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ONE DAY AT A TIME.

One day at a time! That's all it can be;
 No faster than that is the hardest fate;
 And days have their limits, however we
 Begin them too early and stretch them too late.
 One day at a time!
 It's a wholesome rhyme,
 A good one to live by—
 A day at a time.

One day at a time! Every heart that aches!
 Knows only too well how long that can seem;
 But it's never to-day which the spirit breaks!
 It's the darkened future, without a gleam.

One day at a time! A burden too great
 To be borne for two can be borne for one;
 Who knows what will enter to-morrow's gate?
 While yet we are speaking all may be done.

One day at a time! When joy is at height—
 Such joy as the heart can never forget—
 And pulses are throbbing with wild delight,
 How hard to remember that suns must set.

One day at a time! But a single day
 Whichever its load, whatever its length;
 And there's a bit of precious Scripture to say
 That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life:
 All sorrow, all joy, are measured therein,
 The bound of our purpose, our noble strife,
 The one only counsellor, sure to win!
 One day at a time!
 It's a wholesome rhyme,
 A good one to live by,
 A day at a time.

—Helen Hunt Jackson.

WHEN TO BECOME A CHRISTIAN.

"MOTHER," a little child once said, "mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you love me?" "Why, mother, I always loved you, I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, and kissed her mother again; "but tell me what I want to know."

And she climbed into her mother's lap, and put her arms about her neck.

The mother asked again: "How old will you have to be before you do what I want you to do?"

Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.

PRESBYTERIES AND EVANGELISTIC WORK.

LAST winter the presbytery of New York divided itself into several districts, and arranged for the holding of special evangelistic services in all the churches of the several districts in turn until the whole presbytery had been gone over. The work in every instance was under the direction of the pastor of the church in which the meetings were at the time being held. The pastor was aided by five of his neighbouring brethren.

In a recently published account of this work of grace, the Rev. Professor Briggs, of New York, says: "The meetings were conducted by the pastor and his associates in the ministry, and by his own people and helpers from the neighbouring congregations. Thus the people felt that the work was their own work, for which they were personally responsible, and yet they were assured of the co-operation and help of the entire presbytery."

Great attention was also given to general meetings for conference and prayer. The work was introduced in October by two conference meetings, one for members of presbytery alone, another for Christian workers of the presbytery. These meetings showed that the presbytery were united in the movement, and that they were prepared to enter into it with earnestness and enthusiasm. Monthly conferences were also held during the winter, at the close of each month's work, ere beginning the work from the new centres.

The work was carried on without excitement, but with thoroughness and marked success. Some of the pastors were not as earnest and hopeful as others. Some were not as skilful and efficient in work of this kind as others. Some churches were not in as good a condition for the work as others. But taking the work as a whole, it has certainly been the most comprehensive and successful that has ever been carried on in New

York. There have been several hundred more accessions to the churches of the presbytery than ever before in its history. The times of excitement and special effort connected with the visit of Mr. Moody and other evangelists to New York, have fallen very far short of the fruits of this quiet, thorough, and efficient work in the regular channels of the churches of the presbytery itself. The reports from the churches were so excellent, at the last meeting of the presbytery, that they gave thanks to God and resolved to appoint a committee to prepare a similar plan for next winter, with such improvements as the experience of the past campaign had suggested.

Is there any reason why every presbytery of our Church should not this winter follow so good an example, and reap like blessed fruits? Local circumstances would necessitate and suggest modifications of methods; but the important points to be kept in view are systematic evangelization of all the congregations, each minister feeling that he could count on the help of his brethren, and all the people seeing that the movement had the sanction and commendation of the presbytery. Now is the time to make arrangements. Which of our presbyteries will lead the way?

THE Church Missionary Society's missionaries in China have offered out of their not too large salaries, to maintain an additional missionary if sent out for "real extension." Such an offer and such an emphatic testimony to the urgent need of extension should stimulate the Church at home to double its contributions.

THE U. P. Church, Scotland has a large foreign mission work. Missionaries in Jamaica, 19; Trinidad, 3; Old Calabar, 5; Kaffraria, 12; Spain, 2; India, 12; China, 5; Japan, 3; total, 61. Ordained natives, 21; native helpers, 93; native teachers, 273; communicants, 12,777; pupils at schools, 13,117. In proportion to its membership and means, what member of the great Presbyterian family of churches does better in this foreign field than the U. P. Church of Scotland?

IN a New England town a new minister had been called and settled. In the town was a "God-forsaken" old reprobate, whom nobody respected or spoke to who could avoid it. He had never been known to go inside a church. He only worked when driven by necessity to do so, and loafed about the town a common nuisance. A few days after the new minister came to the town he met the old sinner on the village street, and bowing, spoke a pleasant "Good morning," and passed on. The old man turned and looked after him, and made inquiry of someone as to who he might be. The same thing happened a day or two afterwards, and again after a week or two. Some one told the minister that he had made a friend of Blank, and laughingly told him that he was wasting politeness on the old reprobate. "Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the squire of the town." It was not long till old Blank was noticed creeping into the corner of the church farthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life lived a consistent and earnest Christian life. He said the minister's bow was what did it. We do not know whether this little incident has any lesson in it for any of our readers; but we give it as it was told us.—*Ex.*

HERE is a characteristic incident in the life of the late Mr. Smithies, editor of the *British Workman*, too good to be lost. It is told by the Rev. Thomas Davidson, who is an enthusiastic friend of young men. "As he was walking in the Strand one evening he chanced to meet a singularly tall and lordly-looking man wearing the uniform of a soldier. After a few friendly words he said to him, 'There is one thing about the British soldier I cannot understand.' 'What is that, sir?' inquired this son of Anak. 'Well,' rejoined the other, 'he is bold and daring in fight, and there is no such insult you can offer him as to call him coward. He will rush to the cannon's mouth if duty demands it, and yet he has not the courage to kneel down in the barrack-room, and repeat the prayer that his good mother taught him.' After a little pause, the soldier said, 'That's true. And yet there are exceptions. A young chap came into our room, and the first night he knelt down to pray before jumping into bed. Instantly there was a row. Caps and belts were flung at him, but he did not move. The second night he prayed again. Again caps and belts were pitched at him, but the fellow didn't mind. The third night came. The men were worse than before; they jeered, they laughed, they whistled, they yelled, but he prayed on. The fourth night found him again on his knees, and the attack was about to be renewed, when the leader shouted out, 'Lads, let him alone, he stands fire!' And now some of us are beginning to think we may as well join with him, and have a bit of prayer before bed." Paul's words, by the Spirit, to the young man Timothy was,—"Thou therefore endure hardness as a good soldier of Jesus Christ."

Mission Work.

OUR WORK IN INDIA.

REPORT OF GYANOBA.

I DAILY go to the school established amongst the Mangs, in which all classes in the early part of the year came, from Brahmins downwards; but in which there are now chiefly low-caste people, the Brahmins and Takours being driven away by the action of a Brahmin who heard about them. The teaching is not very satisfactory generally, as the boys remain for such a short time, through being poor and so obliged to earn their living as well as go to school, only a few of the boys being sent and supported by their parents. In addition the desire for knowledge is not very strong, as the advantages of learning are not yet very manifest to them. Being also very poor they are unable to buy books, slates, etc. They are often unfitted for study by their peculiar rites and customs, which the lowest castes, even more scrupulously than the highest, observe; hence it is not uncommon for a boy to ask leave, as he has been fasting since last evening and is now therefore too hungry to study. Some work, some beg, and some steal for a living. One boy, a pick pocket comes to school. I asked who taught him to steal, when he, at once and without any apparent shame, said his mother had done so. In answer to my further questioning he said that it was not wrong, as by it he obtained plenty of good food, that if he did not thus bring home plenty of money he would be beaten, etc. On being shown the danger of prison, but above all the anger of God and the future he was thus preparing for himself, he seemed to be sorry for it, and has promised through the help of Christ to give it up.

The boys are reading the Gospel of Luke, 1st and 2nd book in Hindi, arithmetic, and some geography; and have learned a number of hymns and much Christian knowledge.

I go to school from seven to eight in the morning; but before I can begin teaching I have to go to different places to gather together the boys, and so often do not begin teaching till nine or ten a.m., and it is with great difficulty that I can keep them together till one p.m.—the desire for and advantages of learning, so fully seen amongst the higher classes, not being as yet to any great extent developed amongst them.

I with Bartimeus also go out to preach in the evening. We take with us the native musical instruments and by singing and playing soon gather a crowd. Having now many acquaintances in the city and camp we are often invited to their houses, and to the friends gathered there preach as fully as we wish. On one occasion after we had sung, a man asked to be allowed to do so, when he began to sing about Krishna. The master of the house soon stopped him, however, saying, that his song only injured people whilst ours did them good.

I always take with me books for sale and also go out to the villages round about as I get opportunity.

The foolishness of some of the people in forsaking the true God is in nothing so manifest as in the objects they often choose in His place. In the city of Indore in one place is a very fat, naked, half-crazy man, who, some of the people say, was born ages ago. He can do nothing sensible, except that he is always on the look out for something to eat. Many worship him by putting on him flowers, etc., breaking cocoa nuts before him, placing all manner of food and sweets near him, etc. Again near the river there is a small house containing a stone about two feet high by one foot broad, which they call Narsia and which specially is worshipped by the Brahmin women. In the early morning they may be seen bathing and then making their way to the temple, without removing their wet clothes which hang dripping about them. If any one touch them on their way at once they turn round and bath again. On reaching the image they put a small lamp before the stone, burn camphor, rub white paint on parts of their heads and bodies, put flowers on the image, place cooked food before it, throwing, however, a part of the food in the four directions to the other spirits that may be floating around, five times walk round the tree under which it is placed, bowing down each time they come in front of the image, and then go home, taking part of the flowers from the idol to put on their husbands. In the cold season it is painful to see these shivering creatures so earnestly seeking the favour of their gods who neither hear, see, nor can help.

On another occasion a Guru or teacher of the Mochis or shoemakers, stated that a Guru or guide was necessary; but became very angry when I showed him the character of a true teacher as seen in Jesus Christ. Self-interest led him to see that his lazy life would have to be changed if the true Saviour was believed in, and hence by angry words he tried to do what he could not do by argument.

On one occasion when I went to call the boys of one of the mahallas I saw sitting there a woman who kept nodding her head; near her sat a Magician with a bamboo in his hand, and round about was gathered a large crowd. On asking what it meant, they said she was possessed by a Churel, or the evil spirit of a woman who

had died in child-birth, and that the man knew the evil spirit and was going to drive her out of the woman. Before the possessed woman he placed a cocoa nut, an egg, a lime, frankincense, camphor, red pepper, etc. The Magician then asked who she was, and on receiving no answer he repeated a number of incantations, with a knife cut the lime on the top of her head throwing the pieces as far away as possible in different directions, broke the cocoa nut, throwing the pieces in different directions, took some ashes and repeating inaudibly some verses, suddenly blew the ashes in the face of possessed woman, and then called out to the evil spirit to say who she was or he would beat her with a cane. Still receiving no answer from the woman, who continued nodding, he beat her with the cane three or four times. Three or four men then seized her, and throwing the salt and red pepper on some coals, caused her to breathe the suffocating smoke till the poor woman in great distress began to cry out that she was an evil spirit, that the possessed woman had gone to her house at 12 o'clock (an unfavourable hour) and that she (the evil spirit) had seized her. The man then asked if she would leave, and threatened to beat her very much, if she would not. Then the Churel asked for a good dinner and promised, if she received it she would at once go away. The man promised this. He asked where she, the evil spirit, lived, and was told it was on the river bank under a tamarind tree. The poor woman who had been enduring great torture now fell on the ground and was carried into the house. The Magician was amply rewarded for his supposed wonderful skill, which the poor woman, to save herself from yet greater troubles, had been forced to assist, in obedience to the religious superstitions of the people. It is unfortunate for any poor creature to manifest any unusual disposition, unless she has that power of will that will inspire awe in the minds of those around. To manifest any unusual symptoms is to be deified in the strong minded; whereas in the weak-willed ones it is to endure untold tortures, in harmony with the advice of the many sorcerers, always ready to give advice, if thereby their lazy existence can be perpetuated and their pockets filled—evil spirits being manufactured for the occasion, if none of the existent ones will serve the purpose. Pray for these poor burdened ones that they may soon be led to look to Him, who alone can give rest.

SOMETHING LIKE A COLLECTION.—"Recently, after the claims of Foreign Missions had been presented by District Secretary Kincaid, followed by a brief and earnest address by his pastor, Dr. McLeod, the Clinton Avenue Church, Brooklyn, New York, took up a contribution of \$2,200, the largest for many years."

