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PARABLES.

Earth sings her parables of loss and gain
In bode t speech,
Yet heights sublime with spirit shall attain
She cannot seach,
Aerial whispers it sat 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 stames abre—
All fail to show the glory we shall ace—
"It doth not yet appear what we shall be."

Who from unsightly bulb or slender root The glory of the flower, the feen, the feuit,

The glory of the flower, the feen, the feuit,

In summer's height?

Through tremulous shadows voices call to me,

"It doth not yet appear what we shall be." Triumphant guesses from the seer and sage

Through shadows dart.
And tender meanings on the poet's page
Consule the heart.
O songs propheric I though so sweet are ye,
"It doth not yet appear what we shall be."

#### THE VANCOUVER CHURCH.

- Clara Thwaites.

DEAR Mrs.—, I write to you hoping that in someway 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 mentholiter it was opened, and I think the Church at home scarcely realizes how this has placed dur church in this town of abonimable with the fire worth anything with the impossible for people—many of whom lost every school will be greatly improved. An additional thing in the fire—to help lowards building a new substance of it, into some of the Presbyterian 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. 448-0. Recently an arrangement was made by which it is hoped the achieved of the presbyterian punctured. An additional teacher has been engaged, and payment accordthing in the fire—to help towards building a new teacher has been engaged, and payment accord-one. There was a large congregation, and the ing to results has been introduced. church before the end of this year, would have
been self-sustaining, but things are all changed in working in leather, has progressed fairly well

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 was first started by Jairam in August, and made white heathen. I never heard such vile language, very fair progress. When he, however, in the preached salvation through Christ alone to these may fairly be said to be flourishing. The at-people, and I know of several myself who have tendance is nineteen, and the rees Rs. 1-30-0. Sins." Who shall say, till the harvest, what been induced to lead a better life through his 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 statted about a fortnight ago and dug post-holes colporteur, and I will find it difficult to fill his himself, carrying half-burnt logs and rubbish to place. a little distance, till it would have been hard to proud of the Scotch pluck and perseverance of to be obtained from government, at least one saint. When I think of Mr. Thom- The Christian services have been regularly

here. It is not a strong man who is doing all this the Christian workers on the Epistle to the hour of death. If thus rather encourages crime 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 hund red 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. Supposed the control of the co 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 or 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. It is 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 to be proud of having such men, and should have not been made to our number, yet it should have not been made to our number.

VANCOUVER, July 9th, 1886

# Mission

OUR WORK IN INDIA. R: PORT OF REV. J. BUILDER.

In reporting of the work for 1885-86 the ac counts of previous years in regard to public preaching, village work, the distribution of tracts and the sale of the Scriptures and other religious [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 the sale of the Scriptures and other religious betterature might be repeated, as there has been Mr. Thomson's labours and hardships. The persual of it can not fail to stimulate increased liberality towards the suffering cause there.—ED. Review.]

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 tendence has been twenty-five. The fees are let me say, he has had since he came here, a low, as the boys are generally very noor, only

paralyzes the few who do love purity and good- under the heathen teacher we were obliged to answered: "I am old, and my heart is thick, ness; and deadens spiritual life I know and feel. put in charge. The latter has since by obtainand I have no memory. I only remember two Now Mr. Thomson is a fearless man and has ing new scholars built the school up so that it things: That God is my Father in heaven, and ness; and deadens spiritual life I know and feel. put in charge. The latter has since by obtain-

The village schools we had at the time of rewords. There was no place but a very tiny porting last year we have been obliged to give school to meet in after the fire till stores began up until we can succeed in obtaining other suit to be built, and we have met in them. But Mr. able teachers. The one in Ti did not flourish Thomson, before the fire was well burnt out, as was anticipated, and Jairam who was in charge was looking after lumber to build some kind of a was removed to Mhow. The other at Umria hall. He could not get it without the money taught by Bapu, though small was the means of down, and to borrow in Vancouver was impos- giving the teacher many excellent opportunities sible. Thousands of dollars were burnt, as there of preaching the gospel in the village adjoining. was no bank, so he went to N. Westminster and I It was closed in January, as Bapu was transfer-

Regarding the girls' schools, upon which the tell whether he was white or black, and every missionary in former years was accustomed to day since then he has drummed up his volunt report, particulars will be found in the report of teers—sometimes as many as eight—but he the Misses Stockbridge. I need only add that has knocked as many nails in as his assistants, after some difficulty permission was obtained to Every day from dawn till dark he has been at it, creet a temporary building for the school in and the result is there is now the shell of a very Pension rura, and we expect it will be ready for good hall on the back part of the church lot, which, when the church is built can be turned aso, and will be defrayed by local subscriptions. It is likely it will be ready for local Sunday, and the following Sunday there girls' school a likely to be required for military will be the first communion in the first Section 1. will be the first communion in the first Presby purposes. We hope herefore to be able shortly terian place of worship here. I hope to stay till to submit a proposition for the purchase of some then. I am deeply interested in the work here and property, or for the erection of buildings on land

son, now the only minister in Vancouver, the conducted, and though we have never a large only one who has stuck to his work though number of outsiders present at any time, yet we forced to live in a miserable little cabin, his have generally had a few every Sabbath. The brother ministers preferring to live elsewhere Sabbath school, since our occupation of the new

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 Virice 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 inconjugant simple. Gible in able to testify to his sincerity and simple faith in

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 Parsees, 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

but agency here.
To the friends in Toronto, who so kindly sent by Rev. J. F. Campbell a magic lantern, accom-panied 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 to 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

ENOUGH TO SAVE.—An old woman, who was 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, carnest 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 sellowship in the work. 4. Missions, under the providence of God, can and do regenerate nations 5. While our Swiour 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 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. The attendance of the greater part of the year to fession, absolution and extreme unction at the country, and that I like about Protestantism, and that occupied, while at present there are over 1,000. In place of one native pastor there are now 68, and with the assistance of more teachers could be still further increased to center heaven at last. The Roman Catholic Christian and non Christian alike bear Church, on the contrary, is constantly holding up, as the thing of paramount importance, confession, absolution and extreme unction at the velly.—Christian at Work. thing that I like about Protestantism, and that occupied, while at present there are over 1,000.

by feading 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 country men, as to their religious belief. 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 \$19, 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 ane, her furtlened but that there should be an execution. burdened, but that there should be an equality. If there be first a willing mind it is a cepted 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 life long 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 himis "I had studied my Sunday school lesson rwe"

\*ecks ago, which was Mal. iii., 5th verse, and 161

sald—we must not turn aside the stranger from his right, but your nation do not let the Chineses. come here any more, and a few months ago the prople 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 never saw such open immorality, such open end of December, went with Rev. J. F. Campbell interview with a missionary in China. He asked interested and emphatic testimony to the power disregard of Sabbath as there is in this place. It to the district the school gradually fell away what she remembered of their former talk. She 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, quarreling and gambling. To day, everything is different; the men can all read more or less, the old elder even bought a pair of speciacles 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 clse," said he, again, "but I would give a good deal to feel that I was a man as worthy of respect (tanto um homen de bem) as I know your elder

> 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 Palamcotta of the fiftieth anniversary of the arrival of Bishop Sargent in Tinnevelly. 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 lifty 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 lisshop Sargent entered upon missionary work in India, there were in the Tinhevelly district 224 villages

> > マルースをつかる なるとかっていべい

# 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 fittle way luck,
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 unnixed 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 shadeler light,
Our consulation and our complaint—
Awaking both smile and sigh.
There are human faults in the holiest saint;
There is block to the block to active There is black in the blue of the sky.

What then? Are the skies indeed not blue, islies 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 bye, But good is good always and everywhere, Though black may steal into blue sky.

We have read from the leaves of an old.

Of One in the glory unseen,
Whose gaze the poor seraphim 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.

— Youth's Companion. We have read from the leaves of an old-fashioned Book

#### BOOKS AS PRIENDS.

THE highest use of a book is as a companion and a friend. You are not particular as to the bind-ing; for though you like to see your friend well clad, the tailor does not make the man; neither 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 aliver 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 amweary; talk to me, amuse me." And he answers not m, 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, relapses into silence, and breathes no complaint of my unreasonable mood. A book is never jealous, sever suspicious. It asks no attentions. It never pouts or sulke because you prefer another book. 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. Bewarel or 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 ve, 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 bands 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 glum and atlent 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 1868 population increased 5 1 times what it was in the first period. The death-rate increased 3.7 times. The deaths from nervous disorders increased 20.4 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 brainworkers in all countries are liable to it, but in our country climatic influences increase the tendency. Country climatic innuences 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 must be for children and young people. A boy must be a man before his time, and a girl must be 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, exeminations—speculations—promotions—excited 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; f.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 Iringy 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 atraw and go to sleep all together, like a lot of pigs. A child three years old can awim 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 child-ren 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 20st, 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 .-

## VALUABLE ADVICE TO YOUNG GIRLS.

A LADY of intelligence and observation has re-marked: "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 mar-ried 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 occaor is his attractive demeanour put on for the occa-sion and laid off at home as he lays 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 detest at 25 what we admired at 10.—Scottish American Journal.

