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PARABLES.

Earth sings her parables of loss and gain
 In humble speech,
 Yet heights of glory with ascent shall attain
 She cannot reach,
 Aerial whippers flit o'er land and sea,
 "It doth not yet appear what we shall be."
 Her royal purples and her crowns of gold,
 Her white attire,
 The sceptered lilies which her summers hold,
 With flames alike—
 All fail to show the glory we shall see—
 "It doth not yet appear what we shall be."
 Who from unsightly bulb or slender root
 Could guess aught
 The glory of the flower, the fern, the fruit,
 In summer's bright?
 Through tremulous shadows voices call to me,
 "It doth not yet appear what we shall be."
 Triumphant guests from the sea; and sage
 Through shadows dart,
 And tender meanings on the poet's page
 Conspire the heart.
 O songs prophetic though so sweet are ye,
 "It doth not yet appear what we shall be."
 — Clara Thwaites.

THE VANCOUVER CHURCH.

[The following letter from a lady who has been lately travelling in British Columbia to a friend in this city, gives an interesting account of our work in that country and Mr. Thomson's labours and hardships. The perusal of it can not fail to stimulate increased liberality towards the suffering cause there.—Ed. Review.]

DEAR MRS.—I write to you hoping that in some way you may get what I write, or the substance of it, into some of the Presbyterian papers, and it must come from an "outsider" like myself, to be worth anything. You know, through the papers, how the nice new Presbyterian church here was destroyed exactly a month after it was opened, and I think the Church at home scarcely realizes how this has placed our church in this town of abominable wickedness. The insurance on the old building was a little more than over the debt, and it is impossible for people—many of whom lost every thing in the fire—to help towards building a new one. There was a large congregation, and the church before the end of this year, would have been self-sustaining, but things are all changed now; though the collections are good and the congregations that have gathered in the various and strange places we have had since the fire, have been large. The people can do no more than provide running expenses.

Now, it is about Mr. Thomson and his work I want to write, and want Dr. Cochrane and the Church at large to know what he is doing. First let me say, he has had since he came here, a much harder field than any missionary to foreign lands. Heathen Indians and Chinese there are plenty, but neither are to be compared to the white heathen. I never heard such vile language, never saw such open immorality, such open disregard of Sabbath as there is in this place. It paralyzes the few who do love purity and goodness; and deadens spiritual life I know and feel. Now Mr. Thomson is a fearless man and has preached salvation through Christ alone to these people, and I know of several myself who have been induced to lead a better life through his words. There was no place but a very tiny school to meet in after the fire till stores began to be built, and we have met in them. But Mr. Thomson, before the fire was well burnt out, was looking after lumber to build some kind of a hall. He could not get it without the money down, and to borrow in Vancouver was impossible. Thousands of dollars were burnt, as there was no bank, so he went to N. Westminster and borrowed the money, saying if he should pay it himself he would have some place to worship in. Then he asked for volunteers to build. He started about a fortnight ago and dug post-holes himself, carrying half-burnt logs and rubbish to a little distance, till it would have been hard to tell whether he was white or black, and every day since then he has drummed up his volunteers—sometimes as many as eight—but he has knocked as many nails in as his assistants. Every day from dawn till dark he has been at it, and the result is there is now the shell of a very good hall on the back part of the church lot, which, when the church is built can be turned into a school. It is likely it will be ready for next Sunday, and the following Sunday there will be the first communion in the first Presbyterian place of worship here. I hope to stay till then. I am deeply interested in the work here and proud of the Scotch pluck and perseverance of at least one saint. When I think of Mr. Thomson, now the only minister in Vancouver, the only one who has stuck to his work though forced to live in a miserable little cabin, his brother ministers preferring to live elsewhere than in this grime and dust, and lending their services on an occasion, I am proud of him. Ours will be the only place of worship probably for months. It may be burnt again; poor Mr. Thomson was out fighting the fire last Friday, but it must be risked if God's work is to be done

here. It is not a strong man who is doing all this work, but one who after a hard day's work coughs all night, and who left a much loved church in the east solely on account of ill health. Now I do feel ashamed when I think of the churches in Toronto and know that a few hundred dollars could easily be spared. The church or hall, will hold about 200 people, and not a cent of paid labour will be on it. Surely those here are as deserving of help as Formosa! Only Saturday evening Mr. Thomson told me two men had come and offered to build the chimney. It adds to Mr. Thomson's anxiety to have no means of paying for material, and surely if any deserve to be helped it is those who have given all they had to give, their own labour. If in any way you can let this be known, please do. It is not likely Mr. Thomson would ever put it as strongly as I do. The Church ought to be proud of having such men, and should esteem it a privilege to help them.—Yours, etc., J. A.

VANCOUVER, July 9th, 1886

Mission Work.

OUR WORK IN INDIA.

REPORT OF REV. J. BUILDER.

In reporting of the work for 1885-86 the accounts of previous years in regard to public preaching, village work, the distribution of tracts and the sale of the Scriptures and other religious literature might be repeated, as there has been no change. I will direct attention therefore chiefly to our school work and Christian services.

The bazaar school has been taught by a heathen pundit under the superintendence of Mr. Middleton, whose duty it has also been to give daily religious instruction. The attendance has been very fluctuating, owing to various causes, and as a consequence the standard reached by the boys has not been very high. We have forty-one boys reading Hindi, five boys reading Marathi, and twelve boys reading English. The average for the year has been twenty-five, and the fees Rs. 4-8-0. Recently an arrangement was made by which it is hoped the school will be greatly improved. An additional teacher has been engaged, and payment according to results has been introduced.

The school for the chamars, or those engaged in working in leather, has progressed fairly well during the year under J. H. Redding. According to his report there are six classes in the school—five in Hindi and one in English. The highest class in Hindi read Bunyan's Pilgrim's Progress in Hindi, and seven boys of the school read the New Testament, with a view to know what the Christian Scriptures say. Average attendance has been twenty-five. The fees are low, as the boys are generally very poor, only Rs. 15-4-6.

The bhangi school, i. e., one for the sweepers, was first started by Jairam in August, and made very fair progress. When he, however, in the end of December, went with Rev. J. F. Campbell to the district the school gradually fell away under the heathen teacher we were obliged to put in charge. The latter has since by obtaining new scholars built the school up so that it may fairly be said to be flourishing. The attendance is nineteen, and the fees Rs. 1-30-0.

The village schools we had at the time of reporting last year we have been obliged to give up until we can succeed in obtaining other suitable teachers. The one in Ti did not flourish as was anticipated, and Jairam who was in charge was removed to Mhow. The other at Umria taught by Bapu, though small was the means of giving the teacher many excellent opportunities of preaching the gospel in the village adjoining. It was closed in January, as Bapu was transferred along with Jairam and Roghu to assist the Rev. J. F. Campbell. Roghu prior to his transfer gave very good satisfaction in his work as colporteur, and I will find it difficult to fill his place.

Regarding the girls' schools, upon which the missionary in former years was accustomed to report, particulars will be found in the report of the Misses Stockbridge. I need only add that after some difficulty permission was obtained to erect a temporary building for the school in Pensionpura, and we expect it will be ready for use in a few weeks. The cost will be about Rs. 250, and will be defrayed by local subscriptions. The building recently rented in Mhow for the girls' school is likely to be required for military purposes. We hope therefore to be able shortly to submit a proposition for the purchase of some property, or for the erection of buildings on land to be obtained from government.

The Christian services have been regularly conducted, and though we have never a large number of outsiders present at any time, yet we have generally had a few every Sabbath. The Sabbath school, since our occupation of the new room for the girls' school, has improved greatly, and with the assistance of more teachers could be still further increased. The attendance of Christians has been twenty-four, and of heathen boys and girls forty-nine. Special instruction was given during the greater part of the year to

the Christian workers on the Epistle to the Roman, and also on a work entitled "An Examination of the True Religion."

During the year there have been two additions to our membership by profession of faith. One is a convert from the Roman Catholic church, and the other from heathenism. Both are following their employments independently of mission support. Regarding Virjee the heathen convert, who is thirty five years of age, and whom I had many opportunities of seeing, as he came to me for some months twice a week for instruction, it is especially gratifying to be able to testify to his sincerity and simple faith in Christ.

Three children of our little band have during the year been removed by death—one during the cholera outbreak in May and the other two during the course of the year.

Although during the past year many additions have not been made to our number, yet it should not be inferred that the truth is not winning its way into the hearts of the people. Mr. Middleton, in his visits to the shops and homes of the people bears testimony to the uniform respect with which the people listen to the story of the Saviour's love, and it is not uncommon to hear it said by the more educated, "Give Christ but keep your Christianity." In the department of school work also there is much encouragement, and a wider field seems opening. The English school, under the management of the Parsces, which until very recently had an attendance of about 150 boys, has been offered upon very favourable conditions to the mission. It remains only for the council at its first meeting to consider the sanctioning of the provisional terms of agreement, and the school will become part of our agency here.

To the friends in Toronto, who so kindly sent by Rev. J. F. Campbell a magic lantern, accompanied with a valuable collection of slides, our hearty thanks are due. It has added very much already to the interest of our work, and I hope to be able, by means of it, to give illustrated lectures to the more advanced boys of our schools and any others who may attend from time to time.

SUCCESS AMONG THE JEWS.—One of the German papers states that at Vienna last year no less than 363 Jews became Christians; and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

SIGNIFICANT.—A recent report to the American board tells of a general in the Chinese army retiring from military life to give himself up to the study of religion, especially the Christian religion. Whether he shall finally become a Christian or not the fact is significant that one in such a position should have been able to learn enough of Christ and His Church to attract his attention and awaken a desire for a fuller knowledge of "the true way."

ENOUGH TO SAVE.—An old woman, who was a cripple, had come a long way for a second interview with a missionary in China. He asked what she remembered of their former talk. She answered: "I am old, and my heart is thick, and I have no memory. I only remember two things: That God is my Father in heaven, and that His Son Jesus died on the cross for my sins." Who shall say, till the harvest, what sheaves shall be gathered from the seed sown by the itinerant missionary who may be heard perhaps but once by the sinner as he passes by?

"IN DUE SEASON . . . IF YE FAINT NOT."—Miss Gordon Cumming tells that one of the most genial men she met in India was an American missionary—a steadfast, earnest worker—who had been for twelve years preaching in Allahabad, but had no reason to believe that in all that time he had made a single genuine convert. It was sorely disheartening, and yet he cheerfully kept up his heart. The result has proved his faith well founded. Within the last ten years the seed has sprung up and is bringing forth fruit in a truly marvellous manner.

GOOD REASONS.—A Presbyterian missionary in Mexico gives in the June *Foreign Missionary* the following answers to the question: "Why am I a missionary?" They are so good and sufficient that we reprint them: 1. I am inspired by the encouragements presented. 2. There is inspiration in the history of the cause. 3. There is goodly fellowship in the work. 4. Missions, under the providence of God, can and do regenerate nations. 5. While our Saviour taught us to pray, "Thy kingdom come." He also said, "Go ye into all the world and preach the Gospel to every creature." Praying and working must go together.