TOBACCO OR MISSIONS?—Rev. J. L. Whiting writing of the efforts in behalf of the Christmas offering at Peking, China, says:—"One contribution of about sixty cents was made by a poor woman. Like most of the Chinese she had been in the habit of smoking tobacco from her youth. About a year since, she told Mrs. Whiting that she had concluded that, since smoking did her no good, it was a useless waste of money, and that she had determined to break off the habit and give the money to the Lord. She was sick when the Christmas offering was made; but she sent the sixty cents, saying this was her tobacco money which she now gave to the Lord's work.—*The Foreign Missionary.*"

HAINAN AND FORMOSA.—Mr. B. C. Henry, the author of the Cross and the Dragon, has recently visited the island of Hainan, lying off the south-east coast of China. He writes:—"This island is a sort of counterpart of Formosa in the extent of its territory and the number and character of its people. Formosa is the adopted missionary field of the Canadian and English Presbyterians. Let the Presbyterian Church of the United States emulate their zeal and seek to equal their success. * * * The openings for work are wonderful in Hainan. Scores of chapels could be opened without the slightest opposition and with the prospect of immediate results. It is not necessary there, as it has been and still is, in many places in China, to seek for years for openings. All we have to do is to go in and possess the land. We spent a month among the aborigines, visited about fifty villages, and penetrated to the very heart of their country. The result of this tour was to confirm what we had before observed in regard to the friendliness of the people and their readiness to receive missionaries. In the Le country we passed through broad, fertile plains filled with villages, the people living in comfort and cultivating the fields. It is an important fact, also, that these aborigines understand the Hainanese dialect. Every part of the country is open to the missionary, and the means of travel are comparatively easy. The people are ready and anxious to welcome schools. * * * God seems to have given Hainan to the Presbyterian Church to evangelize. He has prepared the way in a wonderful manner, so that as soon as the missionaries learn the language they have an immense and most promising work ready to their hands." The Presbyterian Church in Canada will gladly second Mr. Henry's motion, and watch with interest the progress of so hopeful a work.

The Family.

TO MYSELF.

Let nothing make thee sad or fretful
Or too regretful,
Be still;
What God hath ordered must be right,
Then find in it thy own delight,
My will!

THE IDEAL FAMILY.

A FAMOUS English thinker and writer once wrote an interesting essay entitled, "Unrealizable Ideals." In enumerating these he did not include the ideal family; and yet it is probable that there is no ideal so generally or so fondly cherished and yet so seldom realized.

The young couple joining hearts and hands and efforts in their intention to build a home almost always have a high ideal of what that home shall be, and fondly believe that never into their charmed circle shall come those differences and indifferences, and irritabilities and selfishness, which they have seen in other homes, which have taken all the romance, bloom, a freshness out of family life, and have left it too often a dull routine of joyless drudgery, a prosaic, uninteresting fact.

Probably one of the fundamental difficulties in the way of realizing a high ideal of home and family life lies in the fact that too much importance is given in that ideal to the happiness or pleasure to be enjoyed and too little to the duties to be performed. In imagination the young couple see themselves seated around the ideal table, partaking of the ideal food. They give little thought to the labour and care for both husband and wife that must precede the regular furnishing forth of that table.

To realize the ideal family board usually means, for the husband, unending days of labour and business anxiety; for the wife, constant attention to the prosaic details of kitchen and pantry and laundry. That ideal bread will not make itself, and very few of those who purpose to serve us in our kitchens can make it. That ambrosial coffee, that nicely-broiled steak, that delicate dessert, are all the product of work. That shining-smooth table-cloth, and those satin-smooth napkins will not come out of any unsupervised laundry. Preceding the ideal table in any family is the care and labour that will always be necessary. Let no one expect to realize the ideal who is not willing to accept the conditions necessary to its realization. God hath set the one over against the other, and they are inseparable.

This, however, is merely an illustration of one general principle. The ideal table is a pleasant and desirable concomitant of the ideal home, but it is, in comparison with many other things, of comparatively small importance. The first great essentials of the ideal home and the ideal family are constant love, confidence, devotion, unselfishness, willingness to spend and be spent in the service of one another. The ideal home is one where the children shall say: "When we marry, and have homes of our own, we wish to love and be loved as our father and mother love each other." It is where the sons are taught respect for all women by the deference and kindness of their father to their mother; it is where daughters learn from their mother's patient example how beautiful a thing wife and motherly affection is; learn the beauty of daily, unselfish devotion to the good of all. It is one where the atmosphere of love and kindness is so all-prevailing that it softens every privation, ennobles every humble duty, and stimulates constantly all noble and unselfish aims.

This ideal can never be attained where there is not a fairly equal reciprocity in devotion, labour and self-denial between the different members of the family. Here is the rock on which many a family is wrecked after it has had a propitious launching. It is possible for devotion on the part of one to breed selfishness on the part of another. Sometimes it is the wife whose every wish and need is anticipated by the devoted husband, who learns not only to take all this attention and love for granted without realizing any particular need for reciprocity of duty and affection on her part, and who, in consequence, develops a selfishness and helplessness that will inevitably, in future years, mar the best home life. Sometimes it is the husband, taking for granted the affectionate attentions and labours of his wife, accepting at her hands services and sacrifices entirely out of proportion to her share of matrimonial duties, who becomes in the end exacting, imperious and tyrannical. Sometimes—nay oftener of all—it is the children who absorb the time, attention and deference of their parents to a degree that develops them into little tyrants; reverses the law of parental rule and makes everything and every person about the home subservient to their undisciplined tempers and immature desires. These dangers beset the home, and family in its earlier development. Passing on to the period when children are approaching maturity other dangers and perplexities arise. It becomes a problem with parents, as their children approach mature years, how much restraint or surveillance shall be exercised over their outgoing and incomings and conduct generally. Happy they whose children desire in all these things to have the approbation of their parents, and who have nothing to conceal in conduct or associations. But, however, this may be, one thing is certain, that a reasonable amount of freedom must be granted to the young people in the home. Constant surveillance is something which no intelligent person, young or old, can endure with equanimity. We can all of us recall to mind homes where no member of the family could have any little secret or plan or preference without being beset by other members of the family, or by parents, for explanation; where no member could bring in a favourite playmate or companion or carry on a favourite correspondence without arousing a kind of jealousy on the part of the others; where no one could indulge any little idiosyncrasy in regard to dress or food without being gazed by the rest and rendered unhappy by

irritating criticisms. Perfect freedom for all members of the family within the limits of home life is one of the essential elements in every ideal family. Nor can that family ever attain to an ideal comfort and happiness when the wishes, comfort and convenience of any one member of the family are allowed unreasonably to dominate the rest. In many a family one person may have the power to make all the rest so uncomfortable by his irritability and crossness if his or her wishes are not obeyed, that merely to escape this discomfort, the rest will hasten to accede to anything demanded. This is a temper which, if it is seen developing in children, should be resisted with the greatest firmness by the parents. (Alas! if it is one of the parents in whom it develops!) Sometimes it is an elder son who, because he is in college, is looked up to by the other children, who will demand from them a subservience to his wishes that is humiliating to them and hurtful to him. Sometimes it is the daughter just beginning to go into society, who suddenly becomes selfishly important, and is tempted to domineer over the younger and other members of the family. Such a disposition must be checked in its incipency with a strong hand, or it may become an element of permanent discord and unhappiness in the home.

Nowhere are beautiful manners so beautiful as in the home, especially when they are not put on merely for company, but are an integral part of every-day conduct. The conservators of manners are usually the mothers and daughters; for men and boys in their rough-and-tumble contact with business life are apt to acquire brusque, imperious ways and a harshness of speech that often pains and wounds. The quick recognition and enjoyment by the public of the exaggerated portraiture of the Spoopendyke papers was due to the fact that in most families where there are men and boys, there is apt to be considerable Spoopendyke talk. It is a kind of talk that, if unchecked, will ultimately spoil all the fine bloom of family affectionateness. So, too, there is often an indifference and disregard on the part of growing boys of those minor rules of behaviour at table and elsewhere that helps to mar the fine ideal of home life. To eliminate all these "little foxes which spoil the vines" is especially the task and care of the mother, in which, however, she should be assisted, both by the precept and example of the father. It is a work that requires infinite patience. It is not accomplished in a month or a year or in ten years. It is not completed till every child has come to the full measure and stature of manhood and womanhood after the model of Christ and his teachings. But no higher aim can be set before any young couple starting out in life than the noble one of rearing an ideal family.—Mrs. H. E. Starratt in the Interior.

CARLYLE'S ESTIMATE OF THE ENGLISH BIBLE.

CARLYLE said his translators were honest men who indulged in no vagaries, but have literal renderings, under pain of eternal damnation. Hence it is absolutely the best translation in the world. He spoke of the Bible as the Land and Old Book, crammed full of all manner of practical wisdom and sublimity—a veritable and articulate Divine message for the heavenward guidance of man. Referring to the New Version of the Scriptures, then being prepared, he said that, of course, but for such revision, we would not have had our present translation, so that he could not logically oppose it; but that his whole feeling went sorely against altering of a single word or phrase, for he liked to use the very words his mother had taught him; and that dear old associations should be undisturbed. For long no book had by him been read so much and so often. It was not only interesting as matter of fact, and unapproachable in style, but entirely satisfactory; because, while glowing with the Divine, it was also intensely human, and, in short, the real thing to which a man could turn for all kinds of need.

He often read through a whole prophet or epistle at a time so as to take in the scope; and again, at other times he liked to dwell lovingly and thoughtfully on a single utterance, till its light entered the soul, like a morning sunbeam streaming in through the chink of a closed window-shutter.—The Christian Leader.

FROM QUEEN VICTORIA.

THE Philadelphia Ledger, of August 3rd, says: "The Queen of Great Britain and Empress of India, for many years holding opinions unfavourable to the recognition of medical women in her dominions, has yielded to the argument of accomplished facts. The Dean of the Woman's Medical College of Pennsylvania received last week from the Secretary of Legation to the United States (via Washington) a copy of a letter written at Windsor Castle, July 14th, by the Queen's Private Secretary, General Sir Henry Ponsonby, addressed to Henry White, Secretary of the Legation, as follows: 'I am commanded by the Queen to request that you will kindly thank Mrs. Bodley for having sent her Majesty the account of Dr. Joshee's reception in the Woman's Medical College of Pennsylvania, and to assure you that the Queen has read the paper with much interest. This recognition of Dr. Joshee, one of the Empress of India's subjects, by medical title is quite significant. Thanks to the eminent standing of the Woman's College here, and enlightened, perhaps, by the Vice Regent Lady Dufferin's warm interest in medical women in India sent out from this country, her Majesty is coming to the clearer understanding of the importance of this new title for a Hindu subject.'

WOODS.

OUT in the woods we long delayed
When hours were minutes all too brief,
For nature knew no sound of grief;
But overhead the breezes played,
And in the dark grass at our knee
Showed pearls of our green forest sea,
The star-white flowers of triple leaf,
Which love around the brooks to be
Within the birch and maple shade.

—Lord Lorne's Poem on Quebec.

THE principal of the Pointe-aux-Trembles schools reports a very large number of applications for admission next session. Though the session only opens on the 15th October, nearly 100 applications have thus far been received. In consequence of ill health, Miss Cairns, the lady principal of the schools, has resigned. It will not be easy to find a suitable successor. French and English are required, and a lady of earnest missionary spirit is an absolute necessity.

THE HAPPIEST WOMAN IN TOWN.

Bob Marshall lived in a rough town in Pennsylvania, and was the hardest drinker of the many hard drinkers of the place. Not that he ever lay in the gutter, or ever neglected his business. No, he was a very industrious man, had a good house, a good, quiet wife, and a family of bright, well-cared-for children. He belonged to that class of men who can drink heavily with little perceptible effect.

He kept a jug beside him as he worked, and every hour or half-hour, as inclination prompted, he would help himself to a glass. But the liquor did not brighten his eye or his brain; neither did it seem to becloud either. A fifth of the whiskey which he took daily would have sent one of his neighbours into drizzling imbecility, and another into delirium tremens.

During the last temperance movement, a zealous worker in the cause, a little, pale-faced woman, went to T— (this was Bob Marshall's home), for she had heard it said that if any people on earth needed to be warned against drinking, it was these. Many persons had advised against her going to this rough town. She would be derided and insulted, they said.

When she applied for the use of the town hall, it was denied. "We know all you can say," said the man applied to. "You can't tell the drinking-man half as much about the evils of intemperance as he can tell you. Almost every man in this town drinks, and folks aint going to turn out to hear themselves abused by a woman, who ought to be at home minding her house and children. You'll be insulted, and perhaps assaulted, and the law will have to interfere for your protection."

The pastor of one of the two churches of T— was absent. In the other there were nightly meetings of prayer for a revival. So the little women could get neither church.

But that May evening, at half-past six, about the time when people were leaving their tea-tables, the town-bell began to clang in a quick way, which startled and alarmed everybody.

Some one said he guessed there was a fire, and someone else, half-hearing this, reported that their was a fire, and soon the word was running from mouth to mouth, and men and boys and women were hurrying towards the town hall from every one of the crooked streets.

When a goodly crowd was assembled in the yard, and everybody was asking everybody else where the fire was, and why the bell was ringing, and what was the matter, etc., etc., the pale little woman appeared first on the hall steps, and then on a dry-goods box near, and began to speak.

"My friends," she said. "There was a lull in the talk all about her, for her voice was clear as a bell, and surprisingly full for such a little body.

"My friends," she repeated, and this time the words penetrated farther; and those who had not heard her, saw her standing up there.