#### A MOTHER'S DEVOTION—A TRUE STORY BY REV. M MCKENZIE, GODERICH.

Anour half a century ago their 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 heronly 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 re-ceived by her kind friends at that season vicing with one another in the degree of their hos-pitality.

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

ject 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 accommend by a most temperatuous gale, followed up panied by a most tempestuous gale, followed up panied by a most tempestuous gaie, 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 deputed herself can elected to restant her almost denuded herself con pletely to protect her child. To the amazement of the party the child was still living though low, and through the imme diate 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."

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 glanged from the window, and saw I ulu's

Patty glanced from the window, and saw Lulu's golden head bent over her New Testament. 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 statea school to which visitors came from far and near just to atudy 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 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 deak.

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 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'a—forlorn 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,

girls about a plan I have? I think they would

not object to hearing it."
Miss Myttle 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 sealed on the pianostol, with Gospel Hymns open on the rack. And Patty played one favourite air after another, the old people singing and her young upple. But and people singing and her young uncles, Bob and Rule, 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 that. Neither Patty nor the dear old people knew it, but just outside the garden gate, lurking in the abadow of the trees and keeping well in to 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 car.

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

Something in the words and the tune smote the Something in the words and the tune smote the hard heart, as the rod of the prophet touched the rock in the desert. He saw down under the tree, and listened till the singing was over, and then went on his way—still poor, hungry, and earthstained, 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 ait 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 neigh-bourhood spent hours on the verandah with Patty, making paper flowers. Wreaths, and garlands of making paper flowers. Wreaths, and garlands of roses, hydrangeas, and peonies grew under their dest little fingers; and when these were istermingled 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 superintent's dent'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 set upon a bed of moss and ferns, the fragrance set upon a bed of moss and ferns, the fragrance 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

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 heathers 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 spectacio 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 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.)

SCHERIARMACHER shifted the basis of authority from Scripture to the Christian consciousness, that is, practically, from God to man; and his influence has been felt in the mystico-rationalism of the Broad Church party in the Church of England, as well as in a tendency, manifest even among cultivated Evangelicals, to exalt conscience, with its categorical imperatives, and make its so-called conclusions the measure of all truth. Nothing is to be regarded as true except it accord with what conscience regards as reasonable, Just, or kind. Thus conscience sits in judgment upon the doctrines of Scripture, and accepts or rejects them according to its behests. As William Archer Butler says: Revelation must bow, not indeed to reason, but to those illusory prejudices of sense and time which arrogantly usurp its name." The question is, whether conscience or Scripture should give way in case of antagonism? Prebendary Irons refuses to bow to Scripture "where its statements seem to be opposed to what men feel to be right in principle and true in fact." This is true or take according to the interpretation it is made to bear, and is so phrased as to convey a groundless innuendo. Nobody accepts as true on the authority of Scripture what he believes to be false. That would be to accept cantradictions. Such a meaning could not arise from a right interpretation of Scripture. To say, as divines like Prebendary Irons have said in our day, that the doctrines of Calvinism are opposed to the genuine intuitions of the human soul, is futile, for such intuitions are destitute of the criterion of universality. The best and the greatest men of all times have believed in those doctrines. Such institutions are mere partisan or personal convictions, a distortion of the truth. They represent, indeed, a moral sentimentalism of our time which is peculiarly humanitarian, because it is governed by the consideration rather of what tends to man's happiness than to God's glory. Yet a true view of Divine Providence includes the recognition that God has passed hard laws and enforces them often by terrific sanctions. It is the want of such a belief that accounts for much of that relaxation of fibre which we see in cultivated society. Thus the whole humanitarian drift of modern thought has tended to weaken the belief in

But another reason of the decline of Calvinism is, we believe, to be found in the decline of metaphysical speculation in our time. Max Müller says: "We live in an age of physical discovery, and of complete philosophical prostration." Professor Grote says there is a want of philosophy in England at present; "a want rather of general philosophic interest than, so to call it, of philosophic leading, or of minds disposed to philosophic leading. sophic speculation, or of philosophic writers;" and he points to other days, taken up with civil and political excitements, "in which men found time to think with interest of philosophic problems to which now they are quite indifferent, and to find pleasure in effort of mind about things worth it, where now its seems to them waste of force." Now, Calvinism is a philosophy as well as a theology. Principal Fairbairn, who is strongly opposed to it, says: "In modern times no system has had a ere potent practical influence than Calvinism. le is a system of spiendid daring, of courageous consistency in all its parts, in premise, process, and conclusion. It is a reasoned system. Reason could understand it, and the reason that could understand it it could control. It has the universe in its making, in its will, purpose, and destiny, explained by a given conception of God, and though the conception might not be the most gen erous, the men who held it felt that they had their feet on the best and highest reality, as if they had not merely a way of salvation, or a path to peace in death, but a system of absolute truth that helped a man to look at all things as if it were from the standpoint of their Maker." It is only necessary to say that Calvinism merely attempts to systematise the truth bearing on the retation of God to man as revealed in Scripture, but it seeks to exhibit this truth as in essential harmony with established principles of sound philosophy. But the tendency of tender meiancholy; but Oraco scarcely heard of our time is eclecit rather than philosophic, and in for an idea had penetrated her at which she had in need of all her self-control to restrain a cry. It airength and greatness of Calvinism Now, under the decline of the metaphysical spirit of our time it has come to pass that divines are content to hold a set of Christian truths without any attempt to determine their relation to each other. They are in no way concerned about the want of logical consistency in their views, about the undeveloped contradictions that lie in them, about the unsettled questions which are ever growing upon their hands; for they are content with any explanation or solution that will suffice for the time, as if there were no necessity or demand for a thorough co-ordination of ideas and the establishment of principles to give unity and consistency to their doctrines. Calvinism, on the other hand, has thought out all the problems of religion in its own way. Schaff says truly, speaking of the Westminster doctrine of predestination: "It must in fairness be admitted that the Calvinistic system only traces undeniable facts to their first ante-mundane Cause in the inscrutable counsel of God. It draws legitimate conclusions from such anthropological and eschato-logical premises as are acknowledged by all other orthodox Churches, Greek, Roman, Lutheran, and Reformed." But there is a general reluctance to decide upon, or a general avoidance of, dogmatic questions. There may also be a general wish, in an exceedingly practical age, to make the ground of common action afforded by religion as large and as indeterminate as possible.

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. We believe, nothwithstanding, that it is true to the laws of nature, to sound philosophy, to the facts of history, and to the Word of God. The greatest intellects of all ages have adopted it because they found within it the largest mental freedom consistent with loyalty to the laws of belief. Other systems may be more in fashion from the milder grip of their creeds, the softer shadings of their doctrines, their easier and more elastic human framework. Calvinism withstands all changes, and waits in faith and patience to recon-quer the world to itself. Though assailed by argument, by ridicule, by contempt, though pro nounced absurd, obsolete, and effecte it is still vital in the thoughts of men, for otherwise we cannot understand why it abould continue to be the subject of persistent living attack. It has supplied the mould which has shaped great nations, as well as great characters; it has, as l'coude says, in

front to illusion and mendacity, preferring rather to be ground to powder like flint than bend before violence or melt under enervating temptation; it has been as true to the feelings as to the intellect of Christian men in all ages, and cannot be effaced by the efforts of men.

# Our Story.

#### BARBARA STREET.

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

CHAPTER XXIV .- (Continued.)

"YES," said Hester. "That is all I can tell you."

There was a slience. Hester was conscious that there was much unexplained, but her mouth was sealed. Under the circumstances, she could not be expansive, for self-restraint was what was demanded of her. But Grace yearned for some reeponse. She said-

"Oh, Hester, you will love me better now There has been always this between us." "I have loved you always, of course," said

Hester ; "but I have misunderstood you." Heater's voice broke; she could say no more The girls sat for a time in silence, with arms round each other. Hester broke the silence by saying-"Why have you told me this to-night?"

"Now," thought Grace, "here is the critical point--what am I to say?"

She had need of instantaneous decision, yet of careful judgment.

"Because," she said, after a pause, "you are now a woman, and have a woman's thoughts about things. You spoke the other night of marriage and that made me realise more vividly the position of ignorance you were in. Marriage, whether desirable or not for others, must have a different aspect for us, with this disgrace hanging over our heads. I decided then to do at once what I had long felt must be done, in spite of mother's wishes. I don't know whether I have done wrong."

