanness there is thrown a cloak of exalted piety, professions, that to those who know the workings of the party ring, are most revolting. Let this scandal go on developing and in a few years the clergy of the Church of England, in the diocese of Toronto especially, will rank on a level with the ministers of the meanest sects. The work of depravation has already begun.

From all which it doth appear that our contemporary is wroth, very wroth and if it were not for that wild slash at "the sects"—mean, meaner, meanest,—we would say, righteously wroth. Of what use is a Bishop who will not bishop his diocese, but will weakly yield his prerogative to an unmitred "pope," a usurper. Such things as are bewailed by the *Churchman* as existing in the "Apostolic" Church are not possible in the Presbyterian "sect." And while we regret the troubles of our Sister Church—for we will not be resentful—we would mildly hint to "the only organ" the propriety in its present distressful circumstances of investigating the original and true idea of the episcopate and ascertaining if the work of "depravation" did not begin some centuries ago.

The able paper on the timely topic, "Marriage and Mission Work," with which THE REVIEW has been favoured, was read at the late annual meeting of the Philadelphia W.F.M.S. and elicited an interesting discussion, though no formal decision was arrived at. Amongst those who expressed their views thereon were three lady missionaries, whose experience entitled two of them, at least, to speak with authority. Mrs. Shedd, of Persia, who married before entering upon foreign mission work, thought that more care should be exercised at home in the selection of the candidates. "Send those," she said, "with cultured minds who can stay alone a few days. I don't believe in sending young girls. A girl ought to have some experience and know whether she can live alone or not." Mrs. Tracey, of India, said that she became engaged shortly after reaching her mission field but that she waited until she had completed her special work before she married. Another missionary, also

of India, said she had not anything to say on the subject and, according to the reporters, created an audible snuffle by adding that she "had not had any temptation." Mr. (Dr.) Blaikie, of Edinburgh, who was present, said that they could not blame young lady missionaries for being lonely and accepting an offer of marriage. Any of the ladies distressed and tired after a tour among the lowly felt refreshed and brightened on returning to home and husband and children. They should put themselves in the position of the single lady missionaries. Now, the REVIEW does not feel called upon to decide this very delicate question, but if any of its readers desires to help it and all others to a right decision, as usual our columns are open for brief pointed letters.

REV. JOHN MORDY, of Niagara Falls, in a letter to a local paper, draws attention to the character of the prizes given at a Roman Catholic picnic recently held in that village. For no less than four of the games the prizes offered were boxes of cigars; for other two, bottles of wine; for still another, a bottle of brandy. Scandalous as is this prize list, Mr. Mordy points out something even more scandalous: nine-tenths of all the prizes were contributed by Protestants. Mr. Mordy after properly inveighing against the weak subserviency of Protestants in yielding for mercenary purposes to the demands made upon them, pointedly concludes by asking of the priest who superintended the miserable business: "Are you not ashamed to pass yourself off for the representative of Christ and his Apostles, and at the same time to invite poor Protestants whom your Church condemns to hell, to join in games like a smoking race, and to give boxes of cigars and bottles of strong drink to boys as prizes." And to the Protestants he says: "Are you not ashamed to countenance and encourage under the guise of religion such disgraceful inducements to contract habits of drunkenness which are destroying thousands of your fellow-men." We would hope that both priest and patrons after thinking the matter over will reply to Mr. Mordy, "Yes, we are heartily ashamed of ourselves and we will never again give our countenance to such proceedings."

DR. WHYTE'S address, given at the induction of Rev. Marcus Dods into the Chair of New Testament Exegesis, New College, Edinburgh, will be perused with deep interest. Notwithstanding all that has been said as to Dr. Dods' soundness in the faith and the proper meaning to be taken from his famous address at the late meeting of the Presbyterian Alliance, there are not a few who look forward to his occupancy of the chair with fear and trembling as to the use he will make of it. But whatever the result may be, Dr. Whyte leaves him in no doubt as to what is expected of him. No one can say that Dr. Whyte has not taken full advantage of his opportunity to play the part of a candid friend. It will be Dr. Dods' own fault if hereafter his studies and his style should betray him into uttering anything like unhalloved language about Holy Scripture, and to express opinions which should still further render him a popular man in quarters where popularity and patronage to the strictly orthodox would be considered chastisement and humiliation.