The people massed about her, and became silent. "You ask what is the cause of this alarm. I will tell you. There is growing in this town a tree against which I must warn you. Listen! When I tell you of this baleful influence it is exhaling, and when I point it out to you, will you promise me to lay the axe to the root, and hew it down and eat it into the fire?"

I wish I could reproduce that speech entire for you. But I could no more do it than I could paint the movement and the music of a river.

That assembly of men in their artisan clothes, of women in their kitchen aprons, of children in their school-dresses, caught there in the lengthening shadows, seemed turned into statues by the earnest, eloquent appeal of a small woman.

The address was short, and at its close, Mrs. P— said—

"I would like to speak to you again to-morrow evening. Will you come to hear me?"

"Yes! yes! yes!" was the response from all parts of the crowd.

"Then meet me here at half-past six to-morrow."

The next day the authorities waited on the determined little woman, and offered her the use of the town hall.

This was the initiation of one of the most noticeable temperance movements which ever visited a little town.

Bob Marshall stood up against it, and behind Bob Marshall stood scores of other men, and behind these scores of men stood scores of women.

Many of Bob's neighbours and friends and cronies who had signed the pledge went to him with the story of their new liberty and their new hope, and begged him to covenant with them; to promise them and their wives and their children, as they had promised, to abstain from all traffic in drink. But Bob good-naturedly but emphatically refused to take the pledge, dismissing all their arguments with a breath. He declared that his drinking wasn't hurting himself or others.

"It is hurting others," the temperance people urged. "You're at the head of the 'hold-outers.' You're the most influential man among them. Fifty or a hundred men are standing behind you, covered by you. Admitting that whiskey doesn't hurt you, it's hurting them. If you'll join the movement, we'll reform the last man of them."

Still Bob refused. "If there were men behind him, he had nothing to do with their being there; they put themselves there, etc.

But the greater the opposition he offered, the more determined were the temperance people to conquer his will. They ordered to the front their logicians, their eloquent men, their persuasive women, till Bob's refusal, from being good-natured, grew to be coldly polite, then severely dignified. At length, one day, he replied angrily—

"Look here! I'm tired of this! You meddlers, get out of my shop, and let me alone. Don't you come botherin' me with this talk anymore. I've had enough of this naggin'. You're an impudent set of fellers to come advisin' of me about my duty to my wife and children. Which cares most for 'em, you or me? You'd better go and look after your own wives and children. Mine have more clothes and better clothes than any of yours, and the clothes are all paid for, and that's more than some of you can say. Look out for your own homes, and let mine alone. My wife aint goin' to thank you for meddlin' about her happiness. She's the happiest woman in town now. Tend to your own wives, I tell you again, I say mine's the happiest woman in town."

He said this same thing, "My wife's the happiest woman in town," to the old gray-haired minister, sent to him, by the persevering temperance people.

This minister had married Bob to this happiest woman in town; had received the happiest woman

into church; had instructed all Bob's children; had been the family-adviser and sympathizer.

When Bob said to him, "My wife's the best cared-for woman in town, the happiest woman in town," the minister replied—

"But she might be the happiest woman in any town, the happiest woman in the world, if you'd stop drinking."

"You don't mean to say that it would make her any happier," said Bob.

"Yes, I do. Of course it would make her happier."

"Did she say that it would?" Bob demanded, sharply.

"Not that I know of, but there is no right-feeling woman who is not grieved and shamed by her husband's drinking."

"I don't believe my wife's grieved and shamed at anything I do, or that she ever has been. My drinking doesn't worry her. I never get drunk."

"Suppose you ask her," the minister suggested. "I will; I'll ask her to-night," Bob said promptly.

"And what then?" said the minister. "If she says that it will make her any happier to have me give up drinking, I'll do it. I'll go to your temperance meeting to-night. I'll leave it all with Susan."

"Good!" said the minister, laying his hand on the other's arm, and feeling sure of his man.

That evening, after tea was over, Bob said to his wife that he would like to have a little talk with her. So they went away to the spare room together, and then he told her all about it, how the men and the minister had been talking to him of the arguments they had used, etc., etc., of how he had boasted that she was the happiest woman in town, of the minister's reply.

"Then I told him, Susan, that I'd leave it all to you, and I do; I leave it to you. Arn't you happy, Susan? If you think, Susan, that you would be made any happier by my becoming an abstainer, I'll do so. I'll sign to-night."

There was a dead silence.

"What do you say, Susan?"

What did she say? She said nothing, not a word.

She fell on her knees, and cried and cried as though she never could stop—cried till the tears gathered in Bob's eyes.

"There! there!" he said. "Don't take on any more. I'll join to-night. I never knew you cared. You never scolded or fretted like the other women."

"I only wanted that promise," she said, "to make me the happiest woman in the town."

She told him that for fourteen years, there had been an aching spot in her heart—a spot haunted by a cruel dread—a fear that he might go down to a drunkard's grave.

That night at the temperance meeting, when the pledge was read, and signers called for, Bob Marshall got to his feet in a quiet, resolute way, and then the men who had reasoned with him, and the women who had pleaded with him, and the wife who had wept and was weeping, saw him go forward to the desk.

"Bob Marshall!"

"It's Bob Marshall!"

"It's Bob."

"He's going to join."

These words went from mouth to mouth. People stretched forward to see, rose to their feet, climbing on chairs and benches in wild excitement, and as Bob took the pen and bent over to write his name, the joy of the awakened people broke all bounds.

Cheer followed cheer; the men tossed up their hats, the women waved their handkerchiefs. There all seemed to be pressing forward to the stand. Some shook Bob's hand, others hugged him, while dozens and scores eagerly put their names to the temperance pledge. For over a half hour, the joining went on, till, it is claimed, every person present was enrolled.

When Bob's and his wife got home from the meeting, that night, and she had turned up the low-burning lamp on the sitting-room table, she looked into his face with shining eyes, and said—

"To-night, dear husband, your wife is the happiest woman in town."

"And I am as happy as you are, wife—there was a cloud that hung over my life, if I would not confess it. It has passed."

There are many mothers who seldom speak of the cloud on their hearts' happiness. They suffer on in silence, and pray. A single act of self-sacrifice on the part of some one might often make such a silent sufferer "the happiest woman in town."—Youth's Companion.

A PROHIBITION EXPERIMENT.

When the Canadian Pacific Company was first formed the directors determined to minimize the dangers of travel by putting temptation to drink out of the path of their employees. To this end their eating houses have been conducted on strictly temperance principles, and on the cars the buffet arrangements excluded liquors stronger than good coffee and tea.

With the extension of the railway system to the Pacific, Canadian prohibitionists can congratulate themselves with having a prohibitory belt stretching over a continent and including within its folds nearly one-eighth of the earth's circumference. The experiment in one sense is a large pecuniary loss to the company, as no doubt great financial gain might be obtained from the sale of liquor privileges. On the other hand the company have an offset in incalculable advantages and unaccountable savings from disasters that might be caused by traffic in liquor. The test is one which is worth watching.—Ottawa Journal.

[It has very recently been stated that the Company has departed from the rule prohibiting liquors stronger than tea or coffee from the buffet arrangements. If this report is correct, the prohibition enforcement has not had a fair trial. The C.P.R. owes it to the country to prolong the test.]—Ed. Review.

THE editor of the Record, Mr. James Croil, is still in Scotland. He proposes spending September and October in Lucerne, Switzerland, thence to Mentone or Cannes for the winter, and proceeding to Rome early in the spring.

OUR missionaries in Trinidad, says the Halifax Witness, have on more than one occasion called our attention to the spiritual destitution existing in parts of the West Indies and South America. In Venezuela and Columbia, with a population nearly as large as the Dominion of Canada, scarcely any attempts have been made towards evangelization. In Guatemala and British Honduras, with more than double Nova Scotia's population, there are only two Presbyterian missionaries.

Our Story.

BARBARA STREET.

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

CHAPTER XXIX.

THE TWO INTERVIEWS.

"AND you have known it, Georgina, all this time, and have treated me just the same?" So said Hester, with a wondering expression of face, as she knelt by her friend's side the following Sunday evening. Miss Denston was better than usual this evening, and was sitting in an easy-chair by the open window. Her worn face had a look of content at variance with its ordinary expression, her blue eyes looked unusually deep through tears. "My dear child, how should I treat you?" she said. "To be angry with you, were my nature capable of such injustice, were to hurt myself far more." "But did you feel no bitterness when you thought of the injury we had done you—all the suffering that has come to you through us?" "You have repaid me, dearest Hester, a hundred times." "Ah, how good you are!" Hester exclaimed, holding, with revivifying clasp, Miss Denston's nerveless hands, over which the blue veins crossed and recrossed, in her own young firm ones. "My poor father can do nothing now to make amends, and we are so poor and powerless." "You pay it back in richer kind, dear Hester. How often have we said that love is the best gift, the best possession this world can afford!" Hester was silent for a moment. "And my father—can you at all forgive him?" "Yes, Hester, I do not feel the resentment I did, now that he is no longer merely a name, but a suffering human being like myself. Besides, he has given me you." "You take a great weight from my heart," said Hester, with a sigh. The discovery that Miss Denston could be thus generous added to her sense of relief. "It is a strange life we are leading now," she continued, her old habit of confiding her experience here gaining upon her: "our father given back to us as if from the dead, and yet slipping fast away from us again! I do not realize it. It will always seem a dream." "And your sister Grace—is she as practical and full of importance as ever?" Hester flushed up. "Ah, Grace!" she exclaimed in a tone full of feeling: "she has been so good to me—so perfect. Oh, Georgie, I am ashamed to remember how I have talked about her to you! I have so misjudged her! These troubles have made me know her as I never did before. It was not she who kept me in ignorance, as I thought." Hester had never realized that Miss Denston's suggestions had, in old days, done half the mischief. But Miss Denston felt that her power in that direction was at an end, and that she must be on her guard lest she lose her power still further. She had come to be aware that Hester was no longer hers in the old sense. Within the last month or two, Hester had expanded into a woman under other influences than hers. The transition stage of an unavailing struggle to hold her back had passed, and she had accepted the inevitable, thankful to retain as much as she did, and gaining a new security founded on Hester's loyalty of nature. As to Hester's attitude towards her brother, she believed that to be a bud which would never ripen, wanting the quickening sun and shower; but she was still apprehensive on the score of Philip's too friendly manner. She answered— "I am truly glad," and stooped to kiss Hester's forehead. "You and she have never been altogether sympathetic before." Hester rejoined in her friend's sympathy, which was to her all that it seemed. Hester had not ceased to feed herself on illusions. "So long as you love me," continued Miss Denston, smiling, "I will not be jealous of any one so ever." At this moment an expression flitted over Hester's face, which might be called the shadow of a blush. The front-door opened and shut, and Philip was seen to cross the road to No. 47. Miss Denston looked after him, and said— "He has gone to have a chat with his friend, I suppose, but he will find him out." He has taken Kitty to church, I saw them start. Hester was silent for a time, then she ventured to say, "I suppose Mr. Denston was very surprised when he learned about us." "He must have been surprised, but I do not think the matter affected him very much. Philip's feelings are not acute, like mine; they are too much under the domination of reason. Principle guides him, I believe, but not affection." Miss Denston studied Hester's face, but did not see any sign of her being moved by this speech. Indeed, Hester was not at all moved. She knew that Miss Denston did not understand her brother, and she was occupied just then in picturing the scene in the parlour over the way, where Grace was experiencing a similar surprise to that which had awaited herself. But she was recalled to a vivid interest in the conversation by the tone Miss Denston now gave to it. "We have not had much talk together of late, my dear Hester; and yet I, as well as you, have been in much trouble, and sympathy is a healing balm when the heart is sore." "Have you been suffering more than usual?" "No, I have felt better—better than for a long time past. I think I shall venture to walk a little way to-morrow, if you will come across and give me your arm. I am very thankful for this alleviation of our present anxieties, for I must work harder now, in order that Philip may never be tempted to work as hard again. I am denying myself many of my little comforts, and shall now feel it necessary to take a larger share in the maintenance of our poor home. He has gone back to work again the last week, you know, and I fear it has tried him sadly." Hester had pressed her friend's hands firmly in her own, and looked up at her with speaking eyes, as Miss Denston expressed her new resolutions. But she looked down again at those last words to hide the too keen emotions which might betray themselves in her face. "Is not that against the doctor's orders?" she asked. "Why do you think so?" asked Miss Denston, sharply.