"No, you have not done wrong."
Grace felt herself pressed against Hester's breast. There was a significant vibration in her voice. Grace braced herself anew. All must be done now-such an opportunity would, perhaps, never recur.

" Mr. Denston has been in to-night," she said, in as indifferent a tone as she could command.
"Indeed i" said Hester.

"Indeed!" said rester.
"And he began to talk about his sister—and you.
He was very kind; he seemed to think you did too
much for her, that she was exacting. He thought
that perhaps I did not know, and that you did not
like to complain, but really needed sympathy."
Grace uttered these phrases hesitatingly. She

did not know what effect they were having upon her sister. She dreaded to feel the pressure of Heater's arms slacken, and deeper down in her mind was the wonder as to what Hester was feeling mind was the wonder as to what Hester was feeling about Mr. Denston. But Hester's arms retained their pressure; her lips were silent.

"Mr. Denston is, I think, truly kind, though his manners do not give that impression," said Grace, with a baif question in her tone.

"He has been very kind to me," replied Hester.
"I am very sorry for him," said Grace.
"Are you?"

" He appears to me very iti. He is so thin and

strengthless." "Oh, yes! ' replied Hester, through whose heart had darted a sharp pain. "And he is so very poor."

"Yea." Hester's laconic replies did not seem

to promise much enlightenment for Grace, yet she felt that her silence might mean more than speech

"Has he nothing to live upon but his salary?"
"I don't know; but they are very poor as you say. Ocorgina has told me that their family was ruined by the failure of a bank—in Liverpool, I think. Mr. Denston has had a sad life."

need of all her self-control to restrain a cry. It seemed to her by a miracle that Hester had escaped at that moment the conclusion that the Densions had been ruined by their father. Grace's thoughts were thrown into such confusion by the discovery that in conduct further her researches into the state of her sister's heart, requiring so much delicacy and presence of mind, was an impossibility. She perceived that her very standpoints were no longer solid under her, and that a crowd of new emotions was rising in her own heart. She could only remind Hester that it was late, and that her mother would be expecting her.

## 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. And at length certain feelings, which had threatened to become irrepressible during the last few days, broke bounds. pushed his hands through his hair-a usual intro-duction with him to impetuous speech-and said-

Miss Norris, what is the matter with you?" Grace started at the sound of this loud-toned address, which broke in upon a pre-occupation from which her mechanical task had not aroused her.

"The matter with me?" she repeated, smiling and looking up with eyes under which dark lines had lately appeared; "why nothing."
"You cannot deceive me," replied Waterhouse, in a threatening voice; "you are sither "it or you

have got something on your mind." Grace was too used by this time to Waterhouse's

unembarrassed speech to feel berself called on to take offence therefrom. "Murder, one would think, from your tone," she suggested.

You will not put me off by making game of me; though this, by the by, is the first time you have done so since the day but one before yesterday. Have you been to see the doctor?"

"Why, if it is murder, can be minister to a mind diseased?"

" Well, I have never myself had recourse to a octor, and I don't believe in them, but I thought women generally did."

"Yours is the insolence of youth and strength. Poor Mr. Denaton has not the luxury of despising them

"Ah!" broke in Waterhouse, diverted to some extent from his subject. "There is another anxiety. I am half distracted with one thing and another; I words already quoted, boine ever an inflexible believe that man's going into a decline! And here, would be realized. A rummucher.

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

Grate looked at him.

"What do you want to do?" she asked, "I am afraid he is stubbornly proud. I wish you could

"Would you be pleased?" asked Waterhouse, eagerly.
Of course," said Grace, in a quieter tone, as

she left the room. When she returned Waterhouse did not take his

"Do not imagine you have put me off," he began, "You are not looking yourself. Have you got a headache?" "Na"

"Are you tired ?"

seat at the table.

"No; but while you are thus catechising me,

are you aware that your fish is getting cold?" am aware that I am bothering you; but allow me to say one thing. I am exceedingly miserable Onder of Events at the Supper.—(1) Stille when I see you suffering, and if I could do any-for seat of honour (Luke xxil. 25-30); (2) Passover thing under the sun to relieve you, I should be glad meal begun (Luke xxil. 14-18; (3) weating the

to do it at any cost."
"Kindness does not bother me, Mr. Waterhouse; and the best way I can thank you for it is to say that if I ever needed help from you I should ask it

without any hesitation."

manner. It gave him no encouragement to venture and an angerous ground. It had long ceased to be coldly repellant, but its candid friendliness was quite as repellant to Waterhouse's pretensions. His comfort under the discouraging recognition of the subtle barrier which she maintained between them lay in his belief the call of the city, and celibrate the December 1 the city is presented to the city and celibrate the December 1 the city is presented to the city and celibrate the December 1 the city is presented to the city is present them lay in his belief that she was quite unconsci-ous of his desire to overpass it. And he was so far warranted in the belief, in that Grace, though at one point disturbed by a suspicion of it, had soon returned to a comfortable conviction of having been mistaken, based on certain reasoning concerning Mr. Waterhouse's kindliness of nature, which appeared to include everybody alike under its shelt-

ering wing.

Grace had succeeded in parrying Mr. Water-house'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 levels so patent to observation. She reflected, however, that no one else had appeared to notice that anything was the matter, and the reflection served to reassure her as well as to confirm her opinion of Mr. Waterhouse's exceptional kindheartopinion of Mr. Waternouses exceptions amountained edness. She had, indeed, spent a very wretched time since her talk with Hester. The long hours which she had passed at night in anxious thought instead of sleep had given her a look of failgue, while the preoccupation of her spirits had resulted in a forced instead of a heart-whole cheerfulness. The conviction that the Denstons awed their misfortunes to her father had come with a very terrible shock to ber. To make the conviction a certainty, she had inquired, and learned the date from Hester of the bank failure which had ruined them-inquired with trembling, for she feared, in doing so, to convey the truth to Heater's mind. But Hester, to whom the facts of her father's history were still very shadowy and faintly realised, and who was not awate of the identity of locality, did not con-nect the two occurrences beyond perceiving with wonder the similarity of fate between the two families. She was, indeed, absorbed in other feelings. That Hester must be told eventually, Grace knew; but her own ideas had been cast into such a state of confusion that she felt compelled to give herself a little time before she made the communi-cation. As to her mother, it seemed to her impos-sible that she should ever bring herself to give her the pain of the knowledge-she who had already auffered, did even now suffer so keenly. It will be perceived that the particulars of the little scene at Ridley, where Dension had learned Mrs. Norne secret, bad never been communicated to Grace by her mother. This unusual reticence had been due to the fear of atrengthening Grace's disapproval of the conceniment, and dislike of the uncertainties and miseries of a false position.

So the days had gone by one by one, and Grace passed through phases of mental pain and strife which told upon ber sensitive organization. Her life had not been a pleasant one, except as her own temperament had made it so. But though there lead been deprivation, there had been little positive auffering in it, and she had been happy. She had lived much in the atmosphere of her mother's sorrow; but however tenderly we may sympathize with the sorrow of another, it cannot make us writhe with the keen whip-sting of a personal pain.

But now, for the first time, her mother's trouble had in reality become her own, and was the more buter because there was no love to soften it. She had never loved her father, oven when his fault and attendant disgrace had belonged to an ill-realized past, and bore very little significance in the present. But now that of a sudden these had started up in her path like spectres, spectres which unseen had been dogging his family all these years, her indif-ference turned to something like horror of him who had first raised them. Like so many scorpions were the thoughts that thronged upon Grace, proud, sensitive, and keen of feeling as she was. The poverty, deprivation, and ill-health of the two Denstons afflicted her with positive torture; and in the night, when a prey to the horrors of imaginacrond, who, from out of all kinds of distress, turned their accusing eyes upon her. But when daylight returned, and with it quietness of nerves, there remained still the facts to face. There might be-probably were-many others suf-fering through their father's fault, but reason forbade that on that account his children should go mourning all their days. But these two with whom they had by an apparent accident been brought into connection-these two God had surely delivered into their hands. Grace wept as the thought was borne in upon her that He did not mean to runish and efflict by thus bringing them face to face with their father's shame, but rather to extend to them the grace of a possible atonement, an atonement which could not be adequate, but which might case the intolerable burden of their own hearts. But how could they make atonement? What did God mean them to do?

## (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? Then the follows and most glorious idea of human society

# Sabbath School Work.

#### LESSON HELPS.

THIRD QUARTER.

JESUS TEACHING HUMILITY.

LESSON VII., August 15th, John zill. 1-17; memo-1110 VETSES 13-10.