PROTESTANTISM VS. ROMANISM.—Among other things the same gentleman says: "There is one thing that I like about Protestantism, and that is its teaching that a man must repent and obey God's commands during his lifetime, if he would enter heaven at last. The Roman Catholic Church, on the contrary, is constantly holding up, as the thing of paramount importance, confession, absolution and extreme unction at the

hour of death. It thus rather encourages crime by leading men to think that they can live as they choose all their life, if only at the last moment they conform to the requirements of the Church. I repeat I am not a Protestant nor Roman Catholic nor anything else, and the vast majority of my countrymen, as to their religious beliefs, are in the same condition."

WE saw an account recently of a collection for foreign missions in a church of 280 members. The collection amounted to \$29, of which one member had given ten. The remaining \$9 divided among the other 279 gives an average of a little over three cents per member. How many were there who gave nothing? And yet surely every member of the Church should give according to ability. And each should seriously ask himself, when the amount of the collection is announced, did I give my fair share? God's way is not that we should be eased and another burdened, but that there should be an equality. If there be first a willing mind it is accepted according to that a man hath. Let all give, each as he is able, and all cheerfully, are three good rules for collections.

INDIAN WIDOWS.—The importance of a recent decision in one of the law courts of India to the effect that the re-marriage of widows is legal may be better realized if the following figures are thoughtfully looked at. By the census of 1881 it appears there were 78,000 widows under nine years of age, 207,000 under fourteen, and 382,000 nineteen, making a total of 660,000 young women "who ought never to have been married and who are doomed to a lifelong bereavement." This deplorable state of things is the result of the absurd social custom of marrying girls not yet in their teens to boys not much older than themselves, who by the unwritten law of use and wont are prohibited from re-marrying in case their boy husbands die, a custom that is disappearing gradually with the advance of the gospel.

A SHORT SERMON ON MAL. III. 5.—The Chinese can learn, and they can teach, as appears from the following paragraph from a letter of an intelligent Chinaman in the United States to one who had taken an interest in him: "I had studied my Sunday school lesson two weeks ago, which was Mal. iii. 5th verse, and he said—'we must not turn aside the stranger from his right, but your nation do not let the Chinese come here any more, and a few months ago the people out west drove the Chinese away, and killed a great many. Do you think your Government treated the Chinese right, and did just what the Bible says? I think if people expect to be Christian people, the first thing they must find out the Bible, and see they can do just as it says or not; the second, when they are Christian people, they must obey the God, and do just what the Bible says—If they do not, such kind of people—I can hardly tell how God will punish them.' May God save us here in Canada from sinning against the stranger!"

BRAZIL.—The uncle of the present Secretary of the Interior in Brazil, bears the following disinterested and emphatic testimony to the power of the Gospel as preached by Presbyterian missionaries in that still largely heathen land:—"Years ago, before the Gospel entered there, the people were like thousands of other poor whites all over the land—immoral, ignorant, idle, shiftless, spending their time in drinking, quarrelling and gambling. To day, everything is different; the men can all read more or less, the old elder even bought a pair of spectacles to see to learn his letters. Drinking and carousing have ceased entirely among them; you never see any of them in town on Sundays; when they come on week days they quietly attend to their business, paying as they go, and return sober to their homes; some of them have even laid up considerable money." "I am not a Protestant nor Roman Catholic nor anything else," said he, again, "but I would give a good deal to feel that I was a man as worthy of respect (*tanto um homem de bem*) as I know your elder to be."

FIFTY YEARS IN INDIA.—Among the many illustrations of the strong hold Christian missions have taken upon India may be mentioned the services connected with the commemoration at Palamcoota of the fiftieth anniversary of the arrival of Bishop Sargent in Tinnevely. It is not surprising that the native Christians gathered in crowds about the venerable bishop, but it means a great deal when we read that on one of the days of the celebration (July 15th) one hundred and fifty members of the leading Hindu community presented themselves, headed by a Brahmin, who made an eloquent address, expressing their admiration for the bishop's character, and their gratitude for the good work he had accomplished. Fifty years ago, when Bishop Sargent entered upon missionary work in India, there were in the Tinnevely district 224 villages occupied, while at present there are over 1,000. In place of one native pastor there are now 63, and the 224 communicants have increased to 11,246. Christian and non-Christian alike bear witness to the wonderful transformation of society since the Gospel was first preached in Tinnevely.—*Christian at Work.*

The Family.

THERE IS BLACK IN THE BLUE OF THE SKY.

AN artist one day at his easel stood,
And sketched with a pencil free,
The gold of the meadow, the green of the wood,
And the purple and gray of the sea.
A child looked over, a little way back,
And questioned the artist, "Why
Do you mix with your colour a touch of black,
When you paint the blue in the sky?"

"Only because I see it, my child;
I am painting the sky as it is;
And he softly said to himself, and smiled:
"It is one of earth's mysteries;
Not the lily itself wears a perfect white;
Nor the red rose an unalloyed dye;
There is light in shadows, and shadow in light,
And black in the blue of the sky."

There are films over nature everywhere,
To soothe and refresh our sight,
For mortal eyes were not made to bear
The dazzle of shades' light.
Our consolation and our complaint—
Awaking both smile and sigh
There are human faults in the holiest saint;
There is black in the blue of the sky.

What then? Are the skies indeed not blue,
Lilies white, not the roses red?
Shall we doubt whether ever the crystal dew
Drops pearls on the path we tread?
We may dwell where there is no blur in the air,
No veil over earth, by-and-by,
But good is good always and everywhere,
Though black may steal into blue sky.

We have read from the leaves of an old-fashioned Book,
Of One in the glory unseen,
Whose gaze the poor sinner dare not brook,
Before whom the heavens are unclean.
And the hope of immortals is the thought
Of a Truth and a love so high
That possible evil sullies them not;
No black in the blue of the sky.

—*Young's Companion.*

BOOKS AS FRIENDS.

THE highest use of a book is as a companion and a friend. You are not particular as to the binding; for though you like to see your friend well clad, the tailor does not make the man; neither does the book-binder make the book. A ten-cent edition of an English classic may be a friend. You do not enquire as to utility. The most useful books are those which can give no account of their usefulness. The highest use of a friend is his friendship, and in some respects a friendly book is the very best of friends. Speech is silver, silence is golden. A book is a bi-metallic friend: it will give you either silver speech or golden silence, as you prefer. I sit by my firelight dreaming, with my friend in my hand. "Come, come," I say to him at last, "you are silent and I am weary; talk to me, amuse me." And he answers not me, petulance with reproach, but looks with kindly face into my eyes, and talks. At last I weary of him. "You talk too much," I say, and turn from him. He stops as quietly as he began, releases into silence, and breathes no complaint of my unreasonable mood. A book is never jealous, never suspicious. It asks no attentions. It never pouts or sulks because you prefer another book. It never reproaches you with—"I thought you had quite forgotten me." I cannot pet my cat without a remonstrance from my dog; but I can choose any book out of my library with no look or word of reproach from its companions. It exacts nothing. Conversation is give and take; but reading is all take. The book demands of you only one thing—attention. That you must give, or it closes its lips and is resolutely silent. Indeed, the generosity of this friend is its worst fault. Beware if it will make you selfish. Your true book-lover is in danger of not being a true lover of his kind. There is one virtue no book can cultivate in the soul—the virtue of self-denial. . . . There is no better gift than a book; only see to it that you give, not an ornament, nor a tool, but a friend. The worst book for a gift is a gilt-book. Never give a book on theology to a minister, nor a law book to a lawyer, nor a medical book to a doctor, nor a school book to a boy. Give a friend, not a tool; a kindly soul, not a useful instrument. Of course, if you are to do this, you must learn something of him to whom you give the book, that you may know what kind of friends he likes. Books, I have said, will be silent, or will speak, as you prefer. Now let me reverse that sentence, and declare that books are a law unto themselves: and some books which are full of life in one pair of hands are absolutely silent in another. Carlyle is a fiery and impulsive talker to me; but there are some good friends of mine to whom he will say nothing. He is as glad and silent in their presence as he often used to be in his own household. Wordsworth is a delightful friend to those who are friendly with him. But let a man gibe at his commonplaces, and he closes his lips tightly, and will not open them. So then, if you are giving a book as a friend, you must know your book, and you must know the one to whom you give it, and you must see to it that your book goes where it will receive a warm reception, and where it will exercise its friendly offices. Do not give Wordsworth to a man who sees no parable in nature; nor Carlyle to one who is offended by a sharp tongue and a brusque manner; nor Dickens to a cynic; nor Emerson to a "practical man"; nor Ruskin to a philosopher. It requires skill to select a congenial friend. Your bookseller cannot do it for you. Shopping will not accomplish it.

We read books too little as friends; we use them too much as tools. The same book cannot well be both; certainly not at the same time. You cannot go to it for useful service and friendly converse at the same reading. Your doctor may be your best friend; but consultation over a headache and friendly converse are not the same. Every man ought to have time to take up a book in a receptive mood, and listen to its message. He ought to go sometimes to his books as he goes out in his yard in the morning to hear the birds sing; not as he goes to the newspaper to get the last news. The most fruitful reading is meditative reading. What a book will be to you will depend upon what you are to the book; that is, upon your mood. Some persons read books as men ride across a country on a hunt: the only object is to get in at the death in the shortest possible time. This is the way very young persons read novels. Some persons read books as they go to market. They know what they want to get, and go to the book or to the library to get it. This is the way professional men read their

professional books. Some men read books by stint: so many pages a day, and give themselves a college mark of 10 when the task is done. The most fruitful reading is that which seems to take the least out of the book, and which stimulates the most in the reader. He who can tell what he has read does very well; but he who can tell what he has thought does better. He who can give account of the author's thoughts is a scholar; he who can give account of his own is a thinker. The best friend is he who stirs me most deeply to my own thinking and my own feeling. The best teacher is a friend; and the best pupil is he whose heart is open to receive a friendly suggestion and a friendly impulse. Curiosity is a good reader; conscience is a better reader, but love is the best reader of all. And he who reads with neither love, conscience nor curiosity does not read at all. He only thinks he reads.—*Christian Union.*

THE STRAIN OF CITY LIFE.

READ the following facts with regard to Chicago: From 1852 to 1863 population increased 51 times what it was in the first period. The death-rate increased 37 times. The deaths from nervous disorders increased 204 times. Chicago is perhaps a fast place, but the figures are significant of the wear of city life on the nervous system.

Is not this strain of the nervous system a peculiar American danger? To be sure, all brain-workers in all countries are liable to it, but in our country climatic influences increase the tendency. Under these influences we have developed national characteristics, showing in form and feature. We do things in a hurry. We are in haste to get rich. We are in haste to be wise. We have no time for exercise. We have no time for play. Both exercise and play are by serious people often looked upon as a waste of time for adults, however good they may be for children and young people. A boy must be a man before his time, and a girl must be prim and staid, and must not romp like her more fortunate brothers, but must be a sober woman after she has entered her teens. It seems as if the battle of modern life (at least of modern city life) was a battle of the nerves. "From nursery to school, from school to college, or to work, the strain of brain goes on, and strain of nerve—scholarships, examinations, speculations, promotions, excitements, stimulations, long hours of work, late hours of rest, jaded frames, weary brains, jarring nerves all intensified by the exigencies of our school and city life." The worst of the mischief is, that this strain falls most of all upon those from nature and circumstance least able to bear it—upon our women. Public opinion frown upon their exercising like men. Yet, with a nervous system more sensitive than man's they need the very exercises (out-of-doors) which, by a mistaken public sentiment, they are often forbidden to take. The healthy house-work is often deputed to a servant either because too hard for our American girls, or too much beneath them.—*From "The Influence of Exercise upon Health," by Professor E. L. Richards, in Popular Science Monthly for July.*

JAPAN LIFE IN BOATS.