"I understand that Dr. Black had not given him permission," replied Hester, hesitatingly, still without lifting her eyes. "If so, I should have known of it," said Miss Denston, decidedly. "No; he must be careful, of course, in every possible way, but Mr. Burrows values him so highly that that will be quite possible." "Have you anything to depend upon besides his salary, Georgina?" Hester, unconscious now of herself, in her earnestness raised her face, which was very pale. "I have £20 a year, which was left me by an aunt," replied Miss Denston, with a melancholy smile. "I don't know whether you consider that something to depend upon." "Oh, if I could only do something to help," said Hester, signing deeply. "Georgina, I think I shall take a governess's situation, and give you my salary." "Dear child! but why do you talk so? I am in no want." "But you may be, and nothing I could do would come near what I want to do." Hester's mind was full of the sad knowledge that Philip's condition was a far more critical one than his sister imagined. "I want you, not what you can do," said Miss Denston, fondly, releasing one of her hands to stroke Hester's hair. "There is one great comfort," she said, by-and-by, "and that is that poor Philip has not the additional burden of a hopeless attachment on his mind. He gave me to understand only the other day that he had never loved. He will, I believe, never marry, nor desire to marry, even should he be in a position to do so. If he ever should, Hester, you would come to live with me, would you not? and we would struggle on together. You should teach and I would write, and we should be very happy, in spite of hard work, and deprivation, should we not?" Hester had blushed and paled, in spite of herself but she struggled to respond conformably to the expectations of her friend. That these expectations were inquisitorial she hardly recognized, but they were painful, and taxed her self-restraint. "I shall be always yours, to do with what you like," she said at last, after some further talk had transpired, the while looking into Miss Denston's eyes. She had a sense of solemn self-surrender, which was the result of a struggle prior to this crucial interview. She felt none of the old horror of bondage seizing her, because she had long since faced the situation, and resolved to submit herself to it with a voluntary choice of the duty, and not from a slavish cowardice. There is a service which is perfect freedom, a self-losing which is only the truest self-finding. Hester showed no longer weakness, but strength, in accepting thus the obligations she believed imposed on her by her own former weakness, by Miss Denston's necessity, and by her father's misconduct. Mr. Denston had not returned, but Hester felt a desire to be alone, and she took leave of her friend and went home. The dining-room door was closed; she passed it and went to her room. By-and-by Grace would come and tell her what had passed, but she awaited that with interest rather than excitement. Her interview with Miss Denston had left a feeling of satisfaction in her mind. She felt more composed than she had done for long. Things were now made clear and straight; her friend had taken a more generous part than she had dared to hope; relations of mutual confidence, with no under-current of suspicion or disaffection, had once more been established between them, and on safer grounds than of old—all these were matters of comfort. By-and-by she heard the front-door bang, and then, as she expected, Grace's light feet running up the stairs. But what was her amazement to see her sister rush into the room in a state of excessive pallor and agitation. She seemed about to throw herself on the bed when Hester, who was sitting where she was not necessarily seen by a person entering, addressed her. Grace started violently, and exclaimed, wildly— "Oh! Hester! I did not see you. I did not know there was any one here." "What is the matter, Grace?" asked Hester, who rose and caught her sister's arm, as she was on the point of rushing away again. "You startled me," said Grace, in a sharp unnatural voice. But as Hester continued to hold her, and look at her in surprise, Grace added, "Don't speak to me, Hester. Let me go—let me go at once!" A little while back it would never have occurred to Hester to withstand Grace in any way. But she was not now inclined to submit passively to her sister's will. She held her firmly. Grace at first stared at her with wild defiant eyes, like some wild creature caught in a net; and then, suddenly throwing her arms around Hester, began to sob and cry distractedly. It was long before Hester could get a word from her, and in the meantime we may seek, in the interview just passed, the explanation at present denied to Hester. To estimate aright the issues of that interview it is necessary to understand the state of mind which each of the persons concerned had brought to it. They were, indeed, like the flint and the steel, from which, if brought together, fire is sure to issue. Denston's mind was inflammable enough to need only a spark for combustion. He had had a week in which to work himself to fever-heat in anticipating their interview and revolving the possible meaning of it. He was weak in body, feverish from his just-resumed and undue exertions, and sleepless at night; and these things stole from his strength of mind. A hopeless depression had seized him, with a clinging murderous tenacity. The exertion he was resuming, while it was robbing him of his strength to face the fact, was also assuring him more loudly day by day that the doctor was right; and that if he kept to his post he would fall at it. Yet other alternative than to keep at his post there was none. His philosophy at this time failed him. His old pagan stoicism and his later more religious acquiescence in the Divine will, alike forsook him. In his present weakness of body, to struggle for his usual mastery over his spiritual motions, was an effort to which he could not attain, and he was beginning to lose his sense of the importance of doing so, and to sink into acquiescence in his own defect. Grace awaited his coming with feelings different from those of the former occasion. Then her anxiety had been all for Hester. Denston himself was nothing to her. He was barred from her by her own vague sense of repugnance, which prevented her sympathy from being drawn out towards him. But all this was now changed, for in Denston she now saw a man who had been injured by her own father, whose burdens belong in some measure to her own shoulders. Since that evening he had been much in her thoughts; she had dwelt with pain and pity on his situation; she had longed to be able to relieve it—had even felt bound to do some-

thing to relieve it, if that something could be found—had pondered and debated and perplexed herself to no purpose. And now her business was to let him know of this injury that had been done him by the man whose daughter she believed he loved, and that was a task calling for sympathy, and not the cold attitude of inspection which she had maintained before. He was a reserved man, that Grace knew, but she resolved he should not keep her at a distance by his reserve; he should be forced to admit her sympathy. When Denston understood what it was that Grace had to tell him, he sustained the first shock to that ill-founded composure of manner which he had brought to the interview. He had expected some further development of the subject of Hester; by no means had he expected to be assailed in so personal a quarter. Grace had been so engrossed in her mission, that she had not asked him to sit; and she stood near to him, looking at him with a world of feeling in her great dark eyes. Denston was a man proud enough to shrink from pity, under ordinary conditions, as intolerable; but the presence of any emotion towards himself in this girl, with whom his relations had hitherto been of the driest and coldest, in spite of himself, burst through the crust which had covered the hidden fire. His silence, his constraint, were incomprehensible to Grace, except as the result of a determined and ungenerous reserve, to conquer which, for Hester's sake, she felt a strong impulse rising. "Oh, Mr. Denston," she said, "if this is, as you say, no news to you, it is, of course, no surprise, no shock, and you are too magnanimous for it to make any difference in your feeling towards us. But with us it is different. It has come upon us with a great shock. My poor mother is still in ignorance, and I dare not tell her just now." "Why should you tell her," asked Denston, slowly lifting his eyes, but dropping them again immediately, "if it would trouble her?" "Can you not see? She would be shut out from a world of feeling she would wish to share. You are to her now an ordinary friend; she feels no different tie from that of an ordinary friendship." "What difference can this knowledge make? None at all." "Oh, indeed yes, Mr. Denston, if you were generous you would admit that our feelings towards you and your sister must be different from those towards any others whom we know. We would do anything, make any sacrifice, yes, any sacrifice in the world, if we could but make up to you in some degree for the past." Grace spoke with a religious earnestness which made Denston quiver from head to foot. He exerted himself to reply, knowing how extraordinary his silence must appear. "You are under no obligation—you are mistaken—and there is no sacrifice needed. Some sacrifices are impossible." He scarcely knew what he had said; words had come without his will. But they conveyed a sense of enlightenment to Grace concerning his manner and his meaning. He spoke of Hester. He meant he could not in honour ask for her love, nor that she should sacrifice herself to the uncertain future which was linked with him. But Hester loved him already! What to do at this moment when all was at the touch—encourage or discourage? "No, no," she said, "surely not. There are some sacrifices which seem so to onlookers, but where there is feeling—oh, Mr. Denston, you do not know how cruel it is for us to look on and see you suffering, and your sister." Denston made a gesture of deprecation. "Oh, yes," said Grace, in a tone full of the gentlest reproach, "your pride is hurt when I say that. I am hurting your pride to-night by all I say. And yet it is not right that it should be so. We want to do no more than obey—we are told to bear one another's burdens. Won't you accept even sympathy from us, who owe so much? It were indeed ungenerous, that." Grace ended in an accent of timid appeal. She had come nearer, and Denston, looking up suddenly, saw tears in her eyes. "I should not be content with that," he said, looking at her fixedly for the first time in the interview; "it would have to be all or nothing." Again he felt that these words were not what he intended to say. He listened to himself, as if it were another person speaking. He was shocked to hear them. He thought of rushing away at once—resolved to do so, yet did not move. The blood had flown into Grace's face, with the shock of this decisive revelation of his feelings. "Oh," she said, impulsively, "why not ask for more? I think you have a right." Denston could scarcely believe he had heard these words in reality. The situation grew more and more like a dream. Yet he could not have misunderstood her, nor she him. The thought of Hester never occurred to him, possessed, as he was, by passionate feeling that obscured judgment. "You say that? You mean that? Am I to ask for what I want, in spite of my poverty and misery? Impossible!" "Oh, I don't know what I have said," cried Grace, trembling. "I wish my mother knew. But oh, love is stronger than everything, isn't it? Nothing can withstand it." "It is impossible you can mean to give me hope. I am a coward to take advantage of it. But you have tempted me. I have nothing to offer you but hopelessness. I don't ask you to love me, but you have tempted me to say that I love you." Denston looked full into Grace's eyes, which gazed upon him in a stony way, as if fascinated. "Me!" she exclaimed, in an almost inaudible voice. Her brain was reeling. The idea that Denston loved her and not Hester slowly infused itself through her whole system like a horrible poison. Denston continued— "I have done wrong to speak to you like this. I don't know how I came to do it. I cannot ask you to love me. I cannot wish it. I will go at once." But again Denston did not move; it was hardly likely he should, as Grace stood there, motionless, holding him with those spell-bound eyes. She felt as if she should never speak. She had given him encouragement—how could she say that it was on Hester's behalf? That would be to betray Hester. He loved her—Grace! What a fact to be added to his pitiful fate was this—that he should love his enemy's daughter, and that she should repulse him! Her reason tried to save her from slipping into the snare which had been set about her feet by telling her that compliance without love would be worse than useless. But the impulses of the moment spoke more strongly; and overpowered reason. She said at last— "And if— You would be happy?" The gap in her words explained itself.

Denston made no reply except by look—a look more eloquent than any words—a look which Grace never forgot. "Oh!" cried Grace, "we are very unhappy! What am I to do!" It was a despairing cry, but there was no hardness in the tone of it, and an ear might have fancied there were tenderness. Denston did not actually move, but something in his air must have foreshadowed a movement towards her, for Grace suddenly shrank back, and gasped— "Don't touch me—not now—don't say any more now." He looked at her again—this time keenly, he started a moment, and then walked away deliberately, without a farewell of any kind, and let himself out of the house. (To be continued)

Sabbath School Work.

LESSON HELPS. THIRD QUARTER. JESUS INTERCEDING. LESSON XII., September 10th, John xvii 1, 11-21; memorise verses 20-24. GOLDEN TEXT—He ever liveth to make intercession for them.—Heb. vii. 25. NOTE.—This lesson as selected by the International Committee, was so long (26 verses), that the leading publishing houses agreed on the above shorter selection. (See Les. 4.) TIME.—Thursday evening, very late, April 6, A.D., 30., immediately following the last lesson. PLACE.—An upper room in Jerusalem. CIRCUMSTANCES.—The farewell discourse of Christ, ended with a remarkable prayer which may truly be called the Lord's prayer. HELPS OVER HARD PLACES.—1. The hour is come: the hour of crucifixion, the central point of his redeeming work. Glorify thy son: manifest his glory by making his mission a success, by raising him from the dead, and placing him at thy right hand in heaven. Thy Son glorify thee, the atonement and redemption in Christ manifested God's love and wisdom which are his glory. 2. Eternal life, true spiritual life, begun here, but which endures forever. 3. This is life eternal, that they might know thee, by experience, by partaking of God's nature. 11. That they may be one: not uniformity but unity; not oneness of organization, but of life and love. The unity of a vine with one life, one root, but many branches. The unity of an army with many departments and regiments. Christians have the same spiritual life, the same leader, the same law, the same purpose, mutual love. 12. That the Scriptures might be fulfilled: Ps. xli. 9 (John xiii. 18). He did not fall because it was in the Scripture, but when he fell it was seen that he had voluntarily fulfilled the prediction. 14. They are not of the world: but are under a different Master, living a different life. 15. Not take them out of the world: because they were needed in it to do Christ's work, preach his truth, save the men he came to save. Keep them from the evil: i.e., from sin the greatest of evils. How? by the word of truth, by working for Christ, by the higher joys of goodness, by the discipline of life, by the indwelling of the Holy Spirit. 17. Sanctify: set apart for religious work, hence, to make holy. SUBJECTS FOR SPECIAL REPORTS.—Characteristics of this prayer.—The glory of the Son.—Life eternal.—The unity of the Church.—Christians not of the world.—Kept from the evil.—Sanctified by the truth. QUESTIONS. INTRODUCTORY.—What is usually called the Lord's prayer? May this chapter be called also the Lord's prayer? Where was this prayer uttered? Under what circumstances? What are the characteristics of this prayer? SUBJECT: WHAT JESUS MOST DESIRES FOR HIS PEOPLE. I. THAT THEY MAY HAVE ETERNAL LIFE (vs. 1, 3).—In what form did Jesus pray? What hour had come? How was the Son to be glorified? What power had been given him? What is eternal life? What must we do to have eternal life? How does glorifying the Son enable him to glorify the Father? Is the gift of eternal life limited to those whom God had given him? How is knowing God and Christ eternal life? II. THAT THEY MAY BE ONE (vs. 11-21).—What is the unity Christ desires for his people? To what does he liken it? (See also v. 23.) What will be the effect of this unity? (v. 21.) Why? Is the Church gaining in unity? III. THAT THEY MAY BE KEPT FROM THE EVIL (vs. 12-15).—How had the disciples been kept? Which one had been lost? Why? (v. 12, 1 John ii. 19.) Why would Christ have the disciples remain in the world? Does he want us to live in this busy and evil world? From what would he have us kept? How? IV. THAT THEY MAY BE SANCTIFIED (vs. 16, 17, 19).—What is it to be sanctified? How may we be sanctified? How does the truth do this? What is the truth? V. THAT THEY MAY FULFILL THEIR MISSION (v. 17).—For what had Jesus been sent into the world? In what respects are we sent like him into the world? VI. THAT ALL CHRISTIANS MAY HAVE THE SAME BLESSINGS AS THE DISCIPLES (v. 20).—For whom did Jesus pray? What is one work he is ever doing for us? (Heb. vii. 25.) VII. THAT THEY MAY PARTAKE OF HIS GLORY.—What was Jesus' glory? (v. 24.) What will be ours if we faithfully serve him? What blessings does this include? PRACTICAL SUGGESTIONS. I. Those things which Jesus prayed for in our behalf are the ones we should most earnestly seek. II. We are Christ's representatives on earth, and should carry on his work in his way. III. The true Christian's place is in the world, but kept from its evil. IV. Being sanctified by the truth, we should study much the Word by which we are sanctified. V. We should in every true way seek to realize Christ's prayer for the unity of all Christians. VI. Those who work with Christ, suffer with him, and are sanctified with him, will also partake of his ineffable glory. REVIEW EXERCISE. (For the whole school in concert).—12. For what seven most important things did Christ pray for his people? ANSWERS (Repeat the headings of this lesson.)—Peloidet.