In the critique of Dr. Monro Gibson's "Christianity According to Christ" in last week's issue of THE REVIEW, the passage beginning, "At page 162" should read as follows:—

"The power of God can reach no one without his [man's] consent; for personal freedom is and ever must be, a sacred thing, hence one reason why faith is necessary." We venture to think that if the power of God cannot reach fallen man without his consent he never will consent. It is quite true human freedom is a sacred thing which is never violated in the process of man's salvation. This is not, however, because God's power waits on man's consent, or cannot reach him without his consent, but rather because this reaches him in that region of his nature which looks lack of consciousness, and so touches the springs of thought, feeling and activity that he consents freely, being made willing to the days of God's power.

LAST year the China Inland Mission received as a direct outcome of the Believers' Meetings, held at Niagara-on-the-Lake, a body of seventeen workers and a total of \$3,700 for their support. At the meeting held this year \$2,650 was contributed, as against \$2,000 last year, and ten persons offered themselves for the work. It is stated that with a view to furthering the aims of the organization a permanent secretary will take up his residence in this city.

Literary Notices.

THE Rev. Samuel Longfellow, is recasting his biography of the poet.

LONDONERS, GREEN & Co. have now ready "Natural Religion," the Gifford lectures, delivered at Glasgow, 1883, by F. Max Muller, M.A.

THE *American Bookeller* notes the pleasing fact that the day for fleshly novels has already gone by. The demand for the work of the disciples of this school has practically ceased in leading bookstores, and people are asking for healthier literature.

THE Boston *Literary World* in a notice of Mr. Charles Lindsey's "Rome in Canada," (Williamson & Co., Toronto) says Mr. Lindsey does not use heated invective in his thorough argument from history and the present state of affairs against Roman Catholic pretension in Canada.

THE numbers of *The Living Age* for the weeks ending August 10th and 17th contain "Edward Fitzgerald" and "The Ethics of Punishment," *Fortnightly*, "The Primitive Home of the Aryans," *Contemporary*, "Giordano Bruno and new Italy," *Nineteenth Century*; "George Sand at an English School," *National*, "The Great Indian Desert," and "The Marriage of the Chinese Emperor," *Asiatic Quarterly*. "Isfahan to Bushire," *Blackwood*. "Strange Food," and "Pilgrims to Mecca," *Cornhill*; "Handel: his Early Years," *Temple Bar*; "Fungi," *Month*; "Old Venice," *Murray's*; "Discovery of an Assyrian Library 3,500 Years Old," *Professor Sayce*, with instalments of "Sir Charles Danvers" and "Mr. Dandelow: A Story Half Told," and poetry. [Littell & Co., Boston.]

BEGINNING with the July number of the present year (vol. iv, No. 1) the *Old Testament Student* appears under the title *The Old and New Testament Student*—a change rendered necessary by the enlarged scope of the publication. The aim of the *Student* will be, as expressed in the announcement, "to exalt the Bible, by contributing in every way to throw light upon its meaning, to assist teachers in teaching it, and preachers in proclaiming its message, and to stimulate in all a living interest and a growing enthusiasm in the study of the oracles of God." The journal will be edited as before by the eminent Biblical Scholar, Prof. William R. Harper, Ph.D., of Yale University. A prominent feature of the July issue is a biographical sketch (with portrait) of Professor William Henry Green, D.D., of Princeton Theological Seminary, by his pupil, Rev. Prof. McCurdy, Ph.D., of Toronto University. The *Student* in its new form may be regarded as indispensable to all thorough students of the Bible. [C. Vinton Patterson Pub. Co., New York. \$1.50 a year. Special rates to clubs of twenty or more.]

Current Opinion.

AN UTTER MISTAKE.