GOLDEN TEXT.-If ye know these things happy are ye if ye do them.-john xill. 17.

Time,-Thursday evening, April 6; at the Pass-

PLACE-An upper room in Jerusalem.

INTRRVENING EVENTS - Matt. xxiv. 1 to xxvl. 20. Mark xiil. 1 to xiv. 17, Luke xxi. 5 to xxil. 30 John xil. 37.50.

(cet (John xiil, 2-20) ; (4) Jesus declares who should betray him (John xiii 21-2011 (5) Judas departs (John xill. 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

feat!: just before. He loved unto the end: He did not stop in his work of atoning love, though agony and death atood in the way. 2. Supper being ended: better, supper being in progress; during supper. It was at the very beginning. Tudas to beiray him: even the traitor's feet he would wash, so great was his love. 3. Jesus knowing, etc.: while conscious of his greatness and power, he did the work of a servant. 4. He riself from supper: the occasion was the strike of Luke xxii. 24 30. Gam ments: outer garments or closk. 5. Poureth water: into a basin. The feet were not put into a basin, but the water was poured over them Wash.

feet: this was the servant's work, but they, having no servant, should have done it for one another; but each one was unwilling to take this lowly place. The feet could be easily washed, because they reclined at the table with their feet outward from the table. 8 If I wash thee not: (1) if you do not yield to my judgment; (2) if you are not cleaned from your pride and self-seeking. No part with me: in my kingdom, my character, my work to. He that is washed: bathed, a different word from the other "washed" in these verses. He that is bathed at home needs only to wash off the stains the fret have gained by walking here and he is all clean. He that is truly converted, born of water and the Spirit, needs afterwards but to have the stains of daily life washed away. 14. Wash one another's teet: imitate the spirit of this command, and do the humblest service for others.

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

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 znil 8-13.) On what day of the week was this? How long before his crucifizion? 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 xxii. 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 custom-ary washing of feet for one another, and so to take the place of servants?

111. JESUS REBUKES THEIR SPIRIT BY WASH III. JESUS REBURES THEIR SPIRIT BY WASH-ING THEIR FEET (vs. 1-2).—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 white at the meal? What was the need of washing feet at such a time?

IV. PETER OPPOSES (va. 6-11) .- Who objected to what Jesus was doing? Why? What was Jesus' reply? Docs 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 bide them?

## LESSONS ON HUMBLE SERVICE.

1, Self-seeking is one of the commonest occasions

11. 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 necdy. V. We should continually be tooking out for op

portunities 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 Beview.

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THURSDAY, AUGUST 5TH, 1886

#### PUBLIC NOTICE.

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

#### 24 and 28 FRONT STREET WEST

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

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

GEO. H. ROBINSON,

Managor. 

SPEC AL OFFER TO SUBSCRIBERS. "REVIEW" ONE YEAR \$1.00, "GRIP" ONE YEAR \$2.00, BOTH OVE YEAR \$2.50. ADDRESS, MANAGER

PRESBYTERIAN NEWS Co., TORONTO. CTHOROT TO YTISRAVINU BHT

AND ORIENTAL STUDIES.

UR readers may remember that about six months ago we made some comments upon the proposed appointment of an additional in- religion is of interest can be satisfied by reading structor in Oriental Languages in the University of Toronto, and expressed the hope that this faithful. A parallel experiment has always failed branch of study would not be allowed to remain with the classics, and it fails just as certainly in In a subordinate position, but would be elevated any attempt to catch the full spirit of the Heto the rank of a special Department. The wish brew literature, or to understand aright the then uttered has, sooner than we dared to hope, motives and imaginings of the mighty movebeen realized, and we have the pleasure of announcing this week that the Senate of the Uninversity at its last meeting adopted a Statute therefore hail with pleasure and thankfulness the providing for a full course in Hebrew and the cognate languages leading to the degree of B.A., to add that the educators of youth could confer and standing upon the same level as the several courses in Classics, Mathematics, Philosophy,

In our opinion the importance of this new departure in undergraduate studies in the Ployinetal University can hardly be over estimated. world, as will encourage them to take a direct, The step will no doubt provoke criticism. But intelligent interest in the studies which the intelligent and disinterested criticism is at all Senate of the University has just stamped with times wholesome, and in this case will, we doubt such an emphatic endorsement. 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 edu-

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 which to engage his attention and those of his 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 theological study are taught and studied. But in all Christian Seminanes it is the Bible that is all the Departments. It follows that if the Bible 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 temporary has different ideas of "pressure" from original and with the proper linguistic and arch acological apparatus, he can not know it historreally. To the well-trained student of our secular Inquisition was only a gentle stimulus to virtue, and many of the weeklies, from which we excolleges, or even of our high schools, the first But we understand things differently, and have

gical hall. No one is so bold as to maintain voluntarily, well and good, but if not he must be that while a knowledge of Greek Is necessary for dismissed. Such is the decree. But it will not, the competent teaching of the New Testament, we test confident, be carried into effect if Mr. a knowledge of Hebrew may very well be disc. Massie can endure the crack of the Archbishop's gives the many graduates who are also can-didates 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 imbrew 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 process. 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 enlightcoment 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 the Old Testament in any translation, however ments in ancient Israel whose pulsations still move us all, day by day in thought and will. We inauguration of this new era, and we have only 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

#### 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 t' 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 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 it is an institution where the various branches of Warden, it endeavours, but in the most feeble manner, to throw the onus of instigating the appointment on the Commissioners who held the great text book, and the basis and source of the investigation, and "who wished," it is alleged, " to avoid false economy;" and it concludes with is rightly understood, as the result of the course 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 anythis g of the working of the Central Prison. It is possible that our con what obtains generally among Protestants. In the eyes of Roman Catholics the torture of the

bishop's wra h. 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 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 smister 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 Wardenship 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 Irisk 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 Picton, 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 devo-tional exercises Rev. Dr. Patterson, tne 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. D. B. 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 hynins. 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 grand-children of the sainted pioneer. Referring to the celebration the Wilness 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 pub lications. 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 culogy." 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.

pre-requisite for such a study of the New Testa. no disposition to endure any such methods of the disgusting Jetails of the Dilke-Crawford firmness on the part of Lord Roseberry.

ment is within easy reach through his acquisi- removing public officers, whose only offence is scandal, and that some have even gone to the tion of the elements of Greek, but an equal loyalty to principle. We have the best of author-expense of having special cable news furnished, tamiliarity with Hebrew has never been shown ity for stating that the Archbishop of Voronto as if the long reports furnished by the associated by the candidates for entrance into any theolo has decreed Massie must go. If he will go 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 pensed with by a professional student of the Old; whip and the insults of the spies that dog his and yet the Church has acquiesced in a neglect of the study of Hebrew among ministers and student, 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 Massie had refused to allow Roman Catholic University College for the course of study which prisoners to attend the ministrations of Protest. University College for the course of study which prisoners to attend the ministrations of Protest attractive or vice odious. It is of small available 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 news-

> Presbytery libraries, as suggested by our correspondent, is at all feasible, but the idea scenis 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 viand no 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 stender purse are most given to buy. But we would like to hear what our readers have to say on a Presbytery library. Is there need for such a thing? How could it be obtained, how managed and kept un?

"SAYS the Herald and Pestbyler: The mount; has been widely published that the pre-ident's wife disakt wise 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 consistand 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 flirpant 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 Witnest.

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, profi 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, unlair 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, ma-chinery 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.

RRY. 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 anneably 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 WE very much regret to notice that the dailies granted that missionary effort in the New Heb-

# Biterary Notices.

Eventful Nights in Bible History, by Alfred Lee, Bibliop of D. Laware. (Harp's Bross, S.Y., pp. 423.) The author of this back is estimatly a man of literary culture, devous spirit, evange heat creed, acholarly attain ments supplemented by experimental acquaintance with diving truch. Hence we have to fore us a volume of discourses which will furnish it lightful reading and suggestive and protitable lessons to many.

Ben Har-A Tale of the Child, by Lew Wallace

(Harper Bros., N.Y., pp. 522)

This book is said to have been written as a result of an encounter with a noted littlel, which tent Gen. Wal lace back to the study of the times of the advent and evidences of the divinity of Christ. Amidstramatic scenes of public and private hie are blended historical and religious sketches of graphic power and absorbing interest. As we read we vivelly realize the surpassing purity and beauty of Christ and His teachings, as contrasted with the corrupt Judalism of the day, and the grossness and degra-dation of even the most fuxurious and refined. Paganism. The picture of heartless brutality presented by Roman rule in Judea is simply appalling.