The Presbyterian Review.

NOTICES.

(1) Terms—In advance, \$2.00; after 3 months, \$1.50; after 6 months, \$1.00; after 9 months, \$0.50. (2) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt. Thus, "A. Jones, 93," means that A. Jones has paid to number 93, Review. At least two weeks are required after the receipt of money by us before the number on the tab can be changed. (3) When the address of a paper is changed, both the old and the new, including Post-office, County, and Province, should be given. ADVERTISING RATES—Per line per year, \$3.00; 6 months, \$1.50; 3 months, 75 cents; 1 month, 50 cents; under 1 month, 25 cents. Special rates for contracts on application. Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, SEPTEMBER 9TH, 1886.

THE CENTRAL PRISON.

THE REVIEW SUSTAINED—MR. MASSIE DEMANDS THE WITHDRAWAL OF "SECRETARY" KORMAN.

IN reference to a pretended report of an interview between Mr. Hardy, the Provincial Secretary, and a Globe reporter as to a charge made in these columns that Roman Catholic pressure was being persistently exercised to drive Mr. Massie from the wardenship of the Central Prison, we stated that until Mr. Massie himself had explicitly denied the truth of this charge, no statement of the Globe or of the Provincial Secretary to the contrary could be accepted by the public as finally disposing of the matter. From what in the interim has appeared in the daily press our readers have seen what good grounds we had for urging this refusal. Mr. Massie, himself, to the utmost consternation of all who made haste to doubt the truth of our statements, and ventured to assail and vilify the Review, has in two letters, one an open letter to the city press, and the other an official letter to the Provincial Secretary, amply confirmed all that the Review has stated, and beyond all possible cavil established our complete vindication. The open letter is of date Sept. 1st, addressed to the city press, and copies we understand were left at the offices of the dailies, and was promptly published by all of them on the 2nd inst. except the Globe, which, for reasons best known to itself, but which may readily be conjectured, refused its admission to its columns until Monday last. The fair presumption is that the letter only too well supports those statements in the Review, which the Globe in its reckless folly denominated "lying rubbish." As no copy of the letter has reached this office we shall assume that its contents are intended to apply in all particulars only to those journals to which it was sent. But as it bears directly upon the charges made in the Review, we shall give it in full, taking the liberty to italicize certain parts of it to which we wish to draw special attention, and the full force of which might escape the cursory reader, or might be intentionally misinterpreted to our disadvantage as has already been done by the willing partisans. It is painfully evident that the letter is written under very strong pressure to make as good a case as possible for the Palace and its friends, and with the hope, which we trust will not be delusive, to secure if possible in this particular instance, a proof of that confidence which the Provincial Secretary says the Government feels to the Warden. But for the second letter to which we shall presently refer, we might express our regret that Mr. Massie is not sufficiently explicit to prevent all misconception, but it is to be remembered that he speaks as an official who has very recently been more than once sharply reminded that he is not the servant of the public but the servant of the Government, and as a man who is naturally and properly unwilling to break with party friends if haply by any means consistent with his duty to the public, the preservation of his dignity, and the approval of his conscience, he could succeed in preserving a locus standi between himself and them. Mr. Massie has been severely blamed by some of our friends for publishing such a guarded and almost ambiguous letter, and failing to tell the whole truth, but we do not blame him. In fact he could not well do otherwise. But here is the letter.

OPEN LETTER TO THE CITY PRESS.

Gentlemen

"Kindly permit me through the medium of your columns, to say that some of the articles that have appeared in the city papers of late regarding matters connected with the Central Prison, especially in so far as they refer to the Government asking me to resign and to the Roman Catholic clergy interfering with myself personally or the workings of the institution, are not in all particulars correct. No member of the Government, as at present constituted, has ever asked for or hinted at my resignation to myself, and I have no reason now to think otherwise than that I have their entire confidence. As to the Roman Catholic clergy, those of them whose names appeared in the press as prominently connected with the late investigation do not now visit the prison, and I may say, in this connection, that a late change in the officiating priest, if not made for the purpose of establishing greater harmony between that body and myself, has, at least, placed one for the duties who is most acceptable to all the officers of the prison. I have no knowledge, personally, that the Archbishop is seeking to exercise any interference with the Government against me. It is very unpleasant, however, to be kept continually before the public, even though referred to in commendable terms. My desire now, as it has been from the first, is to discharge the duties devolving on me with profit to all individual and Provincial interests concerned, and I can best do that if left in peace to pursue the course my conscience approves in effecting improvements on the prison and its workings."

Sept. 1st, 1886.

JAMES MASSIE, Warden.

Lest at any time this letter should be quoted as contradicting anything that we have stated, we shall ask our readers to read over what we ourselves have said, not merely what the party papers represent us to have said, and note:—

1. Much of Mr. Massie's letter applies only to

the party newspapers that have taken up the matter. The Review has most carefully avoided entering upon the political hearing of the case. With this we have absolutely nothing whatever to do. The Review never stated or even hinted that the Government desired the Warden's resignation. What we feared, and what we expressed in our first article, was that they might consent to Mr. Massie's being squeezed out by Roman Catholic pressure. If we had been enemies of the Government we would, as we said, have waited until the thing was actually done. And every man who is not a violent party man agrees with us.

2. Attention is directed to the words "resign" and "resignation." We intimated in our first article that it was not intended that Mr. Massie's removal from the Wardenship of the Central Prison should be effected by his resignation, but that some other post was to be provided for him. The phrases "myself personally," and in "all particulars" conceal a world of meaning. These qualifications and limitations are, in the circumstances, most significant. To see the full force of them let the sentence be read without them. The pressure to have them eliminated must, we fancy, have been tremendous, but there they are still, and will ever remain a silent witness of the value of a good conscience in a trying emergency.

3. We shall not insult the intelligence of our readers by dwelling at length upon the statement:—

"A late change in the officiating priest, if not made for the purpose of establishing greater harmony between that body and myself, has, at least, placed one for the duties who is most acceptable to all the officers of the prison."

It clearly shows that the Roman Catholic priests did make trouble in the Central Prison, and that until very recently they were out of harmony with the Warden. But there is here no word of Mr. Korman, the alleged "Secretary," a Roman Catholic appointed immediately on the heels of the investigation, and the source of all the recent troubles.

4. Mr. Massie's statement that he has no knowledge personally that the Archbishop is seeking to exercise any influence with the Government against him, may be implicitly believed. It was hardly worth while to make such a statement. After all that came out at the investigation and all that was prevented from coming out, no sane man believes that the Palace is ignorant of the pressure kept upon Mr. Massie, or is in doubt as to its origin or object, though he may not see personally the Archbishop's hand.

5. The plea for peace to pursue the course his conscience approves in effecting improvements in the prison and its workings shows that the Warden has not been allowed to exercise his own judgment, and that the rumours of troubles fomented by the priests are only too well founded.

6. We sympathize with Mr. Massie in his unwillingness to have his name kept continually before the public, but Mr. Massie and the public on reflection will understand that it is not a mere name, however honourable, but a great principle that has been at stake. If this principle could have been asserted and its triumph secured without the introduction of names, no one could have been more pleased than ourselves; but we are sure that Mr. Massie will not grudge the annoyance, if his name has been the watchword in a struggle for the assertion of civil and religious liberty.

But the elucidation of the full meaning of the Warden's letter and its confirmation by implication of all the Review has stated, is rendered almost wholly unnecessary by the fact as stated in the daily press of last Saturday that Mr. Massie has addressed a letter to the Provincial Secretary demanding from the Government the removal of Mr. Korman, the agent of the Palace—the man whom we have not hesitated to call the Archbishop's spy. By this one act the Warden confirms all that we have said, and establishes beyond the possibility of cavil the existence of a great evil in the Central Prison, and the necessity for its immediate removal.

Our readers have now an opportunity of seeing what grounds we had for drawing public attention to the aggressiveness of Roman Catholicism in this Province, and the determination of the Palace to subordinate our public institutions to its own interests and aggrandizement. We trust that, now that Protestants in general, and Presbyterians in particular, see the danger that is impending, that they will make a determined stand against any further concessions to the Romish hierarchy. And we trust also that, the Government of the day having so recently expressed their confidence in the Warden, will consent to his most reasonable request and release him from that odious pressure which he has borne too long in their interest.

AN APPEAL TO CONSCIENCE.

IF our readers agreed with our remarks a fortnight ago, on the evils of partyism, they will see that a solemn responsibility rests upon the Christian press and the Christian pulpit with regard to this wretched party strife, which is doing much to blight the true growth of our country. We believe the existence of parties to be a necessary consequence of popular institutions, but we are convinced that unless they are subordinated to the advocacy of a policy men honestly believe to be for the welfare of the country, they become an unmitigated nuisance. When the tie which binds a party together is the sharing of the spoils of office, or the determination to obtain office, when the struggle is purely selfish and sordid, with no great principle at stake, and no thought of benefit to any but the faithful adherents of the party, then the strife is contemptible and makes even good and noble men contempt-

ible who come to the fore front of the battle. We can fancy a party formed such as is now proposed in the United States, to secure the amendment of the Constitution so as to prohibit entirely the manufacture and sale of intoxicants except for scientific and medical purposes, which would naturally attract good men into its ranks, and would tend to make those good who might be drawn in from interested or selfish motives. To such a party any man might count it an honour to belong, because the principle at stake is one for which a man might be content to give his life if that were necessary.

But what shall we say of our parties and their principles? Will any of our politicians be emboldened by their party warfare, or will the heart of the country be thrilled by the utterances of orators who have a message to deliver worthy of their powers, and who are fighting, not for the spoils of office, but for truth and righteousness? Attracted by the fame of some public speakers, we have attended some political meetings, where the whole evening was spent in the exchange of charges of corruption, and when the facts were too glaring to be boldly denied, they were amply met by counter charges of a more terrible kind. In the eyes of politicians two blacks make a white, and the all-sufficient answer to a charge of lying is the old and popular one "You're another."

But the party journals of our country are travelling, of course, in the same line as the politicians. They search with eagerness for every flaw in the character of opposing politicians. They fill their columns with stories of corruption practiced by members of parliament which they have accepted as true without any investigation. They appeal to the lowest and meanest motives in order to rouse party enthusiasm, but seldom, if ever, address their readers as though they were capable of true patriotism, or had any desire for the welfare of the country. If these papers had a policy to advocate instead of a party to support at all costs, they might do immense service to the country. And we are not without hope that better things may be looked for in some quarters at least in the days to come.

The demoralizing influence of this partyism is acknowledged on all hands, even politicians themselves being ready to admit privately that they are not satisfied with the state of affairs. But what is to be done, and how are the evils from which we suffer to be removed? Why, simply by teaching the politicians the full meaning of the Ten Commandments, by making it clearly understood that stealing out of the public purse is as worthy of the Central Prison as stealing from a private till, that bearing false witness against a neighbour is as worthy of condemnation when it comes from the lips of an orator on the public platform or the pen of a party editor, as when it is whispered into private ears for miserable private ends; that political honour should be as unimpeachable as private character, and political trickery as disgraceful as common cheating. Surely these are no utopian propositions in a country where the majority of our politicians are professing Christians, who have been led astray as far as some of them are concerned, only through blind allegiance to party. And when the teaching of the Ten Commandments is applied to politics, a large class of men who are a disgrace to the country will finally disappear—the political adventurers whose heaven towards which they are ever striving is a government appointment, and who are ready to undertake any deed of darkness which even their employers must publicly repudiate if only it bring them nearer to the goal they are seeking.