THE papers are busy circulating the circumstance, as a surprising bit of news, that a young lady in a New York horse car offered a man twenty-five cents for his seat, that he took the money, gave up his seat with perfect composure, and grasping the strap that she had held, stood up the balance of the journey, or until a vacancy occurred. It is supposed that such an incident as this could not happen anywhere outside of the United States. This is an utter mistake. The writer, accompanied by a lady, entered a railway car at London-derry station a few years ago. It was crowded with men, it being the 12th of July. Not one of them offered to give his seat to the lady, though the day was excessively hot and the air in the car was simply suffocating. Twenty-five cents induced a human hog to give up his seat until Truro was reached.—*Halifax Chronicle*.

YOUNG MEN AND THE MINISTRY.

WHAT further secular inducements shall be offered to young men considering the ministry? We know of none. There are secular inducements enough, perhaps too many. There are enough examples before us of comfortable lives, well-provided homes, substantial salaries, great reputation, influence and honour to attract any young man who is affected by the prizes offered. If there are things which may keep a conscientious man from the ministry, they do not come under this head. The attractions of toil, privation and sacrifice, of work to be done for the Master we love and worship, and for perishing men, are abundant to outweigh, with the men wanted in the ministry, all the conceivable attractions of secular vocations. Indeed, the suspicion of a taint of worldliness that attaches to success in the ministry may have an influence to discredit the ministerial calling rather than allure to its adoption. The rivalries of salary are no honour or attraction to the pulpit. A comfortable living, with the ability to get and use the books a minister needs for his study, and to educate his children honourably and economically to a station like his own, is about as much as the dignity of the profession allows. This is not a greedy, money making vocation, and ministers honour themselves most when it is evident that they are too busy about their Master's business to try to make money.—*N. Y. Independent*.

Contributed.

MARRIAGE AND MISSION WORK.

BY A LADY OF AN AMERICAN BOARD.

Missionary work is not the sentimental, romantic thing which it may once have seemed to those who looked upon it from afar...

And not the least serious or important of the many questions which present themselves for attention is that of marriage as connected with mission work...

It is an old, much discussed question, whether it is better for missionaries to go out married or unmarried...

But it is not needful here to examine at length arguments on either side. Under the present conditions of our Woman's Work, we have simply to imagine the results of only unmarried men and women going to mission stations...

We need to think very tenderly of missionary wives and mothers. They are by no means drones as regards active work in schools or zenanas...

To you therefore, who are sustaining married missionaries in their work in foreign lands is given a most important sphere for thought and prayer and sympathy. Do not fail to give these to them in large measure...

There are also those—not so many as there once were, we think—who go to mission fields as married women, with an honest purpose to be true missionaries...

Some, indeed, have gone out with fair prospect of health, and have broken down under the strain of work or the influences of climate...

After all, however, the second part of this subject is the most important one to us, and truly there is scarcely any theme which is just now of greater practical interest in our woman's work...

We have already shown that we have no protest to make against missionary marriages in general or in particular, believing as we do that God has ordained this state for missionaries as for others...

She is lonely, especially after the first outburst of enthusiastic welcome from the missionary circle is over, and she settles down to her new life. But was not loneliness included in the "cost" at which she has left country and friends...

Before many months, or it may be before many weeks, there comes to her what comes to nearly every girl sooner or later, what may have already come to her before she left the home land—an offer of marriage...

It is a delicate matter to advise any one under such circumstances; nevertheless, supposing the question to have been asked, let us try to answer it. We do not say that she should turn altogether and always from all such proposals...

With regard to this part of the subject, however, another word must here be said. Not all the wives of missionaries are true missionary wives. There are those who go out, desiring to have it understood that they simply accompany their husbands...

There is an obvious advantage in showing that the Jesuit is essentially wrong from his own admitted principles. It is his policy to deny all damaging historical facts, but they cannot deny their own avowed root-principles...

equipped and sent out on the terms above specified, would seem to be under a certain contract, bound by certain obligations, to fulfil a certain duty...

This is an earnest word which we would speak to our young women. With regard to such as have already married soon after reaching their fields, while we certainly regret their loss as single women in the special work which we had hoped they would do...

We are asking no more than is demanded of many a woman at home, where some strong tie of relationship involving a duty, constrains her to bid her lover wait until that tie is loosened...

And our earnest prayer is that God will send to us in these coming years many women, strong in body, well trained in mind, filled with a high and holy zeal...