IN Poland some families are born and die in salt mines, without ever living above ground, and in Japan some are born and die the same way on boats without ever living on shore. "One of the most interesting features of Japanese life to me," says a recent traveller there, "was the manner of living in the boats and junks, thousands of which frequent every bay along the coast. The awkward junks always belong to the members of one family, and usually every branch of the family, old and young, live on board. The smaller sailboats are made like a narrow flat boat, and the sail (they never have but one) is placed very near the stern, and extends from the mast about the same distance in either direction; i. e., the mast runs in the middle of the sail when it is spread. In these little boats men are born and die, without ever having an abiding-place on shore. Women and all are nearly naked, except in rains, when they put on layers of fringed straw mats, which gives them the appearance of being thatched. At night, if in harbour, they bend poles over the boat from side to side in the shape of a bow, and cover them with straw—water-tight straw and go to sleep all together, like a lot of pigs. A child three years old can swim like a fish; and often children who will not learn of their own accord are repeatedly thrown overboard until they become expert swimmers. In the harbours children seem to be perpetually tumbling overboard, but the mothers deliberately pick them out of the water, and, cuffing them a little, go on with their work. It is really astonishing at what age these boys and girls will learn to scull a boat. I have seen a boat 20 ft. long most adroitly managed by three children, all under seven years of age. I am told that, notwithstanding their aptness at swimming, many boatmen get drowned, for no boat ever goes to another's aid, nor will any boatman ever save another from drowning, because, as he says, it is all fate, and he who interferes with fate will be severely punished in some way. Besides this, the saving of a boatman's life only keeps a chafing soul so much longer in purgatory, when it ought to be released by the death of the sailor which the gods, by fate, seem to have selected for the purpose.—*Selected.*

VALUABLE ADVICE TO YOUNG GIRLS.

A LADY of intelligence and observation has remarked: "I wish I could impress upon the minds of the girls that the chief end of woman is not to marry young." If girls could only be brought to believe that their chances for a happy marriage were better after 25 than before there would be much less misery in the world than there now is. To be sure they might not have so many opportunities to marry as before, but as they do not need to marry but one at a time it is necessary that one should be satisfactory. As a girl grows older, if she thinks at all, she certainly becomes more capable of judging what would make her happy than when younger. How many girls of 20 would think of marrying the man they would gladly have married at 16? At 30 a woman who is somewhat independent, and not over anxious to marry, is much harder to please and more careful in her choice than one at 20. There is good reason for this. Her mind has improved with her years and she now looks beyond mere appearances in judging men. She is apt to ask if this man who is so very polite in company is really kind hearted. Do his polite actions spring from a happy, genial nature, or is his attractive demeanour put on for the occasion and laid off at home as he puts off his coat? A very young girl takes it for granted that men are always as she sees them in society—polite, friend-

ly, and on their good behaviour. If she marries early the man who happens to please her fancy, she learns to her sorrow that in nine cases out of ten a man in society and a man at home are widely different beings. Five years at that period of life produce a great change in opinions and feelings. We frequently come to detect at 25 what we admired at 16.—*Scottish American Journal.*

A MOTHER'S DEVOTION—A TRUE STORY.

BY REV. M. MCKENZIE, GODFRICH.

ABOUT half a century ago they lived in one of the sequestered glens of Ross-shire, Scotland, a widowed woman who in her younger days came under the influence of the gospel as preached by an eminent divine from the south. Hearing that this minister was to preach within twenty-one miles from her home at a communion season, she resorted thither barefooted and carrying her only infant child on her back, a boy of two years old, until she reached the place of rendezvous, where amidst much cheer she was most hospitably received by her kind friends at that season vying with one another in the degree of their hospitality.

During the solemn season this widowed woman fed her soul most gratefully on the milk and honey of the Word. Her dress, manners, and general behaviour singled her out amongst the assemblage as devoted, pious, affectionate and sweet, and to all not only was her presence there a subject of comment, but her influence shed pathos and a charm on the whole proceedings.

Now we would imagine prosperous days and a happy life for so angelic a creature, but God determines something more trying for His loved ones in bringing them to glory. Hence He brought this mother in Israel through hardships and trials into His kingdom. It happened that just as she retired from this living oasis in the desert whereof she drank largely, that an unusual storm set in accompanied by a most tempestuous gale, followed up by showers of snow with keen penetrating frost. Some days after a search party scouring the neighbourhood discovered her body adjacent to a little hill, from which she sought shelter in vain. In her arms she grasped her infant pressing it close to her breast, and it was observed by the spectators that the dear and devoted mother had almost denuded herself completely to protect her child. To the amazement of the party the child was still living though low, and through the immediate application of necessary cordials was restored to complete health and strength.

This child, is still living, is now developed to manhood, and has children of his own. And happy we are to inform our readers that hearing of the sacrifice his mother had made for him he consecrated himself to the God of his mother and has been the means of leading many to Christ.

Reader, Christ made a greater sacrifice than this for you, do you therefore consecrate yourself unto Him as one of His servants, and endeavour to save others by leading them to Christ. "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

PATTY'S INTERRUPTED STORY-BOOK.

"PATTY, Lulu Pease has called for you on her way to Sunday School. Are you ready dear?" said grandma, speaking in her pleasant voice from the foot of the stairs.

"I had not thought of going to Sunday School, grandma," said Patty, answering in a low tone. "I always go when I am at home, but here I might as well take a vacation. Will Lulu mind if I tell her I prefer to stay at home? I have such a nice book to read."

"I am afraid she will be very much disappointed, my love; and, to be candid, so shall I, if my Patty does not set a good example. City people, when staying in the country, so often seem to forget or neglect their privileges, and the effect is bad on those who are watching them. Slip on your sack and hat, dear child, and don't keep Lulu waiting. She is sitting on the bench under the big maple-tree."

Patty glanced from the window, and saw Lulu's golden head bent over her New Testament. With a sigh she closed the fascinating Pansy book she had been reading, and somewhat reluctantly set out for the Sunday School. Grandma's wish was law; but Patty in her proud little heart felt that it was very unkind to ask a member of one of the most beautiful, well-ordered schools in the state—a school to which visitors came from far and near just to study its methods, see its order, and hear its singing—to attend a school so inferior. Being a little lady, however, she said nothing disagreeable to Lulu; and together they walked on meeting here and there on the road little groups of children and young people also bound for the Sunday School. The hedges and lanes were green and flowery with vines, the fields were golden with daisies, and the skies were softly blue. It seemed so lovely out of doors that the girls, Patty especially, felt a sort of shiver when they exchanged the gay blossoming world of sunshine, bees, and birds for the basement under the church, with its noisy board floor echoing with every step, and with the pushing back and forth of the benches. Never had this apartment seemed less attractive in the eyes of Patty. She mentally contrasted it with her own school-room at home, its maps and mottoes, its beautiful picture of Christ blessing little children, and its flowers on the desk.

When the lesson had been read, and the opening exercises were over, Patty found herself very glad she had come; for the lady who taught Lulu's class—Miss Myrtle for the girls called her—explained the verses so clearly, and had such a sweet, affectionate manner, that every one was drawn closer to the dear Saviour as she talked of His love and compassion.

It turned out that Miss Myrtle was the teacher of the district school, and boarded at Lulu's house, so she walked home with Patty and Lulu. On the way Patty ventured to say:

"Miss Myrtle, do you think the people would be vexed if we should try to make the Sunday School room a little prettier? It's—sorry as it is. Perfectly horrid! begging your pardon Lulu."

"Vexed! my child, I am sure they would be delighted. I have been longing to brighten it up a little myself. But, Patty, nobody has any money to spare, and few in this busy season have any time. Besides, the school is in need of many things—books for the library, for instance. Those it has are worn almost to tatters."

"Mother says if we cannot do what we wish, we must do what we can," said Patty. "It would be a comfort to see the room prettier. The sexton does keep it clean, but it is so bare. May I come over to-morrow noon, and talk with the school-

girls about a plan I have? I think they would not object to hearing it."

Miss Myrtle assented, and went on, hoping that she had sowed good seed that day.

Patty, flying upstairs, was caught on the landing in grandpa's strong arms, and lightly borne down to the parlor, where she was seated on the piano-stool, with Gospel Hymns open on the rack. And Patty played one favourite air after another, the old people singing and her young uncles, Hob and Rufe, joining in with tenor and bass, while Kate, the round-armed maid in the kitchen, contributed a clear soprano. "I will sing of my Redeemer," was the closing hymn, and then it was time for tea.

Neither Patty nor the dear old people knew it, but just outside the garden gate, lurking in the shadow of the trees, and keeping well in to the fence, skulking from the view of any passer by, there was a listener to the music in the person of a city vagabond. He had once been respectable, but drink had brought him to poverty; and here he was, hungry, weary, dirty, tramping miserably on in the sweet summer afternoon, tempted, as never before, to theft, and perhaps worse.

These substantial houses, with their large, roomy barns, their horses and cattle, their fields and orchards, looked so full of abundance and comfort. Their owners had so much and he so little! He was gazing with envious eyes and hardening brow on the broad farmstead which sheltered Patty, when suddenly a sweet child's voice pealed on his ear.

"Sing of Jesus, sing forever,
Sing the love that changeth never."

Something in the words and the tune smote the hard heart, as the rod of the prophet touched the rock in the desert. He sat down under the tree, and listened till the singing was over, and then went on his way—still poor, hungry, and earth-stained, but with a new purpose and something like a prayer in his thoughts. Feeble as the prayer was, God heard it, and guided the wanderer to honest work—the first step upward once more.

Patty thought she would have a chance to get alone with her book when the tea should be over, for there was no evening sermon, only a brief vesper service; but Aunt Mercy happened in, on her way to visit a sick neighbour, and wanted Patty's company.

"I thought it would please poor Mrs. Saunders, dear, to hear you recite that beautiful poem about Barbara,

"Whether we sleep, or whether we wake,
We are his who gave His life for our sake."

She cannot read, and her daughter grows tired of reading to her, with everything else to do, and this would be such an entertainment. She could think of it all day to-morrow, when Matilda will be too busy with her washing to sit beside her mother."

This visit and the vesper service past, it was early bed-time, and soon every light was out. And the Eye that never slumbers was watching over the beloved in the home of Patty's grandfather.

The result of the conference with Miss Myrtle and her pupils, was visible when, on the following Friday and Saturday, all the girls of the neighbourhood spent hours on the verandah with Patty, making paper flowers. Wreaths, and garlands of roses, hydrangeas, and peonies grew under their deft little fingers; and when these were intermingled with long festoons of ground pine and boughs of cedar, the room was so decorated, and transformed that the boys and girls hardly knew it when Sunday came around. On the superintendent's desk, when the next Sunday summoned the children, stood a great bowl overflowing with roses set upon a bed of moss and ferns, the fragrance filling the house and the bloom delighting the eye.