But not only would these wretched creatures disappear, but men of uprightness and of splendid ability would come forward to our parliaments, and by their presence strengthen and cheer the capable and noble men who are struggling now in apparent hopelessness. As things are at present good men are afraid to offer to serve their country, and if they did offer, would likely be defeated by the party machine. We remember an old politician in the West, when we expressed our regret that a mutual friend whom we highly esteemed had been defeated at the polls, saying: "I am not at all sorry, for he is far too good a man to send to parliament."

This of course was not sound reasoning, but it goes to show the drift of public opinion. We hope to point out in another article the effect of partyism on temperance legislation. In the meantime we invite correspondence on this matter, and will be glad of any suggestion which may help to stem the tide of evil coming upon us through this prevailing partyism.

LAW-ENFORCEMENT AND OUTRAGE.

THE acts of violence which have followed the successful attempts to enforce the punitive provisions of the Scott Act, have been no surprise to us. We expected the Act to pinch, and its victims to squirm, and it is no new partnership, that of liquor and crime. Intimidation has, of course, been the object; fire and dynamite are to paralyze effort to carry the law into effect. To the credit of the public officers be it said, the attempt to terrify is likely to prove a failure. Those previously faithful have shown no sign of backing down; and we mistake the spirit of the stalwart temperance men of our counties and cities, if outrages will turn them aside from their purpose.

It is well to remember that abuses die hard. Behind every abuse are men who live by it; behind many abuses, men who fasten by them. These will stand back only after a fight. The men who prosper by the liquor traffic are too many of them themselves its victims also, and

therefore brutalized and ready for vengeance and violence.

Personal assault has been one of the developments of the policy of outrage; but it is something to congratulate ourselves on, that no life has, as yet, been sacrificed. It has been different elsewhere. On the 3rd of August, in Sioux city, Iowa, Rev. George C. Haddock was deliberately shot dead, while crossing the public street, by one of a body of men waiting for him on the further side. It is said, on trustworthy testimony, that he was a pleasant and genial man, entirely without malice, and unvengeful. There was no old grudge. He had been little more than six months in the place and had peaceably attended to his ministerial duties. His one offence was a bold and determined effort to bring to justice the breakers of the prohibitory law of the State. This was enough. He must die. Things will not, we trust, come to this pass in Canada. But the uniformness with which attacks upon property and person have followed upon successful prosecutions under the Scott Act, reveal a policy of violence, which may bear yet more bitter fruit than it has already done. There is in almost every community one at least among the liquor dealers who will resort to extreme measures. There are characterless men, too, who, made reckless by drink, will stop at nothing. We are not alarmists: but we wish to clear our skirts by pointing out the dangers which we plainly see.

It is lamentable that in none of the recent cases of violence have the perpetrators been brought to justice. Rewards have been offered by the local authorities, but thus far without result. The approaching convention in Toronto should make the strongest representations concerning this matter to the Ontario Government. The Scott Act is not a provincial law; but it is surely the bounden duty of the local government to aid in the detection and suppression of outrage. Inaction of the government means a premium on lawbreaking. We are persuaded that a government which has given the country an excellent license law, and which has shown itself friendly to the Scott Act, will not recede at this crisis from the advanced position it has taken in regard to temperance. Even if it wanted license, or wanted free liquor, it is bound to preserve order and to protect the lives and property of citizens.

The Dominion Government also should hear from the convention. It has declined to pass the amendments necessary to the full success of the Scott Act. It has appropriated the fines accruing from prosecutions under the Act, and notwithstanding repeated calls on the part of the temperance community, has refused thus far to make them available, as in simple justice they ought to be, for the working of the Act. The convention can afford to speak firmly. The Ontario and the Dominion Governments could each of them be overthrown by the concerted action of temperance electors. These electors have been patient. There comes a time when patience ceases to be a virtue.

Pressure is urgently needed, too, in another direction. The confusion which exists in counties under the Scott Act where there are no police magistrates, is largely due to county councils refusing to bear the expenses of such magistrates. January will bring an opportunity of dealing with the reeves and their deputies. The temperance vote is spindled indeed if it does not deal very summarily with them; and the convention can do no better work than organize for effective action through the municipal bodies.

It is in place here to rally all good men to the help of those officers who are trying to carry out the law, and for the displacement of those who are not. Sioux city bears the stain of the blood of George Haddock, because of the apathy of a large portion of its citizens towards the prohibitory law and the positive antagonism of not a few of those in prominent positions. Some of our towns are aping this unfortunate city. Let them continue such a course, and we know not what results may ensue. It is the part of all order-loving citizens to pronounce distinctly for the enforcement of law and to render all aid in their power to those whose duty brings them into close quarters with unscrupulous law-breakers.

[Since the above was written it is announced that the Dominion Government has decided that all moneys received in fines for infractions of the Scott Act are to be passed over to the Provincial Governments in future.]

CHINESE REPRISALS.

OUR readers no doubt still remember with horror the accounts of the massacre of innocent and inoffensive Chinamen by United States citizens at Rock Springs last year. One result of that atrocity has appeared in a very unexpected quarter. More than fifteen hundred miles up the Yang-Tse-Kiang River, in the Province of Szechuen, the American Methodist church has had till lately a most prosperous mission. But news of the Rock Springs slaughter somehow reached this mission outpost, and the mob was roused to retaliation. The mission buildings were soon levelled, and the missionaries themselves driven out.

We do not wonder at what has happened; and it is hard to blame the Chinese, when we reflect on their general moderation in comparison with the fiendish cruelty of the American mob. The Chinese spared life, while the Americans by shooting and burning sacrificed over fifty men who had been guilty of no crime except that modern one, of being willing to work for small wages. Doubtless, China will be compelled to pay indemnity for the destruction of property, but she can never pay, nor can the United

States, for the destruction of mutual national confidence and respect, nor for the loss to the cause of Christ, which is the inevitable result of all such outbreaks.

The Canadian Anti-Chinese cry is not as loud as it was a while ago, but it may be heard again before long, now that British Columbia is so much nearer to the rest of Canada than it was.

Since writing the foregoing, advices from Shanghai, of date Sept. 1st, state that a general massacre of native Christians was in progress in the Eastern part of Szechuen, and the Northern part of Cochin China, but so far, no loss of life among the foreign population is reported.

The Second Methodist General Conference to which we made some reference a short time ago is now in session in this city, and its proceedings are naturally attracting much attention.

The Conference is composed of an equal number of ministers and lay delegates, one ministerial delegate for every ten ministers in the denomination, and one layman for each minister, about 340 altogether. The delegates are elected by each annual Conference at its session next preceding the meeting of the General Conference.

Each lay delegate must be over twenty-five years of age and must have been a member of the Church continuously during the five years next preceding his election. This General Conference represents, it is stated, about 1,700 ministers and probationers; a membership of from 190,000 to 200,000, and adherents including members, over 900,000.

The sphere of its operations embraces not only the Provinces of the Dominion and the Territories but also Newfoundland and Bermuda. There are two General Superintendents, those for this year being the Rev. Dr. Carman, of Belleville, and Rev. Dr. Williams, of Toronto, and a Secretary, Rev. Dr. Ryckman. The address of the General Superintendents was largely of a retrospective and hortatory character, and, as a matter of course, dealt almost wholly with denominational topics and the internal economy of Methodism.

A single reference to political affairs evoked loud cheers: "Whatever we think of Home Rule or of the various measures to secure it we agree positively and heartily and continually on the unity of the Empire, and the Supremacy of the Crown and the Imperial Parliament." Attention was directed to the need of a Sustentation Fund for men on dependent fields, the completion and harmonizing of the Book of Discipline.

The corner stone of the Toronto Young Men's Christian Association Building, to be erected on the corner of Yonge and McGill

streets was laid on the 31st ult., by John Macdonald, Esq., in the presence of a numerous company, representative of all the Evangelical Churches in the city. The proceedings throughout were of a most interesting character and bore witness to the pleasing fact that the Associations are in their proper sphere deemed worthy of the confidence of the Churches and that the Churches see in them powerful auxiliaries in word and work.

A most interesting historical sketch of the rise and progress of the Association in Toronto was read and a grateful tribute of praise was paid to the labours of Mr. David Nasmith, our Professor Campbell, the late Robt. Baldwin, President Wilson and others. Stirring addresses were delivered by Mr. Macdonald, Revs. P. McF. McLeod, Elmore Harris, A. H. Baldwin, His Worship Mayor Howland, Revs. Dr. Potts, and John Burton, who all saw in the Association the promise of the coming union of the various evangelical bodies, a powerful missionary engine, and a training school for Christ's work.

The building when complete will be a massive structure. It will have a frontage of 68 feet on Yonge street and 198 on McGill street. The rear part of the building which will be in the shape of the letter "L," will be 149 feet in width. It is expected to be ready for occupation by April next. The land on which it is situated cost \$21,000 and the expenditure on the building will be about \$59,000.

The Missionary Review in commenting on the frequent failure of periodicals, particularly missionary periodicals, and enquiring into the reasons for such failures, has this among other questions:—"Does the blame lie mostly with our Mission Boards, which, like the Presbyterian Foreign Board, have published their periodicals mainly with funds given for work among the heathen, and given them gratuitously to Christian readers, till the demoralized Christian public has come to feel it a kind of condescension, or act of charity, to accept a missionary periodical, without the price even?"

We answer for the Presbyterian Church in Canada emphatically, no. So far as we can ascertain not a dollar subscribed by our people for missions is diverted by the publication for free circulation of even mission news, though such expenditure might be politic and proper enough. Our Foreign Committee sells its annual report, but sells it at a bare cost—70 cents per hundred. And our Home and Foreign Record like the Missionary Review gives its profits to missions.

WORDS OF CHEER. FROM a great mass of letters we have received lately respecting the attitude of the REVIEW on certain public questions, we select two or three for publication. They are from ministers of our Church high in the favour and love of our people. We take the opportunity of thanking all the friends whose kind words do much to cheer us in the discharge of our duty.

"I feel impelled to write you a line or two to express my profound sympathy with you in your late exposure of the Romeward tendencies of the Globe, and our Provincial Government. Many thanks for your article in this week's REVIEW, headed 'The Curse of Canada.' It is true every word of it. Everything at present is looked at from a party standpoint. No question is considered on its merits. Why is our prohibitory legislation in Ontario so inefficient? Is it not because one political party is trying to make capital against the other out of the law. O for some one to lead the good men out of both the present political parties, and form a new party along the line of right, a party that would put God first and party second."

"I cannot but take occasion to assure you of my sympathy with you in connection with the Globe's reference to your article on Mr. Masse's case. You are aware that the present Ontario Government has no warmer friend than I am. All the more on that account I have often felt humiliated in reading the editorial utterances of the chief organ of the party to which I am strongly attached. But anything I can at present remember is completely outdone by the shameful violence of the personal attack upon you that appeared a few days ago. I could not help calling to mind that in the first draft of an article that I prepared for the REVIEW some time ago, I remarked, in reference to a particular subject, that we should take a leading part in the agitation of it, undeterred by the strife of tongue and of pen that it might give rise to, and that we must 'strive to maintain a Christian equanimity in the midst of the rottenness of controversy which we can hardly in these times avoid exposing ourselves to, if we would be faithful to the best interests of the community.' In preparing for the press I thought the expression unduly objectionable, and changed it. But coarse as it is, it might, I think, have very well been allowed to stand, as aptly describing the scurrilous treatment to which you have been subjected in the discharge of your duty to the Church and to the community at large. I pray and trust that good will yet come of it. There are not a few who feel as I do in reference to the Globe, and who are not blind to the devices of Popery."

Sir—I write to express my cordial approval of the REVIEW in its recent utterances on the "Masse case" and the partyism in this country. In politics I am a Liberal, and for that very reason I am thankful for the REVIEW's fearlessness in upholding the right and denouncing the wrong. Partyism is gone mad. The servitude of the purely party press to purely party ends is becoming every day more ignominious. Violence of language, extravagance of statement, and ferocity of invective are blotting out the distinction between truth and falsehood. Take up any party newspaper, and if a leading one the case is all the stronger, and if you believe what it says of public men on the one side they are miscreants for whom the gallows would be too good an end. This repeat is served up to us day after day and week after week with sickening iteration, and where to look for the grain of truth in the bushel of lies one knows not.

Men of self-respect and a sense of righteousness will tell you that they don't read the politics of such and such papers. They read their news columns. When such papers write about our public men, and public measures,

their fairness and accuracy fall under suspicion, and often only too justly. You mention two papers, the Globe and the Mail. I read both. Able and influential newspapers they are. Their energy and enterprise deserve all praise. But as moral forces they are both feeble, and getting feebler. On any public question respecting which the "parties" differ, you can't be sure that either the one or the other gives you the truth. The strong probability is that neither does. Political morals have so degenerated in Canada that the party press will hesitate at nothing which is likely to secure an advantage for its own side, or cripple an opponent.

We are a reading people, particularly a newspaper reading people, yet in many respects we do not read intelligently. We do not read as "Liberals," with the mind and heart generously open to the truth, come it from what side it may. We read on the leading questions of the day as miserable partisans, believing that "no good thing can come out of Nazareth."