THE JESUIT PRINCIPLE OF OBEDIENCE. ITS RADICAL IMMORALITY. BY REV. W. D. ARMISTEAD, M.B., OTTAWA.

There is one point that I would like to see brought into greater prominence than it has been in the discussions of the ethics of Jesuitism, and that is the radical immorality of the Jesuit's Vow of Obedience...

Now when we take these teachings in connection with the illustrations of obedience Loyola uses, we can be in no doubt as to his meaning. As war to be moulded as to his meaning...

THE OKA QUESTION. (To the Editor of the PRESBYTERIAN REVIEW.)

Sir,—Would you kindly allow me through your columns to appeal to the Presbyterians of Canada on behalf of the poor trodden down Indian of Oka? Oka is a beautiful place; and the Indians of Oka are as good a sample of what the Gospel can do as you can find anywhere...

Sochalls Jew et la eius constituitur contentant.

"I. N. make profession and promise to Almighty God before his Virgin mother and the whole heavenly court and before all here present, and to the Reverend Father N. General of the Society of Jesus, holding the place of God, and to thy successors (or to proxy for the General) perpetual poverty, chastity, and obedience...

The whole drill and training of the Jesuit has this end in view, to reduce the whole man to this condition of complete abdication of will, judgment, conscience—all that constitutes the moral man.

Stremmetz states in his narrative of a year's novitiate: "We heard comparatively little about the vows of poverty and chastity, but every moment of the day we were reminded of that of obedience. If chastity was the crown and poverty the robe, obedience was the body and head to wear them."

"I would," he says "that every son of the Society should be known by this very mark, that he looks not to the person to whom he immediately yields obedience but that he sees in him the Lord, for whose sake the obedience is rendered. The moral or mental qualities of the Superior are not to be taken into account but obedience rendered to him solely because he is in God's place."

As helps to the attainment of the obedience he offers the following: 1. "See in the Superior not a man liable to errors and to miseries but Christ Himself."

Now when we take these teachings in connection with the illustrations of obedience Loyola uses, we can be in no doubt as to his meaning. As war to be moulded as to his meaning...

THE OKA QUESTION. (To the Editor of the PRESBYTERIAN REVIEW.)

Sir,—Would you kindly allow me through your columns to appeal to the Presbyterians of Canada on behalf of the poor trodden down Indian of Oka? Oka is a beautiful place; and the Indians of Oka are as good a sample of what the Gospel can do as you can find anywhere...

Methodist Church, now that they think that they are sure of the Indians, want to let them shift for themselves, and leave them at the mercy of the Seminary. They are at present busy building houses on the Indian commons at Oka.

Our Church has always been to the front in cases of that kind; and should we not take the present opportunity of showing ourselves worthy of our ancestors who were always to the front in opposing the presumptions of Rome? The Methodist Church has done a great deal for the Indians of Oka. Through them they received the Gospel, which accounts for the anxiety of the Seminary to get rid of them...

Oka for a few years past has been a good source of revenue to the Seminary. They have seven little chapels on a little hill back of Oka, which is getting to be a popular place of pilgrimage. Sometimes there are as many as 400, everyone of which pays twenty five cents for taking the sacrament on the top of the Mount, which they call "Calvary".

NOTES FROM THE MARITIME PROVINCES. (From our Regular Correspondent.)

At the last meeting of the Halifax Presbytery, Rev. D. M. Gordon, S. Andrew's church, Halifax, obtained three months' leave of absence from his congregation. Owing to throat affection, Mr. Gordon's physician recommended three months' rest. He is now recovering. His pulpit is being supplied, and Dr. Peilock is acting as interim Moderator of Session.

The Pine Hill Missionary Association purposes continuing a labourer on the coast of Labrador another year. They are now seeking a man to carry on the work, as Mr. McKenzie removes in the winter.

Church News.

REV. DR. BAIN, who has been ill for some time, is slowly recovering.

REV. DR. KELLOGG, pastor of St. James Square church, city, has gone on a holiday trip to Europe.

REV. J. M. CAMFRON and Mrs. Cameron, of Eastchurch, city, have been spending their holidays in the Niagara peninsula.