Studies in the Porty Days, pp. 362; Studies Sup-plementary to the Studies in the Forty Days, pp. 300. (Southern Methodist Publishing House, Nash

wherefore of our ford's appearances and utterances daring this important period. To rare philosophic insight he adds the enthasissin of the poet, the artist and the devotee, all of which combine to render his pages very attractive and helpful to the cultured Christian student, especially if he be able to bring to them some measure of meraphy sical taste and training. For such the books contain a

At the request of his late congregation in Ayr, and others, a rmail memorial volume of the late Rev. Walter Inglis, of Ayr, is being prepared. Any of his friends who may have letters or other documents in their possession, or can recall incidents in his life that may be used in such a volunie, are requested to correspond with Rev. Dr Cochrane, Brantford.

"Tite Funeral Fashions of the World" is the title of a of Wick, Oat. It has, we understand, taken over ten year of patient research to gather the customs of nearly all the tribes and kingdoms of the earth together, and will be a work of great interest. "The Mariage Customs of the World" will also be issued at some future time by the same subject as a companion wolume to the story and same author as a companion volume to the above, and will no doubt be welcomed by the general reader.

# Communications.

PRESBYTERIAL LIBRARIES.

[To the Editor of THE PRESENTERIAN REVIEW.]

Sin,—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 misslopary it stuly sconderful. A young man learns much by bounded in contact with his fellowinen in active work. He hears much which he is patronizingly told is "for his good." He may be told, for instance, that it is a waste good." He may be told, for instance, that it is a waste of time to write sermons, that the aposites depended wholly upon the outpouring of the Spirit; that ministers should now do the same, that they should run about amongst their people, converse with them, and bring them into the Church. Not disputing the needed aid of the Spirit, common sense teaches ministers, and the Bible backs up this teaching by showing that "man's extremity is God a opportunity"; in other words that God expects man to do what he can for hiuself We conclude, therefore, that ministers require to study. But they need books; and this is the difficulty, would bring before your readers. I have had the ple of visiting many of the studies of our ministers. "libraries, of course, vary in quantity and quality of works. It is a difficult matter, even supposing one had the means to get a thoroughly useful library for ministerial purposes. Few young men, at least, are qualified to discriminate between laddifferent and stalls good books. Hence I fant ministers when I and really good books. Hence I find ministers who in youth had a mania for the collecting of books, having an extensive library, would now gladly dispose of the greater part as being cumbersome and almost useless. It is the thoughts rather than the books of master minds we should get hold of. Ministers ought to keep abreast of the times; but this becomes a matter of considerable expense, and

but this becomes a matter of considerable expense, and young ministers who especially need all the aid they can get, and that after completing a long college training, can not afford to procure costly books.

Would the instituting of presbyterial libraries not do much to aid young ministers, and also to prevent others overcrowding their studies with useless fore? Let there be a library fund in every presbytery, maintained by the members of j resbytery and friends who desire to assist, and let there be a competent committee appointed to and let there be a competent committee appointed to secure books, being guided in purchasing by the funds on hand; or a librarian might be appointed to do this work, who would be guided as to the nature of books to be purchased by a vote of the presbytery, individual members proposing the books they desire introduced. And let the library be in the town where the statutory meetings are held. I am not aware whether this has been adopted in any presbytery. It appears to me that were these libraries in existence, ministers would save money; and they would have an opportunity of reading worl which are not within their reach because of expense, but which the combined purse of the members of presbytery might procuse. I temain, yours, etc.,

## EVANGELISTIC WORK,

[ To the Editor of the PRESENTERIAN REVIEW.]

Sin,—Accept thanks for your publication of that letter from 74e Interior. I trust it will help to secure for this important subject the consideration it deserves. Against this there is a very manifest and persistent reluciance. This was very evident in the late Assembly, albeit a model one in some respects. If so important that it should not be dealt with in a thin house amid a crush of business at the close, why was it not taken up early and put into shape, if necessary, for the consideration of presbyteries instead of being relegated to a committee who can or will do little in the matter, unless stimulated and aided by vigogrous discussion through the press. One cannot but ask (and it may be most profitable, first of all to consider) why this reluctance on the part of a kody, bound by the most selemn considerations, to do all that can be done for the cause of Chiest and of humanity? Among the various causes which combine to produce this result, a thoughtful observer, if courageous and candid, can hardly full to discett maderatum, endolence, prejudice, ignorance and timidily. Let us give to these some brief considera

(1) Maleratum. This is not a nice word, especially in view of its historic associations, but fidelity to truth r quites its unwilling use. There is still as ever in the Church (our own branch of it as well as others) a class of Church (our own branch of it as well as others) a class of men whose ideal of Church life seems to be serene medionerity, sufficiently near to the average of the day to satisfy respectability, with liberality enough to make ends meet comfortably and secure a Church service attractive enough

to conciliate the u-religious crowd and lure them into the empty yews—in which peace and propilety are at a pre-mian, and enthudam—at a discount, and with it every thing which would disturb their self-complaceory within and their compromise without. We recently heard with pain an knowned standard beater in the Church, in otheral capacity, describe a model congregation who enchanged anything beyond the ordinary stated services, and we a "plous enough" whether, he did not say, to satisfy him or themselves, or firm who has a reasonable claim for the full fruit of His soul-travail—"a peculiar neotile, redeemed from all infquity and evalous of good to conciliate the a religious crowd and fure them into the ciain for the full fruit of His woll-travall.—"a peculiar people, redeemed from all iniquity and zealous of good works," with self-deplat and devotion the His Own. (2) These are supported in their opposition by the indotence of another class, happily we believe not large in our Church, a une of whom would in figurantly repudiate any afficility to the moderate and would even go the length of tolerating revival provided it came unwights who decry activity as fure and intensity as fundamental and decry activity as fuse and intensity as functivities, and ground great claims for superior windom and prudence upon the oracular use of the adage about letting well enough alone. May God awaken such in time to escape the curse of Meroz, and the woe of them that are at eas

(3) Prejudice and squarance in this matter, we are charitably disposed to believe, go largely together. Many have formed their ideas of exangelistic work from the mechanical sensationalism and emotionism sometimes seen in other Churches and because of the extravagant plementary to the Studies in the Forty Days, pp. 300. (Southern Methodiat Publishing House, Nash ville, and Win. Bings, Toronto.)

Both of these books are by Rev. Dr. Lipscomb, of Vanderbill University. They form a remarkable and valuable contribution to modern research, not so much into the history of Christ as into the metho is of revelation and instruction He employed, especially during the forty days between his resurrection and ascension. Our author is a master in mental philosophy and psychology, and employs the principles of these, his favouritie studies, to elucidate the why and the wherefore of our Lord's appearances and utterances darappear which made plain the obligation to bring every legitimate agency, every available resource "to the help of the Lord against the mighty," Self-saving is taught to be criminal and fatal i Christ-like self-sacrifice acceptable and reasonable. Especially is this the case in the dispensation of the New Testament and the Holy Spirit. There Pentacostal fire is applauded and enjoined while Liudicean lukewarmness is reprolated with Indignation and dispust. May God deliver His blood-bought children from this abominable sin and baptire them with the Holy Chost and with fire not many tlass hence. "All richt," say and with fire not many clays hence. "All right," say our friends when this view of the writer is set before them, our freends when this view of the writer is set before them, "we can join you heartily in that prayer." But, strange to say, they do not see our consequent responsibility to arouse and arise, to search and try our ways and turn again to the Loid, that He may pour out His Spirit and revive His work. Instead of this they lift up the voice against "man-made revivals," and with nuch originality of wit avow their preference for a revival "got down" to one "gotten up." We are amazed that such superfi-cial objections should satisfy any intelligent, not to say conscientious student of these grave questions, yet we hear them uttered again and again with apparent seriousness, and are compelled to think that these brethren believe they have found an argument of weight, and one which we should not pass unnoticed. No doubt there are miserable caricatures of revival, evanescent as a fire of corn stalks, which we all in common reprodute, but if the states, which we all in common reproduce, but if the argument means anything, it means that we have no past or responsibility in bringing about a revival, lowed that to make any special effort in that direction is wrong, a position quite untenable by any but a consistent fatalist; if such an unreasonable monster could be found. Certainly we should *gray for it*, every believer in the Bible will acknowledge, and consistency at once discerns the necessity of twork commensurate with the prayer if the latter be sincere. We have no more eight to pray for the spiritual sincere. We have no more sight to pray for the spiritual harvest than the natural, and not employ adequate means to secure the result. And here we must all alike confess deplorable shortcoming. The logic of old Adam is about as defective as his theology. Here revival must begin, with recognition of faconsistency, confession of its sin, turning at the Divine reproof, and as we turn receiving the promised outpouring of the Spirit. See Prov. i. 23 So evident is this view of the question that it will be remembered how a few years ago consistent opponents of revival measures had the hardshood to stand up and compose special prayer for revival blessings, and they were. oppose special prayer for revival blessings, and they were, at all events, consistent. But here our friends will protably tell us their objection is not against the use of means in general, but against those means and methods com-monly employed. In this we could understand and mony employed. In this we could understand and respect them if, instead of merceriticism and obstruction, they would themselves take the initiative and propose something better. Acknowledge the duty of effort, and honesty requires something more than "laitte faire." As to the value of the methods proposed, long employed, and now rapidly gaining the confidence of the Church, more anon. Yours, etc., more anon. Your fuly 29th, 1886.