Then as to Romish intrigue little need be said. I would like to think well of every human being, and of every human community. But the broadest and most sympathetic liberalism cannot say much in favour of the hierarchy of Rome and be truthful. I know her history, a history intensely political as well as intensely ecclesiastical, and it suggests but one question: "Can the Ethiopian change his skin, or the leopard his spots?" Juggling politicians, who have nothing to lose, and possibly many selfish ends to serve, may think differently. And why they think so it is not hard to tell. But "he needs a lang spoon who sups with the devil."

You don't draw half enough attention to your notes from Quebec, on the decay of Presbyterianism and Protestantism there. The story is a melancholy one, and those Presbyterians who may feel like taking sides with the Globe against the REVIEW just now had better read it, and save themselves the pang of repentance later on. Accept my own thanks and the thanks of my family for the many good things we get in the REVIEW. It may not suit the oblique vision of partyism, just as plain food does not agree with the vilified palate, but I am sure the REVIEW is a healthful, mental and moral tonic to all who love and hold fast the form of sound words.—Yours, etc., Aug. 30th, 1886. LIBERAL.

Communications. THE INDORE MISSION. MISS M'GREGOR RESIGNS. [To the Editor of the PRESBYTERIAN REVIEW.] DEAR SIR—Will you kindly correct the error which appeared in a late number of the PRESBYTERIAN REVIEW in regard to my going to Canada on furlough, as it has caused some misapprehension on the part of my friends at home. It is not my intention to return to Canada at present, though I have felt it necessary to resign my connection with the Canadian Presbyterian Mission Indore. I hope in future to carry on independently my work in the Girls' School and zenanas, though not as hitherto under the auspices of the Mission.—Yours, etc., INDORE, July, 31st, 1886. M. M'GREGOR.

OUR WEAK CONGREGATIONS—A VOICE FROM ONTARIO. [To the Editor of the PRESBYTERIAN REVIEW.] SIR.—The notes of your correspondent on the state of Presbyterianism in Quebec are both saddening and suggestive. Our brethren and countrymen there have to contend with a powerful foe, who will leave no stone unturned to accomplish his end. Nor do they seem to have the sympathy and support of the leaders in our own Church which they ought to get, as they struggle to preserve the purity of the worship of God, and educate their children according to the principles and practices of the Presbyterian Church.

The reading of the article suggested the thought, "What is the use of spending thousands in the attempt to erect Mission Stations among the French Roman Catholics when our own brethren in these districts are allowed to starve, or see their children Romanized, or driven from their homes for the lack of hundreds?" We proudly point to the burning bush as our emblem—burning but not consumed—but we need to hang our heads, somewhat, as the Church is allowing some of the important twigs to turn to ashes. Your correspondent suggests that the Augmentation Fund might come to the relief of these weak congregations. The efforts made to increase the incomes of ministers receiving small stipends were praiseworthy; and earnest was the prayer wasted from many of our manes that it would succeed. According to the present policy of the almoners of that Fund, no help is to be expected from that quarter. The aim is to give each minister on it \$750 and a house. If two plans this result may be effected. The first is, the liberality of the Church providing the means, and the second is by cutting off congregations who receive the larger grants; thereby setting their ministers adrift, or allowing their families to suffer the pangs of poverty.

One of the provisions in the scheme as adopted by Presbyteries is to supplement to \$500, after this to divide the balance equally among the recipients as far as it will go, or until they get \$750, or \$700 in the case of those whose stipend is \$400 only. This provision is wise and just, but has not yet been acted on. Were it carried out, small and financially weak congregations, in both Quebec and Ontario, would not be harassed as they are, nor would our Church lie under the reproach of allowing our families to leave their homes, because of their inability to give for the support of ordinances more than the Church requires. It must not be forgotten that our congregations are not equally wealthy. Some have to exert themselves more to give one dollar, than others have to give five.

The scheme, as adopted by the inferior courts, so provides that congregations giving the minimum stipend, and at the rate of not less than \$450 per member, shall be entitled to receive a grant of not more than \$300. The readers of THE REVIEW will be surprised to learn that ten congregations have lately been cut off from any benefit from this fund, contributing from \$463 to \$10.15 per member, or on an average of \$5.94, which is .91 higher than the average throughout the Church. They were cut off by the Augmentation Committee and not by the Presbyteries. The design is ostensibly to make these congregations Mission Stations, or perhaps to bear pressure on their ministers to force them to resign their charges. Presbyteries ask the grant, but the committee has it in their power to refuse, without giving a reason. The Presbyteries are, therefore, in the power of this committee, and supplemented ministers at their mercy. On the floor of one of our Synods, a member of that committee said "Presbyteries may, out of sympathy for a minister, ask a grant, but the committee refuses to give it," even although the congregation and Presbytery comply with the law of the Church. The will or right of the Presbytery is practically ignored.

The scheme was adopted by the Church according to the provisions of the Bazaar Act; that is, it was sent down by the Assembly to Presbyteries for discussion. Alterations are being made on the scheme, by the Assembly at the suggestion of the committee, which is, therefore, unconstitutional. By reducing a supplemented congregation to a Mission Station the minister is forced to resign or suffer hardships the Church itself does not intend him to suffer. A loss falls on the Church. Congregations are left vacant a large part of the year. The leakage caused by this policy is too well known to need description. Yours, etc., L. E.

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Church News.

DR. HAYNE of Nova Scotia is very seriously ill. The congregation of LeRoy, Ont., has purchased a new organ.

THE manse, Amherstburg, is undergoing extensive additions and repairs.

REV. ISAAC CAMPBELL and family, Listowel, have been spending their holidays in the neighbourhood of Newmarket.

REV. GEO. HAIGH, pastor of the Hespeler congregation, has fully recovered his health and has resumed his pulpit duties.

ON Thursday 19th ult., a honey social was given by Mr. Cowan in aid of the new Presbyterian church, West Hill, Scarborough.

MR. J. H. GRAHAM was ordained and inducted into the congregation of Bristol, Lanark and Kenfrew presbytery on the 8th inst.

THE proceeds of the lawn party on Mr. John McLeod's grounds, Amherstburg, in aid of St. Andrew's church, amounted to over \$60.

A REMARKABLE revival of religion has lately taken place in Cape Breton chiefly through the labours of Mr. Pans, a Scotch evangelist.

FATHER CHINQUY is now in Nova Scotia. He preached recently to large congregations in Halifax, Windsor, Dartmouth and other places.

WIMBOR, Annapolis, has been supplied for the last three months by students from the Reformed Presbyterian Church, U. S. No supply is now given.

THE Harvest Home Festival, St. George church, will be held on Sept. 14th. The Rev. W. Wylie, Paris will preach the anniversary sermons on the 12th inst.

REV. W. FRASER, D.D., Barrie, in the absence of the pastor, his son Rev. R. D. Fraser, occupied the pulpit of St. Paul's, Bowmanville, on the 29th ult.

THE Rev. T. J. McClelland, pastor of Knox church, Shelburne, and Mrs. McClelland are spending a month's holiday with their friends in Meaford.

LEGAL proceedings have been taken to set aside the will of the late Alex. McLeod, Halifax, who left among numerous charitable bequests, a large amount to Dalhousie College.

IN 1870 from Lake Superior to the Rocky Mountains, there were but four Presbyterian ministers, with but nine preaching places. In 16 years the number has increased to between 60 and 70.

MRS. MILLER, who has been organist of Knox church, Portage la Prairie, for eight years, has resigned, and Mr. Low, of Carberry, has been engaged to succeed her and also to act as leader of the choir.

THE death of Mr. Alexander Cranston of Galt, which was announced a short time ago, was followed in a few days by the death of his mother, at the age of 90 years, and of his sister, Mrs. Veitch, at the age of 66 years.

THE Synod of the United Presbyterian Church of the Maritime Provinces, meets in St. Andrew's church, Truro, the first week in October. Arrangements are being made for the entertainment of ministers and others who will attend.

REV. R. THYNNE and Miss Thynne, Port Dover, have returned home after a visit to the old country of about three months, which was spent in a very enjoyable manner. Many of the congregation met them at the station and accompanied them to their home, where a warm welcome was extended to them. Mr. Thynne occupied his own pulpit on Sunday last. Mr. Duncan, who has been filling his place, has left for St. Mary's.

THE new St. Andrew's church, Carleton Place, will be of native stone, trimmed with Beckwith stone facings. The seating capacity is to be 500 on one floor, orchestra for choir in the rear of the minister's platform. Basement to be finished for Sabbath school purposes, with suitable class rooms, committee rooms, library, furnace room, kitchen, etc. The style of architecture chosen is early English Gothic, adapted to our modern wants and our climate. The cost is to be kept as near as possible to \$8,000.

THE Presbyterians of Seaford have secured an organ for their church, against an opposition vote of quite a large minority. According to the Sun, one of the town councillors, of course an Irishman, gives the following anecdote by way of advice to the advocates of the organ: "An Irishman, who happened to be a Catholic, met an Orange drummer on the 12th, and he raised his stick over the drummer and said, 'Bate up 'The Protestant Boys,' and bade it aisy to see if I can stand it.' If he could not stand it, of course he intended to knock the drum into 'smitherens.'—Local Paper.

THE Presbyterian church at Little Current, which has been in course of erection for the past two years has been completed and was dedicated to God's service on Sabbath, 8th ult., a day which will be long remembered by the Presbyterians of Little Current and surrounding country. In the morning the Rev. J. K. Smith, M.A., Moderator of the General Assembly, preached a very effective and edifying sermon from Ezekiel xvii. 22, 23, representing Christ as the "goodly cedar." The afternoon service was conducted by Rev. Mr. Findlay, superintendent of missions. In the evening Rev. D. Cameron, of Manitowaning, whose heart must have burned with joy, preached to an audience of over 200 people, where twelve years ago he organized a station at Little Current, then a village of four or five houses. On Monday evening tea was served by the ladies of the congregation in the grove adjoining the church, after which a meeting was held in the church, when the chair was taken by I. Turner, Esq., Reeve of Howland. Addresses were delivered by Mr. A. B. Mitchell, student in charge, Rev. Messrs. Arkell, Cameron and Findlay, interspersed with music furnished by the choir of the church. During the evening Mr. T. S. Potts, elder, gave a very interesting sketch of the rise of Presbyterianism on the Island and closed by paying a high tribute to the ladies, but for whose untiring zeal, ambition, and energy, the Presbyterian church of Little Current would not be where it is to-day. Mr. Findlay taking advantage of this, thought it time the men were doing something and as a result before the meeting closed the debt was reduced to \$150. The chairman, who is never behind in a good work, came nobly to the front on this occasion with his accustomed liberality. The building is a neat frame 30x40, 18ft. ceiling with a seating capacity for 150 people. The cost of the building was \$1,000 all of which has been paid except \$150. The proceeds of the opening service and tea amounted to \$150.

PRESBYTERIANISM IN THOROLD.

BY "VIATOR."

FULLY fifty years ago occasional public services were held by the few Presbyterians then resident in the neighbourhood. But, though a beginning was then made, yet for the next twenty years, Presbyterian services were held only at very irregular intervals, there being no regularly settled pastor amongst the people.

The first minister in charge of a Presbyterian congregation in Thorold was the Rev. Wm. Dickson, whose induction took place some thirty years ago. After remaining in charge some five years, Mr. Dickson returned to his native land, Scotland. Mr. Robert Wallace, now of the West Presbyterian church, Toronto, was next pastor. Mr. Wallace remained about five years in Thorold, and then accepted a call to his present charge, Toronto, in 1867.

A vacancy of over two years intervened, and then the Rev. S. C. Fraser, M.A., became pastor. Mr. Fraser's pastorate, in Thorold, lasted some seven years, i.e., from 1869 till 1876. In 1877 the congregation called the Rev. C. D. McDonald, then of Point Edward, in the Presbytery of Sarnia. Mr. McDonald's pastorate in Thorold has now extended over fully nine years. The population of Thorold is now nearly a thousand less than when he settled there, but the number of members in the church is considerably greater; in other words while the population of the town has fallen from about three thousand down to two thousand, yet the number of members in the church has risen from about ninety-nine up to one hundred and eighty.

The population of Thorold is of a very fluctuating and migratory character. This fact is very evident by a glance at the church roll. During the nine years of Mr. McDonald's ministry in Thorold there have been added to the membership of the church about three hundred names, yet there have during those same nine years been removed by death some fifteen, and by change of residence some 205 names. This leaves a net increase of eighty names in the nine years.

During those nine years the Thorold congregation has greatly increased in the scriptural "grace of giving." Nine years ago the church raised for all purposes about six hundred dollars a year. This year and for the past several years this church has raised for all purposes about three thousand dollars a year. Nine years ago the congregation by great effort and urging raised for stipend \$500. Now this congregation by envelope and with ease does raise for stipend \$900. Nine years ago this congregation gave for missionary purposes from \$20 to \$40 a year. Now this same congregation gives every year for missionary purposes from \$100 to \$150 a year. Three years ago this congregation was accustomed to worship in a little uncomfortable building, measuring less than 30x50. Now it worships in a fine, new, commodious and comfortable church, built of solid and excellent masonry, measuring some 50x70, and capable of accommodating, with galleries, between 600 and 700 people.