It is stated that the United States Alien Labour Law stands in the way of the induction of Rev. H. C. Ross, of Ingersoll, into the pastorate of First church, Erie, Pa.

REV. JAMES CARMICHAEL, of Norwood, by direction of the Presbytery of Peterborough, recently held services at Janetville and Pontypool with a view to ascertaining the feasibility of forming a new congregation to be composed of Janetville, Ponypool and Ballyduff. The prospects of forming such a charge seem encouraging.

REV. J. ROBBINS, TRURO, N.S., who has been absent in Europe on a ten weeks' vacation, reached Halifax by S.S. Peruvian, Aug. 17th. He was one of the speakers at Crystal Palace, London, under auspices of United Kingdom Temperance Alliance, July 10th. He officiated at the Free church, Bridge of Allan, Scotland, July 28th and August 4th. Mr. Robbins occupied his own pulpit August 18th, and was welcomed by large congregations at both services.

added, one new Auxiliary and two Mission Bands formed.

According to the statistical returns of Halifax Presbytery, there are eighteen less families within their bounds than last year. Stipends, however, have increased, and there has been a marked advance in contributions to the Schemes of the Church Arrangements as to be made for the holding of evangelistic meetings next year.

Halifax, Truro, Pictou and Miramichi Presbyteries have nearly all their vacant congregations filled. The Prince Edward Island Presbytery has now numerous vacancies. One of them is Zion church, Charlottetown, now in a hopeful condition, waiting for an earnest, faithful servant of the Lord.

There seems to be a decrease in baptisms in not a few of the congregations in the Maritime Provinces. Is this owing to carelessness of parents? Is the ordinance now so highly prized as in former years?

At the last meeting of the Halifax Presbytery, at the afternoon and evening seditants at Windsor, Mrs. Motton addressed those present, and gave a great deal of valuable information concerning Trinidad and the work carried on by our missionaries there. No doubt those who were present will be stimulated to put forth greater efforts on behalf of the evangelization of the coles.

Another labourer is now being sought for to carry on mission work at Labrador. Mr. McKenzie strongly urges the removal of several families to some part of the Dominion who are in straitened circumstances. Steps are now being taken to ascertain if their removal can be effected and land obtained for them to settle upon.

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Presbyterian Book Room.

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Edited by Rev. Marcus Dods, D.D. and Rev. Alex. Whyte, D.D.

NOW READY.

- The Epistle to the Galatians. By James McGregor, D.D., late of New College, Edinburgh. Price 50 cents.
The Post-Exilian Prophets. With Introduction and Notes. By Rev. Marcus Dods, D.D., Glasgow. Price 70 cents.
A Life of Christ. By Rev. James Stalker, M.A. Price 50 cents.
The Sacraments. By Rev. Professor Candlish, D.D. Price 50 cents.
The Books of Chronicles. By Rev. Professor Murphy, LL.D., Belfast. Price 50 cents.
The Confession of Faith. By Rev. John Macpherson, M.A., Fifehead. Price 70 cents.
The Book of Judges. By Rev. Principal Douglas, D.D. Price 50 cents.
The Book of Joshua. By Rev. Principal Douglas, D.D. Price 50 cents.
The Epistle to the Hebrews. By Rev. Professor Davidson, D.D., Edinburgh. Price 90 cents.
Scottish Church History. By Rev. N. L. Walker. Price 50 cents.
The Church. By Rev. Professor Bano, D.D., Aberdeen. Price 30 cents.
The Reformation. By Rev. Professor Lindsay, D.D. Price 70 cents.
The Book of Genesis. By Rev. Marcus Dods, D.D. Price 70 cents.
The Epistle to the Romans. By Rev. Principal Brown, D.D., Aberdeen. Price 70 cents.
Presbyterianism. By Rev. John Macpherson, M.A. Price 70 cents.
Lessons on the Life of Christ. By Rev. Wm. Serrymour, Glasgow. Price 50 cents.
The Shorter Catechism. By Rev. Alexander Whyte, D.D., Edinburgh. Price 90 cents.
The Gospel According to St. Mark. By Rev. Professor Lindsay, D.D., Glasgow. Price 90 cents.
A Short History of Christian Missions. By George Smith, LL.D., F.R.S. Price 90 cents.
A Life of St. Paul. By Rev. James Stalker, M.A. Price 50 cents.
Fasting. With maps. By Rev. Arch Henderson, M.A., Guild. Price 90 cents.
The Book of Acts. By Rev. Professor Lindsay, D.D. Two parts. Price each 50 cents.
The Work of the Holy Spirit. By Rev. Professor Candlish, D.D. Price 50 cents.
The Sum of Saving Knowledge. By Rev. John Macpherson, M.A., Fifehead. Price 50 cents.