It is wonderful how our interest grows as soon as we really begin to work for any cause. Patty became enthusiastic over the Sunday School of Clover Centre, and wrote so much in its praise to a certain rich and generous cousin Edgar in the city, that when she opened one of his letters in reply to an interesting one of her own, a long, narrow slip of paper dropped from the folded sheet. This proved to be a check for fifty dollars, to be used in the purchase of new singing books and new books for the library. So that a blessing which did not soon pass away came from Patty's interrupted afternoon.—*Mrs. Margaret E. Sangster in S. S. Times.*

HISTORY OF A DISTILLERY.

WHAT if the history of a distillery could be written out?—so much rum for medicine of real value, so much for the arts of real value—that would be one drop, I suppose, taken out and shaken from the distillery. Then so much rum sold to the Indians, to excite them to scalp one another; so much sent to the Africans to be changed into slaves to rot in Cuba and Brazil; so much sent to the heathens in Asia, and to the islands of the ocean; and so much used at home. Then, if the tale of every drop could be written out, so much pain, so much redness of eyes, so much diminution of productive power in man; so many houses burned, ships foundered, and railway trains dashed to pieces; so many lives lost; so many widows made—doubly widows, because their husbands still live, so many orphans—their fathers yet living, long dying upon the earth—what a tale it would be! Imagine that all the persons who had suffered from torments engendered on that plague spot came together, and sat on the ridge pole and roof, and filled up the large hall of that distillery, and occupied the streets and lanes all about it, and there told tales of drunkenness, robbery, unchastity, murder, written on their faces and foreheads. Would not such a spectacle be stranger than fiction.—*Parker.*

THE MYSTERY SOLVED.

MRS. PRESIDENT GARFIELD asked someone if he could account for her two sons taking to a seafaring life. Pointing to a large picture of a splendid ship on the wall, he said, "There is the solution of the mystery." And so with regard to sensuous and sensual pictures. Parents little think how far they are responsible for the sin of after-life in their boys when they allow in their otherwise pure homes the impure, ungodly things that provoke to unholiness. Can we not, at least in things like these, help to keep the sons, dearer to us than our lives, at all events from a home influence to evil.—*The Christian.*

THE English Presbyterian Church is in the forefront of the Temperance movement. Of her 280 congregations 240 have temperance societies.

Make us eternal truths receive,
And practice all that we believe.
—*John Dryden.*

WESTMINSTER THEOLOGY.

BY REV. THOS. CROSKERY, D.D.

(Concluded from page 231.)

SCHLEIERMACHER shifted the basis of authority from Scripture to the Christian consciousness...

But another reason of the decline of Calvinism is, we believe, to be found in the decline of metaphysical speculation in our time.

It would seem, then, as if there were something in the intellectual and moral complexion of our time to account for the disfavour with which Calvinism is treated as a scheme of theological thought.

front to illusion and mendacity, preferring rather to be ground to powder like flint than bend before violence or melt under enervating temptation...

Our Story.

BARBARA STREET.

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

CHAPTER XXIV.—(Continued.)

"Yes," said Hester. "That is all I can tell you." There was a silence. Hester was conscious that there was much unexplained, but her mouth was sealed.

CHAPTER XXV.

A COMMUNICATION FROM DR. POYNTER.

Waterhouse stood looking at Grace, as she spread his dinner-cloth, and arranged the glass and silver with quick deft movements.

am I, wallowing in coin, and can't induce him to entertain any scheme involving the expenditure of a sou of it?"

Grace looked at him. "What do you want to do?" she asked. "I am afraid he is stubbornly proud. I wish you could overcome it!"

Grace had succeeded in parrying Mr. Waterhouse's anxious inquiries, for without being exactly snubbed, he had learned nothing; but she had been considerably startled to find that the disturbance of mind from which she had been suffering had made itself so patent to observation.

So the days had gone by one by one, and Grace passed through phases of mental pain and strife which told upon her sensitive organization.

(To be continued.)

WHAT would be wanted to make this world a kingdom of heaven if that tender, profound and sympathizing love, practised and recommended by Jesus, were paramount in every heart?

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS TEACHING HUMILITY.

LESSON VII., August 15th, John xiii. 1-17; memorize verses 13-16.

GOLDEN TEXT.—If ye know these things happy are ye if ye do them.—John xiii. 17.

TIME.—Thursday evening, April 6; at the Passover feast.

PLACE.—An upper room in Jerusalem.

INTERVENING EVENTS.—Matt. xxiv. 1 to xxv. 20, Mark xiii. 1 to xiv. 17, Luke xxi. 5 to xxii. 30, John xii. 37-50.

ORDER OF EVENTS AT THE SUPPER.—(1) Strife for seat of honour (Luke xiii. 23-30); (2) Passover meal begun (Luke xiii. 14-18); (3) washing the feet (John xiii. 2-20); (4) Jesus declares who should betray him (John xiii. 21-26); (5) Judas departs (John xiii. 27-30); (6) The Lord's supper.

INTRODUCTION.—Soon after the last lesson, Jesus left the temple, and declared that it was to be destroyed. He goes toward Bethany, and on the Mount of Olives foretells the destruction of Jerusalem (Matt. xxiv.); utters the parables of Matt. xxv. He spends the night (Tuesday) at Bethany, and all the next day (Wednesday). Then he sends his disciples to the city to prepare for the Passover, and Thursday afternoon they all go to the city, and celebrate the Passover.

HELPS OVER HARD PLACES.—1. Now before the feast: just before. He loved unto the end: He did not stop in his work of atoning love, though agony and death stood in the way.

SUBJECTS FOR SPECIAL REPORTS.—Intervening events.—The Passover meal.—Order of events at this meal.—The contest for superiority.—Jesus washing his disciples' feet.—In what way was he to imitate his example.—Vs. 7, 10.

QUESTIONS.

INTRODUCTORY.—How much time between the last lesson and this? Where did Jesus spend this time? What were some of the things he said? (Matt. xxiv. and xxv.)

SUBJECT: HUMBLE SERVICE FOR OTHERS.

I. THE LAST SUPPER.—Where did Jesus and his disciples eat their last Passover meal together? (Luke xiii. 8-13.) On what day of the week was this? How long before his crucifixion? How were people arranged at an oriental supper? What chapters of John were spoken by Jesus at this meeting? (Chap. xiv.-xvii.)

II. THE STRIFE WHO SHOULD BE GREATEST.—What contest arose among the disciples when they came together? (Luke xiii. 24-30.) What was the occasion of this strife? What other contest something like this had occurred a few months before? (Luke ix. 46-48.)

How could they think of such things at such a solemn time as this? May one occasion have been that none were willing to perform the customary washing of feet for one another, and so to take the place of servants?

III. JESUS REBUKES THEIR SPIRIT BY WASHING THEIR FEET (vs. 1-5).—How did Jesus "love his own unto the end"? How should "supper being ended" be translated? What trial did Jesus have now? (v. 2.) What comfort? (v. 3.) What did Jesus do for the disciples? How could this be done while at the meal? What was the need of washing feet at such a time?

IV. PETER OPPOSES (vs. 6-11).—Who objected to what Jesus was doing? Why? What was Jesus' reply? Does Jesus often say the same words to us when he gives us hard duties or trials? Why could he have no part with Jesus unless he was washed? What did Jesus mean in v. 10? Do we need daily cleansing, even though our hearts have been cleansed in Jesus' blood?

V. JESUS EXPLAINS HIS ACT (vs. 12-17).—In what relation did Jesus stand to them? What did he tell them to do? (vs. 14.) Are we literally to wash each other's feet? In what ways may we follow this example of Jesus? In what ways do many break his command here given? What is the promise to those who humble themselves? (Matt. v. 3, Luke xviii. 14.) Why are those happy who do as he here bids them?

LESSONS ON HUMBLE SERVICE.

I. Self-seeking is one of the commonest occasions for strife.

II. Seeking for honour and the highest places is one of the greatest temptations.

III. Jesus' whole life sets us the example of humility and lowly service for others.

IV. Our usefulness and power as Christians depends on our following our Lord in welcoming the poor, in ministering to the wants of the needy.

V. We should continually be looking out for opportunities to do good, and rejoice in the lowliest work for others.

VI. Love transfigures and ennobles the lowliest service.

VII. We should do our smallest duties from the highest motives.

The Presbyterian Review.

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THURSDAY, AUGUST 5TH, 1886

PUBLIC NOTICE.

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

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

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

GEO. H. ROBINSON, Manager.

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THE UNIVERSITY OF TORONTO AND ORIENTAL STUDIES.

OUR readers may remember that about six months ago we made some comments upon the proposed appointment of an additional instructor in Oriental Languages in the University of Toronto, and expressed the hope that this branch of study would not be allowed to remain in a subordinate position, but would be elevated to the rank of a special Department.

In our opinion the importance of this new departure in undergraduate studies in the Provincial University can hardly be over estimated. The step will no doubt provoke criticism. But intelligent and disinterested criticism is at all times wholesome, and in this case will, we doubt not, be especially welcome to the promoters of the new scheme, since we are persuaded that the more steadily and keenly the enterprise is looked at, the more it will commend itself to the favour and support of all friends of liberal education.

The impression will doubtless be at once created that in this matter the Theological Schools affiliated with the University are being specially deferred to, and it is not to be denied that, on the one hand, these colleges have a strong and real claim upon the consideration of the University Senate, or that on the other hand, the movement is likely to result in great benefit to them. The former point we need not now dwell upon. It can hardly be called any longer a living question. All attempts that have been made to weaken or refute the legitimate claims of those institutions have signally failed. It will be more in place to say a word upon the advantages that will accrue to the schools most directly interested. The points which we will make may seem obvious enough, but still their force has all along and in all branches of the Church been too little recognized, and it will therefore be well to state them with some emphasis.

The name of theological school implies that it is an institution where the various branches of theological study are taught and studied. But in all Christian Seminaries it is the Bible that is the great text book, and the basis and source of all the Departments. It follows that if the Bible is rightly understood, as the result of the course of training, the school will be a success. Now, to understand the Bible adequately, it is necessary to know it not only practically, as its truths are appropriated as eternal and even vital and vitalizing, but also historically, as its several parts are studied, and their origin, linguistic and literary character investigated, and the whole made a matter of objective interest. It is plain that the latter task is necessary for every fully equipped Bible student, and it is equally plain, or at least equally certain from experience that unless one reads and studies the Bible in the original and with the proper linguistic and archaeological apparatus, he can not know it historically. To the well-trained student of our secular colleges, or even of our high schools, the first pre-requisite for such a study of the New Testa-

ment is within easy reach through his acquisition of the elements of Greek, but an equal familiarity with Hebrew has never been shown by the candidates for entrance into any theological hall. No one is so bold as to maintain that while a knowledge of Greek is necessary for the competent teaching of the New Testament, a knowledge of Hebrew may very well be dispensed with by a professional student of the Old; and yet the Church has acquiesced in a neglect of the study of Hebrew among ministers and students, in a way which must be styled both recreant and disgraceful. The Hebrew illiteracy which has been tolerated in the seminaries and by the examining boards of the whole Church in America should be put an end to, and we at least may thank the enlightened and liberal Senate of Toronto University and Council of University College for the course of study which gives the many graduates who are also candidates for the ministry, an ample training in the Hebrew language and literature, and also an introduction to those other languages and literatures which best illustrate the idiom and diction of the Old Testament.