GOSPELLER.

MEETINGS OF PRESBYTERIES.

MIRAMICHI. -The presbytery met in Chatham on the 13th ult. Rev. William Hamilton of Richilbucto was appointed moderator for the ensuing year. Rev. E. Wallace Waits was reappointed clerk for the current year. The committee appointed to visit Nelson re-ported that they had a meeting there on Monday even ing, 31st of May last, and the congregation agreed to accept the proposal of presbytery to pay the catechist at the rate of four dollars per Sabbath with board, on the understanding that two dollars per Sabbath be obtained from the Home Mission Board. The report was received and the committee thanked for its diligence. The committee was reaspointed to provide further model for the mittee was reappointed to provide further supply for the Nelson congregation. It was agreed to cite Newcastle session and congregation and Nels in congregation to meet at the next meeting of presbytery for their interests in view of the proposed separation of the latter from the former, and erect it into a mission station. Rev. Mr. Ochler having expressed his willingness through the clerk to spend some time in Tabusiniae and Burnt church, it was agreed to give him appointments there at the close of the present arrangement, with a view to a settlement. A communication from Rev. Thomas Nicholson was read, acknowledging the receipt of \$171 as part payment of the \$1000 promised by the Charlo congregation as a retiring allowance. It was agreed to send a deputation of presbytery, consisting of Roya, Messes, Aithen, McKay and Waits, to confer with the congregation about the impact of the payment of the believe of the payment allowance. mediate payment of the balance of the renging allowance. Messrs. McKay, Johnstone and Waits were appointed committee on augmentation; Messrs. McKay, Cameron and W II. Griodly, a committee on Sablath schools; Messrs. Waits, Auken and Hamilton on the state of religion; Messrs. McKay Cameron and James Edgar on temperance. Mr. Aliken and the clerk were appointed to prescribe students' exercises. Mr. W. L. Clay's report of laboures as catechist within the bounds was received.

The clerk was instructed to apply to the Home Mission
Board for two dollars per Sabbath for the seven weeks

Mr. Clay laboured at Nelson, and for ten dollars as part payment of his travelling expenses from college to the held 3 and Charlo be requested to pay part of his ex-penses, to the amount of five dollars, from Prioce Edward It was resolved that in the future all our pastoral charges in time of vacancy be requested to jusy at the rate of ten dollars per week with board.—E. WALLACE Waits, Cick.

BARRIE.-Met at Barrie on Tuesday, 27th July. Mr J. K. Henry elected moderator for next six months Dr. McIatyre, Principal of the Brantford Ladies' Col-lege, was introduced by Mr. Grant, and addressed the presbytery in the interests of that institution. The presotery adopted a resolution expressing great pleasure in

special meeting on the 6th July, was taken up. Papers were received from the several congregations of the sharps, indicating much rejustonic to the acceptance of the resignation. Commissioners from them were heard in support of the wish to have Mr. Bryant remain among them. Mr. Bryant indicated his wish to be toosed from the charge chiefly for the reason that he desired to engage in evangelistic work. After considerable di cussion the preclytely agree-to-acc 14 the resignation and to declare the pulpar vacant on the duta babbath in August. Mr. Leisbroan was appointed to preach and declare the eac ancy, and Mr. Carewell to be nowlesser of the vicant ancy, and Mr. Carewell to be moderator of the vicant service. A resolution in view of parting with Mr. Biyant was adopted, expressive of kind regard and desire fir his access to his chosen work, for which the presbytery be lieves him to to duly qualified. Mr. Henry was appointed to wish the stations of Colling mood Mountain and Gibraliar to enquire as to the ability of the stations to contribute towards the support of an ordained missionary and to administer the sacraments at Gibraliar. The extract minute of the General Assembly appointing Messrs J. Gray, D.D., R. N. Grant and A. Dawson a committee to receive contribut us of friends in able of Mr. L. G. Henderson, formerly a catechist in Scotland and in later Henderson, formerly a catechist in Scottland and in later years within the local sof this presbytery, was read . A resolution of the wiew of securing convibutions from the congregations in the bounds. Arrangements were made for dealing with congregations in arrears of tipead, and also for securing due support of the Augmentation Fund. Mr. Morrison tendered his resignation of the charge of finishes and Moure churches. One and of the charge of Guthrle and Knox churches, Oro, and requested that the matter be brought to an Issue as soon as possible. A commission of presbytery was appointed to meet at Knox church, Oro, on 17th August, at 2 p.m., to dispose of the resignation, and to consider the possible forms. bility of rearranging all the congregations in the Oro field.

—Kos. Moony, Clerk.

WHITEY-The presbytery met in Whitby, July 20th, and transacted its ordinary business. Edge a commussions were received from the congregations of Newcastle, Whitby, Bowmanville, Columbus, Ashburn, Claremont, Newtonville and Danbarton. The convener of the Home Mission Committee reported that there was no mission Mission Committee reported that there was no mission station and no vacant congregation within the bounds of the presbytery at present. All the commissioners had attended the General Assembly, save one elder, and reported diligence. The treasurer was instructed to pay their travelling expresses. The treasurer's book was sudited and found to be correct with a balance in hand of forty-six doltars. The prestytery, on motion, thanked Mr. Craig, the treasurer, for his valuable services. The standing committees were appointed for the year, the following heap the conventers. standing committees were appointed for the year, the following being the conveners:—Sabbath School, Mr. A. Fraser, Orono; State of Religien, Mr. Leilie Newton-ville; Finance, D. Ormiston, Esq., Whitby; Home Missions, Mr. Carmichael, Columbus; Students, Mr. Kippan, Claremont; Temperance, Mr. Eastman, Oshawa. The Schemes—Foreign Missions, Mr. R. D. Fraser; Home Missions, Mr. Carmichael; Colleges, Mr. Abraham; French Evangelization, Mr. Craig; Aged and Inform Ministers, Mr. Eastman; Widows and Orphans, Mr. Mel elland. Dr. T. M. Melintere, Principal of Brantford McLelland. Dr. T. M. McIntyre, Principal of Brantford Ladles' College, being present, gave an interesting ac-count of the college and its work. The presbytery heard with much pleasure of the continued success of the institution over which he presides and rejoiced to hear of the deep spiritual influence pervading the classes, and cordially recommends this and kindred institutions under Presbyteri in control to the confidence and support of parents who desire superior educational advantages for their daughters, where they may at the same time be surrounded by the best religious influences. The circular anent the U.E.L. church at Fredericksburg was brought before the presbytery by Mr. Eastman, and it was agreed to recommend the claims of the said church to the support of the congregations within the bounds. The attention of the presbytery was directed to the death of Mr. J. C. Smith, late elder of the Oshawa congregation, and an appropriate second of it was drawn out and sent to his widow. The cleik was instructed to certify Mr. A. Spenser to the Distributing Committee, with the view of placing his name on the probationer's list. Mr. Leslie informed the presbytery that the Presbyterians around Oakhill had applied to him to supply their pulpit and he had given them two days' supply I le was encouraged in give them all the supply he could, and appointed to attend the next meeting of the Fresbytery of Peterborough, within whose bounds the station lies, to consult them with regard to it. —А. А. Вкиммони, *Clerk*.