BIBLE-CLASS PRIMERS

- History of the Irish Presbyterian Church. By Rev. Thomas Hamilton, D.D., Belfast. Price 70 cents.
The Gospel According to St. Luke. By Rev. Professor Lindsay, M.A., D.D. Part I, price 70 cents. Part II, price 50 cents.
The Christian Miracles and the Conclusions of Science. By Rev. W. D. Thompson, M.A., Lochend. Price 70 cents.
Butler's Three Sermons on Human Nature. With Introduction and Notes. By Rev. T. B. Kilpatrick, B.D. Price 50 cents.
The Christian Doctrine of God. By Professor Candlish, D.D. Price 50 cents.
The Book of Exodus. Part I. Chap. I-XIV. By James Macgregor, D.D., late of New College, Edinburgh. Price 70 cents.
The Kings of Israel. By Rev. W. Walker, M.A.
The Kings of Judah. By Rev. Prof. Green, Ph.D.
Life of David. By Rev. Peter Thomson.
Life of Moses. By Rev. John Iverach, M.A.
Life of Paul. By Rev. I. Paton (1802), D.D.
History of the Reformation. By Rev. Professor Withers.
Joshua and the Conquest. By Rev. Professor Crocker.
The Shorter Catechism. By Rev. Professor Salmon, LL.D. Part I. (1828). Part II. (1810).
Outlines of Protestant Missions. By Rev. John Robson, D.D.
Historical Connection Between the Old and New Testaments. By Rev. John Skinner, M.A.
The Period of the Judges. By I. A. Patterson, M.A.
Life of Solomon. By Rev. G. Winterbottom, M.A.
Outlines of Early Church History. By Rev. H. W. Smith, D.D.
Life of the Apostle Peter. By Rev. Professor Salmon, LL.D.
Life of Christ. By Rev. Professor Salmon, LL.D.

LIBERAL DISCOUNT TO SCHOOLS.

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Corner Toronto and Adelaide Streets, Toronto.

Church News.

We are thankful for items of Church News...

MANITOBA'S WANTS.

REV. DR. BRYCE PREACHES ON THE SPIRITUAL AND MATERIAL CONDITION OF THE COUNTRY

REV. PROF. BRYCE preached in Knox Church, Winnipeg, Sabbath evening, 4th inst., taking as his text, Ecclesiastes ix. 10. "Whatsoever thy hand findeth to do, do it with thy might."

RELIGIOUS ACTIVITY IS A PRIME NECESSITY

The forces of evil are peculiarly aggressive in a new land. Society has not been fully settled, a wild, untamed race have left their customs to some extent in the minds of the people; the frontier between the wild tribes and the new settlers is always somewhat loose and unaccustomed to restraint.

of all of us. Let not any one think, oh! the Church is moving along well enough. We want more workers in all departments, we want to carry the Gospel all over Manitoba.

of the saints in all ages, by the suffering and redeeming work of Christ himself, let us be inspired, in our Christian life, to hear and obey: "Whatsoever thy hand findeth to do, do it with thy might."

Now, in this matter I wish to have the sympathy of everyone present. I know we shall not all agree as to the means by which we hope to meet this great evil.

THE RUIN OF STRONG DRINK. Now, in this matter I wish to have the sympathy of everyone present. I know we shall not all agree as to the means by which we hope to meet this great evil.

ADDRESS AT THE INDUCTION OF THE REV. MARCUS DODS, D.D. BY THE REV. ALEXANDER WHYTE, D.D.