But the significance of the new course of studies is not by any means limited by their importance for this professional training. The enterprise is also eminently wise and timely as a recognition of the fact that the study of Hebrew and the related languages is an important means of liberal culture. There is, perhaps, nothing that so favourably distinguishes the true higher education of this age as its practical insight into the best moral and spiritual development. The study of languages, for example, is appreciated most highly because it is the only efficient means of getting directly at the literature they embody; in other words, of appropriating the thoughts and ruling ideas of other peoples and other times. This is, for instance, the reason why the study of Greek can never be excluded from the universities, and ought not to be excluded from the high schools. But if the literature of ancient Greek has enriched the world with great and moving thoughts, that of ancient Palestine has made even a nobler and more precious contribution to the enlightenment and bettering of the race.

It is religion, after all, that moves and sways men most strongly, whether they know it or not, and the foundations of the only religion that has had power to turn and renew mankind are laid in the Hebrew Old Testament. And true culture and education must lead the student to the fountain-head of those streams which quench his intellectual thirst. It cannot be justly urged that the increasingly large class to whom the study of religion is of interest can be satisfied by reading the Old Testament in any translation, however faithful. A parallel experiment has always failed with the classics, and it fails just as certainly in any attempt to catch the full spirit of the Hebrew literature, or to understand aright the motives and imaginings of the mighty movements in ancient Israel whose pulsations still move us all, day by day in thought and will. We therefore hail with pleasure and thankfulness the inauguration of this new era, and we have only to add that the educators of youth could confer no better boon upon their pupils than the imbuing them with such a love and reverence for the Old Testament, and such a broad and liberal view of its supreme importance as a factor in the civilization and salvation of the world, as will encourage them to take a direct, intelligent interest in the studies which the Senate of the University has just stamped with such an emphatic endorsement.

ROMAN CATHOLIC PRESSURE AGAIN.

THE Irish Canadian is very angry with us for directing public attention to the Roman Catholic plot to oust Mr. Massie from the Wardenship of the Central Prison, and boldly asserts that our "speculations touching the Warden are groundless," and advises us "in all sincerity to turn back!" It has the hardihood to assert that "the pressure against Warden Massie has no existence except in our heated brain," and, by way of exculpating the Roman Catholic authorities from the odium attaching to their machinations, ventures upon the self-evident fact that "the Archbishop of Toronto has matters with which to engage his attention and those of his priests other than those affecting the Warden of the Central Prison." We do not doubt he has. But again: "Had Warden Massie minded his own business and permitted the chaplains of the prison to attend to the spiritual affairs of those in charge we should have had no occasion for an enquiry." As to the useless appointment of a devout Roman Catholic as secretary to the Warden, it endeavours, but in the most feeble manner, to throw the onus of investigating the appointment on the Commissioners who held the investigation, and "who wished," it is alleged, "to avoid false economy;" and it concludes with the threat that "Mr. Massie's best friends will wish that Mr. Massie be let severely alone."

Upon this characteristic piece of effrontery we have to remark: 1. That in saying that Mr. Massie has been, and is still, subjected to pressure from Roman Catholic sources we did not indulge in speculations, but simply stated facts which were clearly brought out at the investigation, which are notorious in this city, and which are patent to every one who knows anything of the working of the Central Prison. It is possible that our contemporary has different ideas of "pressure" from what obtains generally among Protestants. In the eyes of Roman Catholics the torture of the Inquisition was only a gentle stimulus to virtue. But we understand things differently, and have no disposition to endure any such methods of

removing public officers, whose only offence is loyalty to principle. We have the best of authority for stating that the Archbishop of Toronto has decreed Massie must go. If he will go voluntarily, well and good, but if not he must be dismissed. Such is the decree. But it will not, we feel confident, be carried into effect if Mr. Massie can endure the crack of the Archbishop's whip and the insults of the spies that dog his heels every day.

2. What is Mr. Massie's chief offence in the eyes of the Irish Canadian and the people for whom it speaks? "Had Warden Massie minded his own business and permitted the chaplains of the prison to attend to the spiritual affairs of those in his charge, there would have been no enquiry" - which being interpreted, simply means if Mr. Massie had refused to allow Roman Catholic prisoners to attend the ministrations of Protestant clergy, or the Sabbath school taught by Protestant teachers, there would have been no trouble. Precisely so. Everybody in Toronto knows this is the whole secret of the Archbishop's wrath. Everybody knows that the Central Prison is swarming with Roman Catholic prisoners, and that with a view to their spiritual improvement and the public interests, there are some benevolent Protestants who at great personal inconvenience teach every Sabbath all who wish to be present. Mr. Massie was appealed to by the priests to refuse Roman Catholic prisoners the privilege of attending the classes. This he properly refused to do. Hence the trumped up charges of cruelty and bad book-keeping, etc., etc. The whole business was a most barefaced plot to destroy the Warden for refusing to be the tool of the Archbishop and his priests.

3. Massie must not go. He owes it to himself and to the country to stand firm against all sinister pressure. A great principle is at stake. The very existence of civil liberty in this Province is involved. If the Government of the day dismisses Mr. Massie, well and good. They are responsible to the country, and the people will have an opportunity of passing judgment on their proceedings. But if at any priest's request, or through pressure, he should resign after a public enquiry that has resulted entirely in his favour, he places himself in a false position and yields the garrison to the enemy.

4. The covert threats of the Irish Canadian of what dreadful things will happen if we continue to expose the schemes of the Archbishop respecting the Warden of the Central Prison are simply ridiculous. Having from a sense of public duty put our hand to this matter, we shall not turn back for any fear of what the Irish Canadian or the Archbishop and his priests can ultimately do in this Province. We hope to do our share to break the yoke of Roman Catholic domination from off the necks of this Dominion and Province, and in the meantime shall do our utmost to keep our public institutions free from the galling tyranny of Roman Catholic control. If the Irish Canadian wishes to help us in our patriotic efforts, it will continue to undermine such honest officials as Mr. Massie, and support plotting bigots in their efforts to supplant him.

THE centenary of the arrival in Pictou, Nova Scotia, of the noted pioneer Presbyterian minister, Dr. James McGregor, was appropriately observed in various parts of the Province, and especially at the scene of his labours, on Wednesday, the 21st July. In the latter place very interesting memorial services were held, Rev. Robert Cumming presiding. After devotional exercises Rev. Dr. Patterson, the grandson of the pioneer, gave a sketch of Nova Scotia in 1786, and described the obstacles encountered by the missionary in his journeyings and the religious state of the country at the time. He exhibited the original petition sent to Scotland, in response to which Dr. McGregor crossed the Atlantic. Rev. Dr. Blair traced the career of Dr. McGregor from youth to old age. And then Mr. John Macdonald sang with fine effect one of Dr. McGregor's famous Gaelic hymns. After prayer by Rev. A. Maclean, Dr. Macrae traced the history of Presbyterianism in Nova Scotia, and drew lessons of encouragement from the progress in the past, and expressed the hope that a world-wide union of Presbyterians would yet be accomplished. It is worthy of note that the Rev. E. Scott, of New Glasgow, preached on the previous Sabbath from the text of Dr. McGregor's first sermon in Pictou, "This is a faithful saying," etc., and that among his hearers there were 17 grandchildren and 25 great grandchildren of the sainted pioneer. Referring to the celebration the Witness says: "Of the living descendants of Dr. McGregor it would not be fitting to speak further than to say that the Church and the community in general are under very special obligations to Dr. George Patterson for his Memoir of his grandfather and numerous other historical and biographical publications. Dr. McGregor's sons and daughters in their day were a blessing to the communities in which they lived. It will be long ere James and Roderick McGregor will be forgotten in New Glasgow and its vicinity. Roderick was for many years one of our most prominent, liberal and useful ruling elders. And of the second Dr. McGregor—who was called away from among us last winter—we need not speak. To name him is to pronounce his eulogy." The REVIEW would also salute the memory of these noble fathers of Presbyterianism. Let the politicians talk as much as they will of secession, but in the light of the past, Presbyterians throughout the Dominion will draw closer and closer in the bonds of unity and common interests and hopes.

We very much regret to notice that the dailies and many of the weeklies, from which we expected something better, have been filled with the disgusting details of the Dilke-Crawford

scandal, and that some have even gone to the expense of having special cable news furnished, as if the long reports furnished by the associated press agent were not sufficient for all decent people. It is difficult to imagine what good purpose can be served by sending into nearly every family in the land minute details of the revelations made in the divorce court by persons lost to all sense of shame, and whose private life is a blot upon the honour of the nation. It is no excuse to say, as is sometimes said in defence of the realism of the secular press, that newspapers must supply what their readers want. The respectable press of the country should refuse to gratify the prurient curiosity which undoubtedly exists, and cease to familiarize the young, at least, with the annals of crime, served up in a way that cannot either make virtue attractive or vice odious. It is of small avail to the right upbringing of the young to have the Police Gazette, with its very limited circulation, shut out, and the filthy tale of the Dilke-Crawford gang's doings scattered broadcast over the land. We cannot but agree with Mr. James Parton in the Forum, in his extremely suggestive article on "Newspapers Gone to Seed," that if by some miracle the conductors of certain newspapers could read one number of their journals with the reader's eyes, they would turn away with affright; they would either abandon their profession or reform it.

We do not know whether the plan of having Presbyterian libraries, as suggested by our correspondent, is at all feasible, but the idea seems a good one. A good library, in the popular sense, is a very expensive piece of house-furnishing, and we do not wonder that the co-operative plan suggest itself to ambitious students. But after all, it should be remembered that a man's mental outfit does not consist in the abundance of books that he hath. Non multa sed multum is the golden rule in selecting a good working library. Let our young students especially pray to be delivered from the book-buying mania. Book-buying is a most fascinating amusement. It is a habit that grows and generally ends in getting together a mass of useless stuff that nobody can read, and which, when the auctioneer gets hold of it, as he generally does, nobody will buy. And as a rule, we would say, avoid the subscription book. This is a wondrous true intellectual epicure will look at, and though generally a most indigestible piece of toughness, it is strange to say, precisely that kind of crudity which men of slender purse are most given to buy. But we would like to hear what our readers have to say on a Presbyterian library. Is there need for such a thing? How could it be obtained, how managed and kept up?

"SAYS the Herald and Presbyterian: The report, has been widely published that the president's wife drank wine at her wedding dinner, and that she is fond of champagne. In the interest of religion and temperance, we are glad to stamp the report as unqualifiedly and maliciously false. When the toast to the bride was offered, she drank in response a glass of Apollinaris water. We have the authority of Rev. Dr. Sunderland, her pastor, that Mrs. Cleveland is a communicant in the Presbyterian church in good and regular standing; that she is an earnest and consistent Christian woman, anxious to be useful, and we feel her reputation should be jealously guarded against the flippant and unfounded sensational reports of the secular press. We move that our neighbours give Mr. Cleveland a second term in the White House on account of his good wife." - Halifax Witness.

We beg leave most respectfully to second the motion. And, ye great American people, who, with all your love of gossip and unfounded sensational reports, profess still a high regard for domestic purity and national virtue, we think you ought to pass the motion unanimously.