QUESC.—This presbytery met in Sherbrooke on the 22nd Juy. The Rev. J. A. Bloodsworth was appointed to Pt. Levi for the summer. A petition was presented from the congregation of Melbourne desuring to be united to that of Richmond. A similar request was presented from the congregation of Windsor Mills desiring to be united to that of Lower Windsor. A committee was apparatused to the congregation of the committee was apparatused to the congregation of the congregation of the congregation of the committee was apparatused to the congregation of the committee of the congregation of the pointed to visit the congregations interested, and, if possible to effect the proposed union. A call from the con-gregation of Inverness was presented, it was in favour of Mr. Jas. Sutherland, licentiate, was signed by one hundred and five members and twenty-seven adherents. The call was sustained, an l as Mr. Sutherland expressed his willingness to accept it, his ordination and induction were appointed to take place on the 19th August, provided the question of salary be satisfactorily arranged. A call from the congregations of St. Sylvester and Lower Leeds was submitted, it was in favour of the Rev. Geo. Maxwell who was received into our Church by the last Assembly from the Evangelical Union of Scotland, and was signed by seventy-five members and twenty adherents. It was sustained and the induction was appointed to take place on the 20th August. Mr. George Kionear, B.A., licentiate applied to be taken on trials for ordination. His application was granted and subjects for trial discourses were assigned him. Mr. Jav. Fergusson was released from his charge at Kennebec Road and the H. M. convener was nstructed to secure an ordained missionary for the fie'd Mr. D. Currie drew the attention of the presbytery to the fact that the public moneys were being spent in the aggrandizement of the Church of Rome and urged the court to express its disapproval of such conduct. It was moved by J. G. Pritcherd, seconded by D. Curne and agreed to, "That a committee, consisting of Dr. Matthews, A. T. Love and D. Currie, be appointed to draw up certain resolutions expressive of the mind of the presbytery in this matter and to report at the next meeting. It is the intention of the presbytery to present these resolutions to the Quebec Government. The call from the congregation of Stanley St. church, Montreal, in favour of Mr. in favour of Mr. Dewey, of Richmond, was taken up, Prof. Scrimiger appeared in behalf of the Presbytery of Montreal and Messra, W. Drysdale and R. Hubbatd in behalf of the congregation calling. Measrs. H. P. Wales, F. McKenne. Geo. 1 union and Juhn Scott, appeared in behalf of the congregation of Richmond and stated that it was their unanimous desire to retain their present pastor. The call was placed in Mr. Dewey's hands, who call that the fellowing wars in fewer's hands, who stated that his inclinations were in favour of its acceptance, but that if the presbytery desired him not to do so he would bow to its decision. After considerable discussion it was finally resolved to agree to the translation and to release him from his present charge on the toth August. Mr. D. Currie was instructed to declare the pulpits of Richmond and Lower Windsor vacant on the 15th August, and Mr. J. R. McLeod was appointed moderator of the sessions. Mr. J. G. Pritcherd, of Dunnville, was appointed convener of the Piculytery's Home Mission Committee, and Mr. J. R. MacLeod, of Kings bury, was appointed clerk of the presbytery. The induction of the Rev. A. Lee, late of Russeltown, as pastor of the Sherbrooke congregation took place in the evening. the Sherbrooke congregation took place in the evening. Mr. J. K. MacLeod presided. Dr. Matthews presched a powerful sermon from Romans t: 16. Mr. A. T. Love addressed the pastor and Mr. D. Carrie, the people. Mr. Charlonnel was instructed to visit certain families in St. George, County of Beauce, where an opening for usefulne-s scens to present itself. Leave to moderate in cales was given to the French Church, Quebec, to Richmond and Melbourne, and to the two Wladsors.—F. M.

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The Presbyterian Review.

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# Church Rews.

REV J K SMITH, Galt, is spending his holiday in Mantioulin 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, fast Sabbath.

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

REV. 1. W. NELSON, of Shubenacadle, is settled for a year over a congregation at Valleyford, Cali-fornia. He is in good health.

REV. B. 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., Harriston, is spending his holiday in Collingword. He fills the pulpit in Collingwood for a few Sabbaths.

REV. W. H. BOYLE, 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 min-ister of Calvin Presbyterian Church, Laguerre,

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

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

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 Secrement was recently dispensed at Singhampton 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 atudent, 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 dis-pensed 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 it of the congregation was visited by Principal Caven, in company with the paster of the congregation, on behalf of the Knox College Endowment Fund, and their appeal met with a generous re-

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, R.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 Binscath, Mr. Omand at Souris and Mr. Simpson at Oak Lake. Simpson at Oak Lake.

St. Andraw's Church, Kingsbury, Que., which was closed several weeks for thorough repairs, was re-opened on the 25th July. The pastor, Rev. 18 £250 per annum. 1. R. MacLeod, preached upon the Peace and Two or three co 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 con-gregation, but who worships there frequently, pro-vided beautiful and costly silver collection plates. The cost of repairs was all paid before the re-

St. Andrew's Sabbath school and congregation, Maple Valley, held one of the most successful laws parties of the ser son 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 Singhampton, 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 pro-fessional life in the United States. When a boy he came with his parents from Roxburghshire, settling in Frederiction. For eighteen years he was professor of Greek in Miam University, Ohio, and for about as long served as a theological professor In the Preabyterian 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 comentary, 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-Presbyter ian Alliance.-Halifux 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,

of proceeding with a call as soon as he was licensed. Mr. Wilson came amongst them in the be-ginning of April, and has since laboured with very sed. 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. V. Fraser, D.D., the first pastor of the Tottenham part of the charge, presided. The Rev. J. R. S. Burnett, of Alisson, addressed the pastor, and the Rev. J. Cerawell, 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 salaty 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, 188s, Rev. R. D.

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 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 industed into the pastered charge of the two conday, 19th July, at Mayfield he was ordained and inducted into the pastoral charge of the two congregations. Rev. T. J. McLelland, of Shelbourne, preached, Rev. J. R. Gilchrist, 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 bountlifully 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 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 Mc-Donald, of Claude, and B. McDonald, of Mayfield, on behalf of their respective congregations, pre-sented Rev. Mr. Gilchrist, who acted as moderator of session during the vacancy in such a way so 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 Presbyery of Newfoundland. One of them is now vacant and the other bids fair ere long to be without a Dastor.

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 manage and glebe of five acres. The salary offered

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 Pree 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 paster of the French Presbyterian Church of Ottawa, and has been together with his esteemed wife, engaged in missionary and evange-listic work both in the Province of Quebec and in the Province of Ontario, during a period of thirtyone years. The deceased was a native of Prance, whence she came to Canada imbued with true missionary spirit, zeal and expressness 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

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

#### ALEXANDER M. ORIMASON.

COLLEGE STREET PRESBYTERIAN CHURCH has been recently called upon to mourn the loss of one of its foremost founders. Mr. Grimason not only took a prominent part in establishing Presbyterlan-ism 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 Bathural 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. Grimason was truly loyal to the im-portant 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. Grimason in his last cottage prayer meeting, how he accumed to be clothed with divins 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. Grimason'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.

ALBX. 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 coursels. The de-liverance of the commission of symod 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 austained and accepted. Arrangements were made for his settlement on the 3rd of August. All the ministers of the presbytery were instructed to bring the metter 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 inatructed to take steps to obtain contributions to the Augmentation Fund. Messrs. Young and Stewart were appointed to visit Ayton and East Normanby to submit to them the proposed union with Bala klava.—S. Young, Clerk.

STRAIFORD - Met on the 13th ult., in Knox Church, Stratford. Rev. Mr. Tully was appointed moderator for the next six months, and Kev. 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 commisrolt of presbytery for the appointment of commis-sioners to Assembly reported. The matter was sent back to the committee with in-structions. Mr. McPherson reported the al-location 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 partles 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, Measrs. Tuily and Stewart ; Poreign Missions. Mesers. Chrystal, P. Scott and Parker; Sabbath Observance, Mesers. McClung, R. Scott and Brown; Sabbath Schools, Mesers. Grant, Turnbull and Hedley; State of Religion Mesara. Boyd, Kay, McKibbin and Whaley; Home, Missions, Messra. Hamilton, P. Scott and Parker; Aged and Infirm Ministers' Fund, Messra. Boyd, Kay, McKibbin and Smith; Widow and Orphans' Fund, Messrs. Henderson. McPnerson, Campbell and Livingston; Temperance, Mesers. Panton, Wright, J. Campbell and Kirk. Mesers. July 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. Messix Hamilton, Wright, Turnbull, Freeborn and McDonald were appointed to visit enabled her to do much to help Christian work in these congregations. The presbytery ther. adwith great unanimity, resolved to try and secure other countries. Mrs. Ami had been a resident journed to meet in the same place at 10:30 his services during the summer, with the intention of Ottawa for sixteen years, and will be generally a.m. on the second Tuesday of September next.

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

THE Baptists of Great Britain averaged one dollar aplece 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

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

THE Pirat Presbyterlan 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.

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 13th 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-

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 ior 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

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 archishops 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 Filteenth and Sixteenth streets, northwest, in a fashionable neighbourhood. It cost \$116,000, of which all but \$40,000 have been raised, and seats 2,800

THREE years ago the Congregationalists had no German church in any have churches in St. Louis, Chicago, and Springfield, Mo., and promising missions in Kansas City and Omaha, all July 22, at Ocean Grove. Bishop J. A. Shorter presided in the morning. western city of influence. To-day they of influence and power.

THE Rev. J. C. Hall, D.D., of El Dorado, Kan., lian 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 prescher of high order. preacher of high order.