FATHERS AND BRETHREN,—We are met here to-day to hold out the hand of welcome to our brother, Dr. Marcus Dods, who has been appointed Professor of New Testament Exegesis in our Edinburgh Divinity Hall.

Well, to begin with, why have we taken Dr. Dods out of the pulpit and put him into the professor's chair? I say why have we taken him? For Dr. Dods has said, as Haliburton said when the Synod of Fife took him from his parish in Ceres, and made him Professor of Divinity at St. Andrew's.

Industry and energy should be shown in the NATIONAL DEVELOPMENT OF OUR COUNTRY. Our religion is the religion of industry. We do not believe the cloister or the monastery the place for the cultivation of the highest piety.

THE CONDITIONS OF SUCCESS ARE HERE, but the law of development is "God helps those who help themselves." What we want in our people is a robust and denying piety.

British and Foreign. ADDRESS AT THE INDUCTION OF THE REV. MARCUS DODS, D.D. BY THE REV. ALEXANDER WHYTE, D.D.

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problems connected with New Testament study in our day are not the ephemeral heresies of restless and irreverent minds; they are the providential result of that great awakening of serious thought, and of scholarly and devout inquiry, which began at the Reformation, and has been in steady progress in the best schools of Christendom ever since.

Dr. Dods' industry also has called all men's attention to him and to his work; and it would have been unpardonable blindness to face work, laboriously and skilfully executed, had we passed by our hard-working brother.

Another thing I, for one, am proud that the Free Church has had the insight to see, and the courage to acknowledge, is Dr. Dods' essential, if sometimes unconventional, loyalty to evangelical truth.

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Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. Is still at the service of its patrons and the public in general.

Medical. DR. ANDERSON & BATES, Eye, Ear, Nose and Throat Specialists, 17 Orange Road (near McCaul), Toronto.

Dentistry. CHAS. P. LENNOX—DENTIST. ROOMS A AND B, YONGE STREET ARCADE.

Dentistry. E. CUNNINGHAM, L.D.S., D.D.S. DENTIST. Corner Yonge and Edward Sts. TORONTO.

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UPPER CANADA COLLEGE. (FOUNDED 1823.) The sixtieth year begins on Wednesday, September 11th.

MORVYN HOUSE 350 Jarvis St., Toronto. Boarding and Day School FOR YOUNG LADIES.

ALMA THE LEADING CANADIAN COLLEGE FOR YOUNG WOMEN. Nearly 200 students last year. Seventeen graduates and certificated teachers in Faculty.

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GENTLEMEN'S GOODS. H. & C. BLANCHARD'S, 27 and 29 King Street East, Toronto.

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British and Foreign.

(Continued from page 1536)

class, but telling them that whatever their merits...

And then, all this will lead up to Personal and Experimental Religion.

III. There are one or two mistakes that our new Professor is not unlikely to fall into...

REV. ANDREW MACAFEE, for some time assistant to Rev. Dr. Johnson, Townsend street, Belfast...

ANOTHER highly-esteemed minister, of the Irish Presbyterian Church, Rev. Sam'l Mateer, has died.

REV. J. FIDDES, who has been appointed to succeed Rev. J. Mackay as pastor of the Free Church at St. Kilda...

THE church at Aghnacloy, Ireland, which has been rebuilt at a cost of £1,300...

QUAKERISM, in abandoning its outward peculiarities of dress and speech, is not, Mr. Wm. Tallack declares in the London Globe...

UNVEILING DR. CHALMERS'S BUST. SCOTLAND'S Westminster Abbey must be sought for neither in Edinburgh nor Glasgow...

entrance to the building, but in the stately hall at the top of the tower...

And then, all this will lead up to Personal and Experimental Religion. For she is the queen, she is the true King's daughter.

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Special Notices.

UNDER the will of the late Mrs. Helen MacArthur, of Roseneath, the Church of Scotland schemes benefit to the extent of £1,870.

THE people of Dr. Ormiston's new charge at South Pasadena, Cal., have presented him with a horse and saddle buggy and harness.

MR. T. MOWER MARTIN, R.C.A., has gone to the Rocky Mountains on a sketching tour. He will spend two or three months sketching and studying the magnificent scenery there.