THE press teems with complaints as to the difficult character of the questions set at the recent Departmental Examinations. The papers on several subjects are, in the opinion of the teachers, un-air and not calculated to test either the work of the teachers or the candidates. Hence a very great amount of disappointment and positive hardship. If we are not mistaken, machinery is provided by the statute and regulations for reviewing before a competent tribunal all questions before they are finally adopted, and issued to the sub-examiners. In the present instance this wholesome regulation could not have been observed. A return to the rule is obviously necessary and desirable.

REV. R. THORNTON, pastor of one of the leading Presbyterian churches, London, England, is now visiting relatives in this city. It will be remembered that Mr. Thornton is the son of one of the pioneer ministers of Ontario, the late Dr. Thornton, Oshawa, and that after completing his college course, he was settled as pastor in Montreal. He preaches next Sabbath in Oshawa and other places in the vicinity of his old home. He will remain in Canada about a month. His numerous friends will be glad to learn that he is in the enjoyment of excellent health. He is staying with his brother-in-law, Mr. Principal Kirkland, Jarvis Street.

THERE is good reason to hope that the difficulty between Great Britain and France over the New Hebrides will be amicably settled. It is stated that France has assured the British Government that she has no intention of annexing these islands and affirms her intention of negotiating with England for the joint maintenance of order there. It may now be taken for granted that missionary effort in the New Hebrides will be unimpeded. We have much reason to rejoice at the happy result of diplomatic firmness on the part of Lord Roseberry.

Literary Notices.

Eventful Nights in Bible History, by Alfred Lee, Bishop of D. Lawrence. (Harper Bros., N.Y., pp. 423.)

The author of this book is evidently a man of literary culture, devout spirit, evangelical creed, scholarly attainments supplemented by a practical acquaintance with divine truth.

Both of these books are by Rev. Dr. Lipscomb, of Vanderbilt University. They form a remarkable and valuable contribution to modern research, not so much into the history of Christ as into the methods of revelation and instruction He employed.

At the request of his late congregation in Ayr, and others, a small memorial volume of the late Rev. Walter Inglis, of Ayr, is being prepared.

"The Funeral Fashions of the World" is the title of a forthcoming volume by the Rev. T. Turnbull Johnston, of Wick, Ont.

Communications.

PRESBYTERIAL LIBRARIES.

[To the Editor of the Presbyterian Review.] Sir,—I have been for a short time labouring in the mission field. The estimate which many of the people have of the duties and supposed qualifications of the missionary is truly wonderful.

EVANGELISTIC WORK.

[To the Editor of the Presbyterian Review.] Sir,—Accept thanks for your publication of that letter from The Interior. I trust it will help to secure for this important subject the consideration it deserves.

to conciliate the religious crowd and lure them into the empty pews. In which peace and propriety are at a premium, and enthusiasm at a discount, and with it every thing which would disturb their self-complacency within and their compromise without.

(1) Prejudice and ignorance in this matter, we are charitably disposed to believe, go largely together. Many have formed their ideas of evangelistic work from the mechanical sensationalism and emotionalism sometimes seen in other Churches.

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MEETINGS OF PRESBYTERIES. MIRA MICH.—The presbytery met in Chatham on the 13th ult. Rev. William Hamilton of Richelieu was appointed moderator for the ensuing year.

QUEBEC.—This presbytery met in Sherbrooke on the 22nd July. The Rev. J. A. Bloodworth was appointed to Pt. Levi for the summer.

BARRIE.—Met at Barrie on Tuesday, 27th July. Mr. J. K. Henry elected moderator for next six months Dr. McIntyre, Principal of the Brantford Ladies' College, was introduced by Mr. Grant, and addressed the presbytery in the interests of that institution.

(1) Methodism. This is not a nice word, especially in view of its historic associations, but fidelity to truth requires its unwilling use.

special meeting on the 6th July, was taken up. Papers were received from the several congregations of the charge, indicating much reverence to the acceptance of the resignation.

WHITBY.—The presbytery met in Whitby, July 20th, and transacted its ordinary business. Elder's commissions were received from the congregations of Newcastle, Whitby, Bowmanville, Columbus, Ashburn, Claremont, Newtonville and Danbarton.

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ONE DOLLAR A YEAR

The Presbyterian Review. SEND FOR SAMPLE COPY.

Church News.

REV. J. K. SMITH, Galt, is spending his holiday in Manitoulin district.

THE Presbyterians of Battleford are going to build a new church at once.

REV. DR. McCURDY, Toronto, filled the pulpit of St. Paul's, Bowmanville, last Sabbath.

FATHER CHINIGUY has been lecturing in Eastern Ontario. In Huntingdon the collection amounted to \$26.50.

REV. J. W. NELSON, of Shubenacadie, is settled for a year over a congregation at Valleyford, California. He is in good health.

REV. E. COCKBURN, Uxbridge, is spending a few weeks in Muskoka. His own pulpit is occupied by Rev. Mr. McDonald, of Rosseau.

REV. JNO CAMPBELL, Ph.D., Harrison, is spending his holiday in Collingwood. He fills the pulpit in Collingwood for a few Sabbaths.

REV. W. H. BOYLS, of Paris, is spending his two months' holiday in Muskoka. In his absence Mr. Beatty, of Knox College, will occupy the pulpit.

THE Rev. Hugh McLean, lately of the Presbyterian Church, England, has been ordained minister of Calvin Presbyterian Church, Laguerre, Que.

We learn that James Church, New Glasgow, will celebrate its centenary on the 10th September. Preparations are already made. The church is named "James" after Dr. MacGregor.

AT Fraser church, Tottenham, on 20th July, the Rev. Thomas Wilson was ordained and inducted to the charge of Tottenham and Beeton. Dr. Fraser presided, Mr. Bryant preached, and Messrs. Burnett and Carswell addressed the pastor and congregation.

THE congregation of Battleford having determined to build a new church, the contract has been let for the erection of a brick building 24 x 44 feet, with 16 feet walls and a seating capacity for 150. The contractors are to have the building ready for occupation by the 15th September.

THE Sacrament was recently dispensed at Southampton by the Rev. J. A. McDonald, Horning's Mills, to the largest number on the record of this church. Thirty united on confession of faith, and four by certificate. The zealous labours of the student, Mr. J. B. Hamilton, are being blessed.

AT a meeting of the Brandon Presbytery, held 13th ult., a call from Minnedosa to Rev. Mr. Todd, Burnside, was accepted. The presbytery decided to translate Mr. Todd, and arranged to release him from Burnside on the last Sabbath of July, and induct him into the Minnedosa charge on the 5th August, at 7 p.m. Rev. Mr. Bell was appointed to preach, Mr. McKellar to address the minister, and Mr. Murray the people at the induction services.

THE Sacrament of the Lord's Supper was dispensed at Churchill on the last Sabbath of June, at which eleven new members were added. Dr. Caven preached two very impressive sermons to highly appreciative audiences. On the following day a part of the congregation was visited by Principal Caven, in company with the pastor of the congregation, on behalf of the Knox College Endowment Fund, and their appeal met with a generous response.

AT a meeting of the Presbytery of Brandon on the 14th July, after passing the required examinations, the following graduates were duly licensed to preach the gospel:—Mr. A. McD. Haig, B.A., of Knox College, Messrs. D. Anderson, B.A., W. M. Omand, B.A., and J. L. Simpson, of Manitoba College. After being licensed they were also ordained as missionaries. At present they are located as follows:—Mr. Haig at Cypress, Mr. Anderson at Binscarth, Mr. Omand at Souris and Mr. Simpson at Oak Lake.

ST. ANDREW'S Church, Kingsbury, Que., which was closed several weeks for thorough repairs, was re-opened on the 25th July. The pastor, Rev. J. R. MacLeod, preached upon the Peace and Prosperity of the Church from Ps. 122: 6-9. He was assisted in the services by Mr. David Campbell, of New College, Edinburgh. The church has been thoroughly renovated within and without, and made attractive and comfortable. A member of another communion gave \$50 toward this good work, and a lady who does not belong to the congregation, but who worships there frequently, provided beautiful and costly silver collection plates. The cost of repairs was all paid before the reopening.

ST. ANDREW'S Sabbath school and congregation, Maple Valley, held one of the most successful lawn parties of the season on the 12th of July, on the very beautiful and suitable manse grounds. Old settlers say that they never witnessed so large a gathering in this locality, nor a more social or friendly spirit existing. Mrs. Geo. Stewart, Mrs. John Taylor, Mr. John Taylor and Mr. James Dick, assisted by many other ladies and gentlemen of the congregation, deserve much credit for the able manner in which they conducted the entertainment. Amongst the guests were the Rev. Mr. Henry, of Cremore, Rev. P. Flint, of Southampton, and Rev. Mr. Long, of Winnipeg. The congregation is in a most prosperous condition under the student, Mr. J. B. Hamilton. \$60 were realized.

THE Rev. Charles Elliott, D.D., and lady are at present on a visit to our city, and the guest of Dr. Burns. Dr. Elliott is a Scotchman by birth, and association, but he has lived the most of his professional life in the United States. When a boy he came with his parents from Roxburghshire, settling in Fredericton. For eighteen years he was professor of Greek in Miami University, Ohio, and for about as long served as a theological professor in the Presbyterian seminary of the Northwest Chicago. He is now professor of Hebrew in Lafayette College, Penn., one of the most honoured universities of the United States. He was a leading contributor to Lange's great commentary, and is author of several very valuable works. He was a delegate from the American churches to the last meeting of the World's Evangelical Alliance at Copenhagen, and has been a member also of the Pan-Presbyterian Alliance.—Halifax Chronicle.

A CORRESPONDENT writes:—The charge of Fraser Church, Tottenham and Beeton, has, since the close of college, been supplied by the Rev. Thomas Wilson, a graduating student. Having heard him once or twice during the winter, they, with great unanimity, resolved to try and secure his services during the summer, with the intention

of proceeding with a call as soon as he was licensed. Mr. Wilson came amongst them in the beginning of April, and has since laboured with very great acceptance. As soon as he was in a position to receive a call they very heartily and unitedly extended one to him. The call was accepted, and on Tuesday, 20th July, the ordination and induction took place. On the occasion the church at Tottenham was filled to its utmost capacity. The Rev. J. Bryant preached a very appropriate sermon from Acts 1: 8. The Rev. W. Fraser, D.D., the first pastor of the Tottenham part of the charge, presided. The Rev. J. R. S. Burnett, of Aliston, addressed the pastor, and the Rev. J. Cerwell, of Bond Head, the people. At the close a very hearty welcome was extended to the newly inducted pastor, and the managers handed in the first payment of his salary in advance. In the shed behind the church a very liberal and attractive collation had been prepared by the ladies, to which all were invited, and there a very enjoyable hour was spent. Before separating the committee in charge of the matter completed the lease of a house, one of the most desirable residences in the village.