THE Rev. John Leighton Wilson, DD., 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 abluevangelical

THE place of exile fixed upon for The baw, the late tyrant of Burmah, is Rutnagiri, the sea-side station of the Presbyterian Kalapoor Mission. It is a beautiful sea port of some 15,000 to 20,ooo 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 movementa 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

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 deacen, who uses tobacco but also condemned the raising, many-THE Reformed Presbyterian Synod

facturing and selling of tobacco by members of that Church, and adviced 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. Huie Kin, formerly under the care of Dr. Eelle at Lane Seminary, is now permanently engaged as a missionary among his countrymen in that city. Dr. Ellinwood writes that it is hoped that within a few months a church exclusively for Chinamen can be l formed.

THE agent of the National Bible Society of Scotland at Hankow has re-ported that 6,000 portions of the Re-vised Wen It Version had been issued from the society's press during the previous four months. Mr. Murray, of THE Archbishop of Canterbury has Peking, with his native helpers, had definitely declined to sanction any sold 2,100 Chinese gospels at various appointment of a Bishop of Natal in temple fairs in the neighbourhood of Cho Chow. They had been cordially received by the people as Show jen or samiliar frienda.

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 relegraph 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 the independent of style, judgment in their treatment of current topics, and circulation, are in the order named:—Catholic Review, Pilot, Catholic Mirror, Freeman's Jour-nal, Catholic Standard, Catholic Uni-verse, 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 jour-nal 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 inti-macy with the late bishop of Brechin, who told him that Scottlah 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 embarranment caused in England by the legis-lation 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 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 Andrews 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 or 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 appliance and many 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 bap-tized children in the families of the worshippers. It is believed that thous-ands of such persons are lost to the Church for want of a connecting link; many pious and judicious persons ob-ject 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 de-bated 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.

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# Aresbyterian Açview.

THURSDAY, Acoest 546, 1886

In ordering a sile or in maling maning

when thirty four new mentiors were ad led Mr. McLe sh then as Isted Rev J. R. Campbell in Garafiana for two weeks when flatteen members were added to the starton on the 6th concession

REV GEO BATTANTANE, a recent graduate of Knox College, was ordained and inducted into the pistoral charge of Canilla inducted into the pistoral charge of Canilla church, Mony, on the 19th ult, vacant vince the resignation of Mr. Christie eleven years ago. Rev. A. Tait, Mona Milla, presided, Rev. W. A. Hunter, Orangeville, preached, Rev. J. M. Cameton, East Presbyterian church, Toronto, addressed the minister, and Rev. J. A. McDonall, of Homog's Mills the congregation. The newlyinduc ed pistor received a very warm welcome from the congregation. the congregation.

#### A FORTUNATE (ESCAPE.

Mrs. Cyrus hillotne, Beambille, Oak, hat what was signised to be a career on her pose. She was about to embrille actively decty a treatment when the concluded to ter burdock Blood Bitters, internally and externally, a few bottles of which cured ber.

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It 1:68 has received: "Thankoffering." Oikville, \$75.5 r. Aged and Infirm Ministers' Fund., from
"A Frient of Missions." \$100 for North-West
Missions and Stipend Augmentation.

Dr. Cochrane has received as folions for Vancourse: Zion Church, Branting. \$25.50; Mr. M.
GAME, Gait \$20; Mr. Holl Campbell, Coreasal,
\$15. a Friend in Sonittize, \$1. Total \$3. Also
\$15 from Mr. Holl Campbell for Formosa.

## Marriages.

Days we Ross and Wordstock, on the 21st uit, by the Rev. W. T. McNullen, James perdon, Accountant, Cined an Bunk of Commerce, London, to Jess e X., daughter of the late Mastiff Ross, of Brachers, Woodstock.

MOTRICOT MIAT —In Galt on the 27th ult., at the realizate of the bridge knother-frolaw, by the lier. Dr. Luinz, of Dandas Affred II Morrison, of Draotiond, you gest sener C. Morrison, pag. 11on, K. I. Coa. service into of Calcutta and fiture is list, Caylor, is Jabella A. Ford, daughter of Mrs. Charles itsy, Out.

Manbary Stargers, On Jupe the first at the residence of the helie's father, by the Rev J Gardier, assisted by the Rev J. N. Graham, Alex Meldrum, of Bittol, Qua, to Jenne, second youngest daughter of John Stevenson, Litchfield,

Pairrax-McGus.-On July 25th, 1893, by the Rev R. J. Sentile, in Knor Church, Gnelph, Frank II. Phirsin, of Winniper, Man, sharister-at-Law, to Agnes, day, blev of Joseph McGus, formerly of

Pais'ey, Unt.
Witters: Stempera.—On July the 19th, 1896, by
the Rev. A. Gilray, College Afrect Presisterian.
Church, Toronto, assisted by the Hers. romervil a.
of Overn Sound, fallantine, of Camilla and Forrest,
of Keatle, the Rev. Thomas Witson, of Totenham,
to Kate F., only daughter of Parid Saunders, Eeq.,
Carniciuli Farm, Sarawak, County of Grey.

## Death.

GRANT.—At Carterigit, on the 23th bit, after a protected likess, norms with Christian cations, Ma Christy Grant, aged 52 years.—Ills and was peace.

## MEETINGS OF PRESBYTERY.

Banne -Barrie, Tuesday, Sept. 8th, 21 a.m. BROCKVILL-Prescott 2nd Tuesday of Sept., 2 p. m Banca, -Port Etgin, 2nd Tuesday of September, at four p.m.

Cuterist -in Prest Prestyterian Church, Chatham, Tueslay, Aug 10th, eleven a.m.

Genra — Next ordinary meeting of Presbytery, a Knox Church, Goelph, on the third luceday of September, at his past ten a m. Adjourned meeting in Knox Church, Riora, on 10th August, at half past coe p.m.

ligany -in Eveter, on the 2nd Tuesday of September, at half just ten a m. Kicarry -St. Antrew's Hull, Kingston, Mon-day, Bept 20th, three 1: 12.

Larrear -At Wondrille, on the last Tueslay of August, as even a.m. ORUNGEVILLE - Orac gerille, 2nd Tuesday of Sept.,

Pasia. St George, September 14th, at ten a m. Rents ... In Regine, on Tuesley, August 10th, at

Room firm.-Pike Mound, September 21th, at 1250 o clock.

Toxoxya.-First Tuesday in September, usual WHITET. - BOW CARTING, Oct. 19th, 10 30 a.m.

Medicine.



concerni ganything adrertical in this page you will oblige the publishers, as well as the alcertises, by naturathat you was the advertises, by naturathat you was the advertises, by naturathat you was the advertise in the Phenogramian Rantew.

Rev. Paul Hart is susticiting it W. S. Thompson's form north of Pottice La Prairie.

Rev. C. I. Chintopy recently preached in S. Durd's charch, St. John, N.B., to an immore authoric.

Rev. Les Bennet, of Brintond, has rightly the provided the provided of the langes, by its wonderful becovery curve Communities of Medical Discovery curves all humors, form the common pimple, blobely occupied to the worst Revolula, or theodopoleon. Described in S. Durd's charch, St. John, N.B., to an immore authoric.

Rev. Les Bennet, of Brintond, has rightly the provided and Lating Dicers. Golden Medical Discovery curves Communities for indicating the provided and Lating Dicers. Golden Medical Discovery curves Community that the provided and Lating Dicers. Golden Medical Discovery Community of the Langes, by its wonderful becomes of Breath, Broughtly and Indicessing and Complaint. Discovery Company of the Langes, by its wonderful becomes of Breath, Broughtly curve the severest Company. Sold by druggists.

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There is no more wholesome or delicious fruit on earth than the Walt Strawberry and there is no more, effectual remedy for the era. Discretive Camps and ofter summer comparate of islant per delicious fruit of trade, it wrote now business amounting to nearly \$2,000,000, and judging 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 attractive ness 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 but also on the general favor and confidence advantageous and desirable in life insurance, but also on the general favor and confidence it has won by the preimptness of its payments and its freedom from the taint of litigiousness. It is receiving a bandsome yearly income, and possesses ample assets of the best quality, and a proportionately large surplus above all liabilities. On account of its increasing business and need of greater accommodation it has removed to Manning's handsome building on King atreet, and has now one of the is the removed to Manning's handsome brild-ing on King street, and has now one of the first and best appointed business offices in the city of Toronto. -New York Insurance Times, July, 1886.

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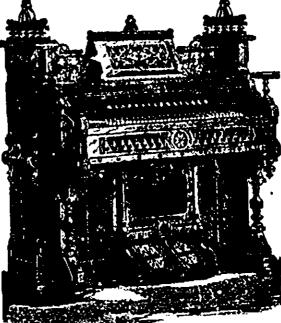
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