REV. DR. GEORGE F. PENTECOST, of Brooklyn, has been offered the pastorate of Clermont Presbyterian Church, Glasgow, Scotland, with a salary of \$5,000.

REV. WILLIAM M. TRAILL, M.A., who was recently licensed by the Presbytery of Ayr, has been appointed assistant in St. David's Established Church, Edinburgh.

ADVISE TO MOTHERS. Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething.

DURING his late visit to England, the Shah of Persia was presented at Bradford with a copy of the Bible in Persian on behalf of the Society of Friends...

MISS KATE DREXEL, the wealthy young Philadelphia, who recently entered the Convent of the Sisters of Mercy, on Webster street, Pittsburg, Pa., has decided to build a college for the exclusive use of coloured people.

ACTING on the recommendation of the committee appointed to deal with his case, Edinburgh Free Presbytery have unanimously resolved to reinstate Rev. James Stuart as a licentiate of the Church.

THE foundation-stone of a new church at Anahilt, County Down, was laid recently. The congregation is one of the oldest in Ireland.

C. C. RICHARDS & Co. GENTS.—I have used your MINARD'S LINIMENT in my family for some years and believe it to be the best medicine in the market...

THE church at Aghnacloy, Ireland, which has been rebuilt at a cost of £1,300, was re-opened by Rev. R. J. Lynd, ex-Moderator of the General Assembly.

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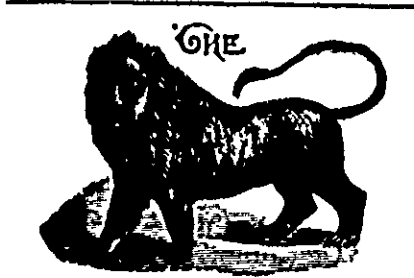
UNVEILING DR. CHALMERS'S BUST. SCOTLAND'S Westminster Abbey must be sought for neither in Edinburgh nor Glasgow...

Notice is Hereby Given

That pursuant to Cap. 155 Sections 45 and following of the Revised Statutes of Ontario...

The Society will act upon the said resolution on or after the 26th day of October next.

All creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now in.



Provident Life and Live Stock Association (Incorporated).

ROOM D, ARCADE, TORONTO, CAN. In the LIFE DEPARTMENT this Association provides... and substantial assistance to the relatives of deceased members at terms available to all.

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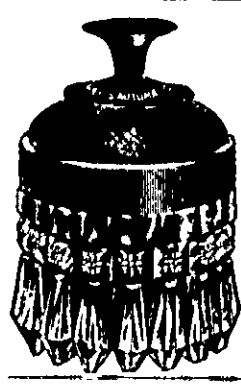
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SEE MY \$45 PLUSH PARLOR SUITES, Jas. McArthur, 371 Yonge St.

REGULATES THE Bowels, Bile and Blood CURES Constipation, Biliousness, Headache, Indigestion, Liver Complaint, Stomach and all broken down Conditions of the System.



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Indispensable for professional and business men. Ink in these stands is preserved in its natural colour, kept free from dust...

Hon. G. Edwards Lester,

Lato U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:-

New York, August 1, 1886. Dr. J. C. AYER & Co., Lowell, Mass. Gentlemen:- A sense of gratitude and the desire to render a service to the public impel me to make the following statement.

Ayer's Cherry Pectoral, which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty...

A Priceless Blessing. In any house, I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis...

Ayer's Cherry Pectoral, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

FAVORITE STEAMER EMPRESS OF INDIA, Leaving Geddes Wharf, Toronto, daily, at 7:30 a.m. and 3 p.m.

NIAGARA RIVER LINE, FOUR TRIPS DAILY. Cibola Leaves Toronto 7 a.m. and 2 p.m. Chicago 11 a.m. and 4:45 p.m.

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MEDICAL LAKE

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WILL POSITIVELY CURE Salt Rheum, Eczema and all other skin diseases. A n. d. ar packets of Medical Lake Salts with full directions as to their use.

RHEUMATISM. Send for a Packet of Medical Lake Salts with full directions as to their use.

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