ON the last Sabbath of July, 1885, Rev. R. D. Fraser, M.A., preached his farewell sermon to the Presbyterian congregation of Claude and Mayfield, of which he had been pastor for nearly six years. United with a high Christian character, his ability and tact were such that his people deeply regretted his removal and felt that it would be almost useless to hope for a successor who would fill his place in all respects. A number of applicants for the position were heard, and the unanimous choice ultimately fell on Mr. S. S. Craig, of Stayner, a recent graduate of Knox College, Toronto, and on Tuesday, 19th July, at Mayfield he was ordained and inducted into the pastoral charge of the two congregations. Rev. T. J. McLelland, of Shelburne, preached, Rev. J. R. O'Rochter, B.A., of Cheltenham, addressed the minister, and Rev. A. McFaul, of Charleston, addressed the people. At the close of the service all adjourned to the hall, where the ladies of the Mayfield church had spread bountifully laden tables. The proceeds amounted to \$66.30. In the evening the church was well filled with a large audience, assembled to welcome the new pastor. Rev. Mr. Gilchrist occupied the chair. Appropriate addresses were given by the chairman, and Rev. Messrs. McLelland, Presbyterian; Spear, Methodist; and the newly inducted pastor. The music was furnished by the Campbell's Cross Methodist choir, who it is almost needless to say always please. Before the close Messrs. John McDonald, of Claude, and B. McDonald, of Mayfield, on behalf of their respective congregations, presented Rev. Mr. Gilchrist, who acted as moderator of session during the vacancy in such a way as to win the warm regard of all, with a suitably worded address, and a purse of \$53. Mr. Craig was born in Claude, and went to Stayner nineteen years ago, when quite a young boy.—Peel Banner.

NOTES FROM NOVA SCOTIA.

(From our own Correspondent.)

STEPS are now being taken to secure subscriptions towards the erection of the new Dalhousie College building.

There are only two congregations in the Presbytery of Newfoundland. One of them is now vacant, and the other bids fair ere long to be without a pastor.

Nine colporteurs labouring in New Brunswick last year in connection with the Band and Tract Society, Halifax, found 100 families destitute of the Bible.

The Rev. Mr. Simpson, of the Methodist Church in Canada, has applied to the Presbytery of Newfoundland to be received into our Church. His application has been favourably recommended to the General Assembly.

Since the departure of the Rev. John Wallace from Warwick, Bermuda, to California, the Colonial Committee of the Free Church of Scotland has been seeking a minister for this station. There is a manse and glebe of five acres. The salary offered is £250 per annum.

Two or three congregations have of late been holding tea-meetings within the bounds of the Halifax Presbytery, and allowing dancing for church purposes. At the last meeting of the presbytery a resolution was passed strongly condemning such practices, and asking for their discontinuance.

At the meeting of the General Assembly of the Free Church of Scotland, on the evening of the 31st May, the Colonial Report was given in by the convener. Three representatives were present from the Colonies. Our own representative, Rev. James McCaul, B.A., of Montreal, made, it is said, a most telling speech.

OBITUARY.

MRS. AMI.

It is with feelings of profound regret and sympathy that we have to record the departure of the wife of one of our ministers, in the person of the late Mrs. M. Ami, of Ottawa. After a protracted illness of nearly six months, borne with Christian grace and fortitude, Mrs. Ami passed away on the morning of Tuesday, the 13th inst. The Rev. Marc Ami is pastor of the French Presbyterian Church of Ottawa, and has been together with his esteemed wife, engaged in missionary and evangelistic work both in the Province of Quebec and in the Province of Ontario, during a period of thirty-one years. The deceased was a native of France, whence she came to Canada imbued with true missionary spirit, zeal and earnestness such as proved most helpful to her husband in the work for the Master they were called upon to do.

Previously to this late illness, she had enjoyed a vigorous constitution, which enabled her to devote much of her time to the cause of Evangelization amongst the French. Actuated by untiring zeal, devotion and self-sacrifice, her career was one of true usefulness; her kindness and genial Christian spirit, love of all that is in strict accordance with the principles of justice, having an hatred of evil in every shape, a keen perception into various doctrinal and controversial points will make her long to be remembered. She, it was, whose labour may verily be said to have been a labour of love, and as a result her works do follow her. She leaves a large circle of mourning and greatly bereaved friends and relations on both sides of the Atlantic. Born of Christian parents, in the Protestant and Huguenot part of France, the beneficent influence which such an early Christian training as she had enabled her to do much to help Christian work in other countries. Mrs. Ami had been a resident of Ottawa for sixteen years, and will be generally

mourned, not only by those who had the pleasure and advantage of her acquaintance, but also by the Church in general.

ALEXANDER M. GRIMASON.

COLLEGE STREET PRESBYTERIAN CHURCH has been recently called upon to mourn the loss of one of its foremost founders. Mr. Grimson not only took a prominent part in establishing Presbyterianism in the north-west of Toronto; but, at a time when there was no church building, he opened his house for the worship of God. When the service, after a considerable time, was transferred to the first frame church, erected on the corner of College and Bathurst streets, it was with no little interest and solicitude he followed the child which had spent its first year or so in his own home. No sooner were we well settled in this our first humble edifice than he began to point forward to the time when we should not only need, but have a large brick church. It was a true prophecy. He was spared to see the vision of years realized in the completion of the new church in March, 1885. He had the honour of moving that the congregation should go forward to the great work; and he had the pleasure of worshipping in the house of God for one year, for which he had so earnestly prayed. He had faith in God's cause and large confidence in his brethren—elders and fellow members. He believed to see the goodness of the Lord in the land of the living, and he saw it. As manager and elder, Mr. Grimson was truly loyal to the important interests with which he was interested. Fearless to express his convictions, even when these placed him in opposition to his warmest friends, he, nevertheless, by his honourable bearing and generous spirit retained the confidence and love of his brethren. For the last years of his life he had charge of the boys' infant class in the Sabbath school. Deep and singular was his attachment for these little lads. We have reason to believe that his words of Christian tenderness will be to these boys as the seed sown in the morning. It was especially noticeable during the last year that our dear friend enjoyed particular enlargement of faith and charity. It will never be forgotten by those who heard Mr. Grimson in his last cottage prayer meeting, how he seemed to be clothed with divine unction, as he led in prayer. That will ever be a sacred hour in our memory. We did not then know why he was so filled with the thought of heaven; but soon after we did, "for God took him; and he was not." We have spoken of Mr. Grimson's place in the congregation and Sabbath school. There is another place in which we knew him; that was his home. Here such men are seen to the best advantage. No father could be more beloved; no husband more devoted and honoured than he. To-day his memory is blessed in the heart of each member, in that home from which he was so suddenly called, to the home above. And if the sorrow caused by his departure is verily deep, he did not leave until he had well instructed his family beloved how to have all grief assuaged. Amongst some of his last words to his devoted daughters were these: "There is a straight road to heaven, and I am in it."

The actions of the just smell sweet And blossom in the dust.

ALEX. GILRAY, on behalf of the Session.

MEETINGS OF PRESBYTERY.

SAUGREN.—Met at Durham on the 23rd ult. The presbytery, while acknowledging the convenience of the brethren who had been transferred to the new Presbytery of Orangeville, expressed regret at parting with them, and losing their brotherly intercourse and wise counsels. The deliverance of the commission of synod on the Mount Forest appeal case was read and engrossed in the minutes. It was agreed to instruct congregations to change their year, when necessary, so as to coincide with the calendar year. A minute in reference to the death of the Rev. John Irvine was adopted, and the clerk was instructed to send a copy of it to the bereaved widow and family. A call from North Luther and Woodland to Mr. Davidson was sustained and accepted. Arrangements were made for his settlement on the 3rd of August. All the ministers of the presbytery were instructed to bring the matter of contributing to the Memorial Church, Fredericksburg, before their congregations. Dr. Campbell will receive and forward contributions for the same. Session records were examined and attested. The Home Mission Committee were instructed to take steps to obtain contributions to the Augmentation Fund. Messrs. Young and Stewart were appointed to visit Ayrton and East Normanby to submit to them the proposed union with Balaklava.—S. YOUNG, Clerk.

STRATFORD.—Met on the 13th ult., in Knox Church, Stratford. Rev. Mr. Tully was appointed moderator for the next six months, and Rev. Mr. Hamilton clerk pro tem for the same period. Mr. McPherson explained why he had fallen from his appeal. The committee appointed to prepare the roll of presbytery for the appointment of commissioners to Assembly reported. The matter was sent back to the committee with instructions. Mr. McPherson reported the allocation of the presbytery fund. The matter of the retiring allowance to Mr. McPherson was taken up, when a letter was read showing that a majority of the committee appointed by the congregation could not be present at this meeting. It was resolved to defer the consideration of it until next regular meeting of presbytery, and that all parties be cited to appear. A committee was appointed to meet with interested parties and as far as possible prepare the way for a final settlement in September. Standing committees were appointed as follows:—Statistics, Messrs. Tully and Stewart; Foreign Missions, Messrs. Chrystal, P. Scott and Parker; Sabbath Observance, Messrs. McClung, R. Scott and Brown; Sabbath Schools, Messrs. Grant, Turnbull and Hedley; State of Religion, Messrs. Boyd, Kay, McKibbin and Whaley; Home Missions, Messrs. Hamilton, P. Scott and Parker; Aged and Infirm Ministers' Fund, Messrs. Boyd, Kay, McKibbin and Smith; Widow and Orphans' Fund, Messrs. Henderson, McPherson, Campbell and Livingston; Temperance, Messrs. Pantou, Wright, J. Campbell and Kirk. Messrs. Tully and Hamilton were instructed to appoint subjects of trial for license to Mr. J. B. Hamilton. Messrs. Wright, Hamilton, Stewart, Turnbull and Tully were appointed to conduct the examinations of students during the year. A petition from North Mornington was read seeking separation from Milverton. Messrs. Hamilton, Wright, Turnbull, Freeborn and McDonald were appointed to visit these congregations. The presbytery then adjourned to meet in the same place at 10:30 a.m. on the second Tuesday of September next.

Medical.

DR. PALMER, SURGEON. Eye, Ear, Throat, Nose. 10 a.m. to 5 p.m. Ontario Yonca and Wellesley.

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BRITISH AND FOREIGN.

PLANS have been submitted for the proposed cathedral in Liverpool. It will cost \$1,250,000.

THE Baptists of Great Britain averaged one dollar apiece in contributing to foreign missions last year.

It will be one hundred years next December since Dr. Coke established the first Wesleyan Mission in the West Indies.

A CONFERENCE of ministers and Christian workers regarding evangelistic work is to be held in Edinburgh on 13th October.

THE First Presbyterian church, of Cranbury, N.J., claims the honour of having been the first to have established Children's Day.

In an English church in London the holy communion service is celebrated once a month in Hebrew for the benefit of some converted Jews.

THE Archbishop of Canterbury has definitely declined to sanction any appointment of a Bishop of Natal in succession to Bishop Colenso.

SCOTCH papers contain obituary notices of Rev. Dr. George Mackay, of the Free Church, Inverness, and Dr. Robertson, Irvine, of the U. P. Church.

AN evangelistic conference will be held at Northfield, Mass., commencing August 4th and continuing to August 11th inclusive. All the ministers and Christian workers are invited.

THE Rev. Henry Ward Beecher who is now in England was entertained to dinner in the hotel metropole, London, recently. Canon Fleming, Dr. Parker, and others were present.

THE Southern Presbyterian Church has nearly doubled the number of its churches and its communicants since its organization in 1861. It had forty-seven presbyteries, and now has sixty-nine.

A PREACHING station has been sanctioned near Loanhead, between Pentland and Straiton, where it is intended to carry on a mission to the shale miners. There is a population of 2,000 in the neighbourhood.

THE little Chinese Presbyterian church in San Francisco gave for home missions last year \$91; for foreign missions, \$158. The Chinese of Los Angeles gave \$36 to one of the native helpers in China to open a mission school.

ACCORDING to the official report of the General of the Jesuits, lately issued, this order is now 350 years old, has furnished 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops, 6,000 authors, and now numbers 2,500 missionaries.

THE death of Dr. Alfred S. Purdy on Thursday, July 22nd, removes from the Methodism of the city of New York one of its most venerated leaders. He was one of the oldest physicians in New York, having been in active practice for upward of fifty-five years.

THE coloured Methodists have now the largest church in the city of Washington. It is on M. street, between Fifteenth and Sixteenth streets, northwest, in a fashionable neighbourhood. It cost \$110,000, of which all but \$40,000 have been raised, and seats 2,800 people.

THREE years ago the Congregationalists had no German church in any western city of influence. To-day they have churches in St. Louis, Chicago, and Springfield, Mo., and promising missions in Kansas City and Omaha, all of which are destined to become centres of influence and power.

THE Rev. J. C. Hall, D.D., of El Dorado, Kan., has been elected Prof. of English in the South Kansas College, Winfield. Dr. Hall is a graduate of Baker University; was for twelve years president of Lewis College, Glasgow, Me., and is known as an educator and preacher of high order.

THE Rev. John Leighton Wilson, D.D., of South Carolina, for seven years missionary of the American Presbyterian Church, South, at Cape Palmas, and for eleven years at the Gaboon in Western Africa, and more recently secretary of both foreign and home missions, died recently in his seventy-seventh year.

THE Rev. Archibald Neilson Mackray, M.A., minister of the Presbyterian church of England, Torquay, has been elected colleague and successor to Rev. Dr. Bonar, Chalmers Memorial church, Grange, Edinburgh. Mr. Mackray has been fourteen years minister at Torquay and is well known as an able evangelical preacher.

THE place of exile fixed upon for Thibaw, the late tyrant of Burmah, is Ruinagiri, the sea-side station of the Presbyterian Kalapoor Mission. It is a beautiful sea port of some 15,000 to 20,000 native population, well elevated and having a fine outlook upon the ocean; and the royal exile is to have ample provision for his comfort.

THE Wesleyans have for some time past been putting forth special exertions in connection with the mission work in London. Among the new movements is a projected home under Wesleyan management, but unsectarian in its teaching and tendencies, for ladies preparing for mission work. It is expected that the home may be made available also for young ladies prosecuting art studies.

THE Reformed Presbyterian Synod at its recent meeting in Rochester, N. Y., not only reaffirmed that no one shall be licensed to preach, or ordained as an elder or deacon, who uses tobacco but also condemned the raising, manu-

facturing and selling of tobacco by members of that Church, and advised sessions to appoint none as Sunday School teachers who are not willing to abstain from the "weed." The Cumberland Presbyterian General Assembly by a vote of 112 to 23 also condemned the use of tobacco.

NEW YORK CITY has over thirty schools for the Chinese, several of which are connected with Presbyterian churches. Mr. Hule Kin, formerly under the care of Dr. Ellis at Lane Seminary, is now permanently engaged as a missionary among his countrymen in that city. Dr. Ellwood writes that it is hoped that within a few months a church exclusively for Chinamen can be formed.

THE agent of the National Bible Society of Scotland at Hankow has reported that 6,000 portions of the Revised Wen Li Version had been issued from the society's press during the previous four months. Mr. Murray, of Peking, with his native helpers, had sold 2,100 Chinese gospels at various temple fairs in the neighbourhood of Cho Chow. They had been cordially received by the people as *Show jen* or familiar friends.

THE Catholic periodicals of the United States in the English language consist of one quarterly review, about seven monthly magazines, and about thirty weekly papers. The oldest Catholic weekly in the United States is the *Catholic Telegraph* of Cincinnati, established about forty-five years ago by the late Archbishop Purcell. The most important of the Catholic weeklies, by reason of attractiveness in contents and style, judgment in their treatment of current topics, and circulation, are in the order named:—*Catholic Review*, *Pilot*, *Catholic Mirror*, *Freeman's Journal*, *Catholic Standard*, *Catholic Universe*, and *Catholic Union Times*.

THE Boston Correspondence School, designed to assist persons in the active ministry to master Bible Greek, is assuming large proportions. The dean, Rev. Alfred A. Wright, is personally conducting by correspondence the studies of nearly six hundred students of Bible Greek scattered throughout the United States and British Provinces, South America, England, India, China, and Japan. The Chautauqua School of Theology, of which Dr. Wright is also dean, is conducting the studies of three hundred students of theology. As an aid to this work and as a literary journal *The Boston Academy* has been established. It will appear quarterly, and is devoted to education by correspondence.

CANON LIDDON has written more fully detailing his reasons for declining the bishopric of Edinburgh. His intimacy with the late bishop of Brechin, who told him that Scottish character was a separate study requiring much time and careful observation to master, led him to fear that this was impossible for an Englishman who had never worked in Scotland, who was fifty-seven years of age, and whose health was uncertain; further, he wishes to finish Dr. Pusey's life which he has hardly begun. The Scottish Church, the canon adds, had attractions, being free from the embarrassment caused in England by the legislation of 1833, 1834, and 1874, having enviable theological and devotional traditions, and having her action and her future in her own hands—so far as it is right and reverent to say so.

THE Missionary Jubilee of the African Methodist Episcopal Church was held, July 22, at Ocean Grove. Bishop J. A. Shorter presided in the morning. The opening prayer was by the Rev. Dr. W. B. Derrick, of New York. A select choir, under the direction of Prof. Layton, sang with fine effect choice selections. The Rev. J. A. Handy, of Washington, made an address on "Race Opportunities as Applied to Missionary Enterprises." The Rev. Dr. B. W. Arnett, of Wilberforce, O., spoke eloquently on "The Footprints of the Missionaries in Eighteen Centuries." At the afternoon session Bishop Campbell presided. The Rev. Dr. B. F. Lee of Philadelphia made an address on "The Education of the Head, Heart and Hands of the Race." The Rev. Dr. J. T. Jennifer, of Boston, presented the subject of the best educating agencies. Bishop Campbell, in closing, made a fervent and eloquent address, which elicited much applause and many fervent responses. On the platform were the leading ministers of the denomination.

FOR several years a question has been under consideration by the Irish Methodists as to the condition of baptized children in the families of the worshippers. It is believed that thousands of such persons are lost to the Church for want of a connecting link; many pious and judicious persons object to their being counted members of the society without some evidence of conversion; while others think their godly training justifies their recognition as members. The subject has been considered by able correspondents for several years, and has been freely debated at two or three conferences. It has also been submitted to a committee in the British Wesleyan conference for their consideration, that action may be conjointly taken. The Irish committee has decided to defer giving a final answer until another conference.

A WISE PRECAUTION. During the summer and fall people are liable to sudden attacks of bowel complaint, and with no prompt remedy or medical aid at hand, life may be in danger. Those whose experience has given them wisdom, always keep Dr. Fowler's Extract of Wild Strawberry at hand for prompt relief, and a physician is seldom required.

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Presbyterian Review.

THURSDAY, AUGUST 5th, 1886

In considering a job, 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.

REV. FR. HART is pastoring at W. S. Thompson's farm north of Portage La Prairie.

REV. C. E. CHINIQUEY recently preached in St. David's church, St. John, N.B., to an immense audience.

REV. IAS. BRYANT, of Brantford, has resigned his pastoral charge with a view of entering into a ministry upon a larger scale.

During the month of June the Rev. H. C. Carter, assisted by George McLaughlin, of Galt, held evangelistic meetings for four weeks in connection with Grand Valley and South Lumber stations, after which the sacrament of the Lord's Supper was dispensed, when thirty four new members were added. Mr. McKelvey then assisted Rev. J. R. Campbell in Garafaxa for two weeks when thirteen members were added to the station on the 6th concession.

REV. GEO. BRYANT, a recent graduate of Knox College, was ordained and inducted into the pastoral charge of Canfield church, Mon., on the 10th ult., vacant since the resignation of Mr. Christie eleven years ago. Rev. A. Tait, Mona Mills, presided, Rev. W. A. Hunter, Orangeville, preached, Rev. J. M. Cameron, East Presbyterian church, Toronto, addressed the minister, and Rev. J. A. McDonald, of Hornburg's Mills the congregation. The newly inducted pastor received a very warm welcome from the congregation.

A FORTUNATE ESCAPE. Mrs. Cyrus McMoran, Bramsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer operation when she consulted Dr. Fowler's Blood Purifier, internally and externally, a few bottles of which cured her.

NONE BETTER. There is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effective remedy for the eruptions, dyspepsia, Camp and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

DR. CASPER'S CASHEW OIL is no longer an experiment. No cure no pay is the motto 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 dangerous purgatives such as Elix. Sulf. Ac. when you can get in Dr. Casper's CASHEW OIL, a medicine that moves the bowels gently, cleansing all impurities from the system and restoring the blood pure and cool. Great Spring Medicine. 50 cents.

ACKNOWLEDGEMENTS.

Rev. J. Cumberland, Stella desires to acknowledge the receipt of subscriptions for the publication of the U. E. L. Church at Fredericton, N.B. The Rev. John Robertson, Bath, \$100; ...

Marriages.

BRANDON—ROSE—At Woodstock, on the 21st ult., by the Rev. W. T. McMillan, James Gordon, Accountant, United Bank of Commerce, London, to Jessa S., daughter of the late Joseph Ross, of Brandon, Woodstock.

Deaths.

GRANT—At Charlottetown, on the 23rd ult., after a protracted illness, borne with Christian patience, Mr. Charley Grant, aged 52 years. His end was peace.

MEETINGS OF PRESBYTERY.

BRANDON—Baptist, Tuesday, Sept. 8th, 11 a.m. BRACEVILLE—Prescott 2nd Tuesday of Sept., 2 p.m. BRACEVILLE—Port Elgin, 2nd Tuesday of September, at four p.m.

Medicine.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and you will obtain a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common simple, local, or eruptions, to the worst Scrophulous, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Eczema, Scrophulous, Hip-joint Disease, Scrophulous Pores and Swellings, Lupus, and all other skin diseases.

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Last year in spite of the prevailing dullness of trade, it wrote new business amounting to nearly \$2,000,000, and judgment from what it has already accomplished during the last six months, it will double that sum in 1886. It is becoming a general favorite, and its popularity is founded not only on the attractiveness and liberality of its carefully matured plans, which embrace all that is really advantageous and desirable in life insurance, but also on the general favor and confidence it has won by the promptness of its payments and its freedom from the taint of litigiousness. It is receiving a handsome yearly income, and possesses ample assets of the best quality, and a proportionately large surplus above all liabilities. Its success in its increasing business and need of greater accommodation, it has removed to Manning's handsome building on King street, and has now one of the finest and best appointed business offices in the city of Toronto. - New York Insurance Times, July, 1886.

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