This new church, opened two years ago, and said to be the most substantial, commodious and comfortable in the Niagara peninsula, was built at a cost of about \$12,000—of which fully \$8,000 has already been paid. The architect was Mr. W. R. Gregg, of Toronto, and the builders were McDonald and Lawson of Thorold.

From the foregoing it is quite evident that the Thorold congregation is largely made up of the very best material; that they are a people who are bound to succeed, and that by the blessing of God must succeed.

In this connection too, we may add that the pastor also is evidently a man of push and perseverance. When he first went to Thorold, nine years ago, it was with his health almost destroyed by malarial fever. Since then his health has slowly returned to him. With restored health he again resumed his former studious habits, with what success the following record will show. Two years ago he passed the examinations required, and obtained the diploma of the Chautauqua degree. Since then he has successfully passed all the requisite examinations and obtained in rapid succession the following additional degrees:—B.A., B.D., and M.A.; and not only so but he has also passed the first half of the examinations necessary to the obtaining of the B.Sc., and the Ph.D. All this with the care and oversight of a fair-sized congregation, implies that Pastor McDonald is a firm believer in the doctrine of perseverance, and gives attention to Paul's injunction:—*Intentus esto lectioni.*

THE NEW ST. GABRIEL CHURCH.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—I notice that in a paragraph you speak of the purchase of "Zion church" by my congregation. This word is misleading. The historical Zion church has been turned into a theatre. It is not this church we have purchased, but one that was erected by certain seceding Methodists, who sympathized with Mr. Roy when he left that communion nine years ago. For the last couple of years a few of the old members of Zion church, that survived Mr. Bray's ministry here, have held service in the building, and they were permitted to call it Zion church by the private owner. But it never belonged to them; they had not even a lease of it.

In this connection, if any of your readers are interested in having a picture of the old St. Gabriel street church, I have a few left of those printed at the time of the centennial, which I shall be glad to send free to any address. Yours truly, MONTREAL, Aug. 28, 1886. ROBT. CAMPBELL.

WALLACE.—Presbytery met at Wallace, August 3rd. The principal items of business were as follows: Rev. J. A. McKee of Bermuda and Rev. E. Thorpe were asked to sit and correspond. Elders' commissions were received and sustained. The Rev. J. M. Robinson was appointed moderator for the current year. The clerk reported that he had moderated in a call at River John, which was cordial and unanimous in favour of the Rev. G. L. Gordon. The stipend offered was \$500 per annum with a manse. The call was laid on the table, signed by 230 communicants and 182 adherents. Messrs. J. Henry and A. Munro appeared as commissioners from the congregation. The call was sustained, and the clerk instructed to forward it to Mr. Gordon. Mr. McGregor reported by letter in behalf of the committee appointed to visit New Annan and Earlton—the former congregation in terms of the resolution of the augmentation committee. The report which as regards New Annan was an encouraging one—was adopted and the committee's diligence approved. Mr. Quinn and the clerk were appointed to arrange for the dispensation of the sacrament of the Lord's Supper at Earlton, and to deal further with the congregation. —THOS. SEDGWICK, Clerk.

COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA FOR THE YEARS 1880 AND 1886.

Table with 2 columns: 1880 and 1886. Rows include Synods, Presbyteries, Candidates, Licentiate, Ministers, Licensees, Ordination, Installation, Pastoral Dissolution, Ministers Received, Ministers Dismiss, Ministers Deceased, Elders, Deacons, Churches, Organized, Dissolved, Received, Dismissed, Added, Examinati, Certificate, Communicants, Baptisms Adults, Infants, Sunday school Membr.

Table with 2 columns: 1880 and 1886. Rows include Home Missions, Foreign Missio, Education, Publication, Church Erectio, Relief Fund, Freedmen, Sustentation, General Assem, Aid for Colleger, Congregational, Miscellaneous, Total.

COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES,—SOUTH,—FOR THE YEARS 1884 AND 1886.

Table with 2 columns: 1884 and 1886. Rows include Synods, Presbyteries, Candidates, Licentiate, Ministers, Churches, Licensees, Ordinations, Installations, Ministers Deceased, Pastoral Dissolution, Ministers Received, Ministers Dismissed, Churches Organize, Dissolved, Received, Dismissed, No. of Ruling Elders, No. of Deacons, Added on Examination, Added on Certificate, Communicants, Baptisms: Adults, Infants, No. Bap'd non. Com'nts, Teachers in S. S. and B. C, Scholars in same, CONTRIBUTIONS, Sustentation, Evangelistic, Invalid Fund, Foreign Missions, Education, Publication, Tuscaloosa Institute, Presbyterian, Congregation, Miscellaneous, Total.

REGINA.—This presbytery met in Regina on the 10th ult. There was a good attendance. Messrs. A. Currie, D. H. Hodges and W. Nicholl, were licensed and with Mr. Robert Goudie, licentiate of the Church of Scotland, were ordained in the evening when there was a fair attendance. Mr. Robson preached, Mr. Taylor presided, Mr. Herald offered the ordination prayer, Mr. Urquhart addressed the ordained, and the Rev. Jas. Robertson addressed the people. The resignation of Mr. McWilliam of the Prince Albert charge was accepted, and a committee consisting of Messrs. Taylor, Hamilton and Urquhart, was appointed to draw up a suitable minute. Mr. Campbell appointed to preach and declare the pulpit vacant, and the Home Mission Committee instructed to correspond with the congregation and the Assembly's Home Mission Committee with a view to procuring a suitable successor. Mr. A. Urquhart resigned the clerkship. The resignation was accepted and a hearty vote of thanks tendered Mr. Urquhart for his services. Mr. A. Hamilton was elected to fill the office. Applications for leave to elect elders at Wascana, Lethbridge, Battleford and Medicine Hat were granted. The appointments of Messrs. McLeod and Cameron to points along the Canadian Pacific Railway were confirmed, and a missionary is sought for work in the mountains. Arrangements were made for the dispensing of ordinances in several fields. The presbytery approved of the recommendations of the Foreign Mission Committee that teachers be sent to Fife Hills and to Muscowpetung's and that a building to cost about \$1,000 be erected at Round Lake. Satisfaction was expressed that the Indian Department has agreed to establish an industrial school and place it under the charge of the Presbyterian church. A call to the Rev. S. J. Taylor from the congregation at Moosejaw was declined and being set aside, the Rev. H. McKay was appointed to intimate the fact to the congregation and confer with the people. The next meeting is appointed to be held at Moosomin, on the first Tuesday of November.—ALEX. HAMILTON, Clerk.

A MEETING of the congregation of Riverview was held recently to decide whether to complete the church, which is now about half finished, or only partially finish it and let it go for this year. It was carried by a majority of three votes to finish it this year.

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BRITISH AND FOREIGN.

DR. WAYLAND HOYT, the popular American Baptist divine, is running over Britain at present on his bicycle.

MR. SPURGEON'S church at Auckland has sent a ton of clothing for the Maoris made destitute by the volcanic eruption.

THE German Lutheran synod in recent session in St. John's church, Brooklyn, represented 207,000 communicants.

THE Irish Presbyterian Mission Board have appointed Revs. R. W. Sinclair, M.A., and Thos. McAullis, M.A., to the Indian mission field.

A NEW Presbyterian church opened lately at East St. Kilda, Melbourne, for the congregation of Rev. S. Robinson, cost \$70,000. It will seat eight hundred persons.

THE Arabic Bible, for which the United Presbyterian Board of Publication made the grant of \$2,000, is completed, and is selling in Alexandria, Egypt, at a good rate.

JOSEPH RABINOVITCH, the Jewish reformer in South Russia, continues his work at Kischineff, where his Sunday services are crowded with men and women of Israel thirsting for the Gospel.

DR. STORMS, of Brooklyn, celebrated his sixty-fifth birthday on the 21st ult., and his fortieth anniversary as pastor of the Church of the Pilgrims will be appropriately celebrated in November.

THE Second Presbyterian church of Carlisle, Pa., has obtained portraits of all its former pastors and hung them on the walls of the session room. The idea is an excellent one and should be adopted by other churches.

In Tunis, Africa, there are from 150 to 200 Protestants, and a Protestant chapel is to be erected shortly. They have made a gift of a beautiful lot of land, and the people have collected 5,000 francs; about 1,500 more are needed.

LAST year 218 Roman Catholic missionaries were sent into heathen lands, the largest number from the Paris seminary, whence 130 young men were despatched to Eastern Asia to fill the places there made vacant by persecutions.

DR. SOMERVILLE has delivered thirty-five addresses in his Highland tour which began at Campbelltown and extended to Inver and Mull. He is now visiting Skye, Lewis, and Barra, and afterwards will go to the Fort-William district.

In accordance with the will of an old lady who disliked the noise of the rustics' boots in coming into service, the nave and aisle of Old Western (English) Church was covered recently on feast day, with grass cut from land bequeathed for the purpose.

REV. G. W. M'CRACK, of London, describing a three weeks' holiday tour in Scotland, makes special note of the "very remarkable fact" that in all his journeys by coach, rail and steamer he never saw a single sherry bottle or brandy flask used by lady or gentleman.

At the Wesleyan Conference it seemed to be the prevailing opinion that the class-meeting is not now the power it once was. One speaker said it "did not bite as it used to do," and that whilst they were making members faster than ever, they were losing them faster than ever.

THE Board of Foreign Missions of the U.S. Presbyterian Church has among the Indians eight boarding and nine day schools, with a total attendance of 635. We have 1,706 communicants in twenty organized churches. Two hundred and forty Indians were added to the churches in the year.

THE Wesleyans have resolved to mission that plague-spot of London, the district within a quarter of a mile limit of Piccadilly-circus. Revs. M. Guy Pearce and Hugh Price Hughes are to lead the onslaught on this central stronghold of metropolitan vice, and £25,000 is needed to meet the cost.

FOR six years after the missionaries entered Kioto, Japan, they could find no place in which to teach the Word of God except their own houses. Last year at the tenth anniversary of Kioto Training School the governor of the city, the governor of an adjoining province and other officials sat upon the platform, interested spectators.

MADAME SOPHIA HOMFANI, of Rome, declares that "the chief torch-bearer in Italy is the British Bible society." Through its agency there has been an enormous diffusion of the Scriptures in Italy during the past twenty-five years. The Bible, or a portion of it, is much more readily accepted or bought by the people than is generally supposed.

THE Wesleyans of Great Britain report a net decrease of 779 members during the past year. A discussion on the present state of Methodism in England brought out the fact that conversions were numerous, but the difficulty was that the church could not keep its members. The startling record was made that in the last year, 27,135 persons "ceased to be members."

THE Glasgow Christian Leader says Hon. Alexander Mackenzie, ex-premier of Canada, who is spending the summer in Scotland, is very much improved in health, being now able to walk a considerable distance every day. Of his eleven trips across the Atlantic this has been the most favourable, nothing untoward having occurred during the voyage beyond the losing of his seal-ring cap overboard.

THE New York Observer says it is not possible to keep the temperance question

out of politics because the saloons have taken possession of the politics of the greatest and wealthiest communities. Indeed the rum-sellers aspire to rule the whole land, and that with a rod heavier than iron. Their own greed in attacking Sabbath privileges and habits, national customs and traditional decencies, has precipitated the conflict.

THE first stone of the new Foreign Mission House at 102, Boulevard Arago, Paris, was laid on July 28th, by the venerable Dr. G. Monod, after an address by pastor Appia, the vice-president of the society. At the close of the ceremony prayer was offered by M. de Pressencé. Copies of the New Testament, "Ame de la Maison," "Petit Messager," etc., were distributed to the workmen employed on the building.

DR. DOWDEN, the new Church of England bishop of Edinburgh, took his B.A. degree at Trinity College, Dublin, in 1861. He was ordained and appointed curate in Silgo in 1864. In 1870 he held the office of chaplain to the lord lieutenant of Ireland, and in 1874 was appointed the Antonian professor of theology and hall lecturer. He was appointed one of the canons of St. Mary's cathedral, Edinburgh, in 1880.

THE Aock deploras Lord Salisbury's appointment of a popish home secretary as "suicidal" and entreats its readers to "fall back at once to a position of complete independence of political parties." A correspondent of the Churchman expresses his belief that "the Conservative party will become the Roman Catholic political party of the near future," and thinks it most unfortunate that the election has given it so much strength.

In June last a conference of pastors was held to consult as to the best means of reviving a more general attachment to the church. On this occasion Herr Stuecker, court preacher, declared with considerable force and power his conviction that the members of the Church would feel much more interest in it if they could choose their own spiritual guides, and that this could be done only by making the Church independent of the State.

DR. CORBETT, a returned missionary from China, says that "the heathen never go to their temples to worship without carrying an offering of some kind as a proof of their sincerity. When they become Christians this conviction is not rooted out, but rather it is heightened in proportion as Christianity is regarded as superior to heathenism. I have seen them give to such an extent that I felt it a duty to remonstrate, and remind them that they owed duties to their homes which must not be forgotten."

THE triennial synod of the Moravians was brought to a close on July 21. It appears from the report read that there were 56 ministers, 5,682 attendants, 5,456 communicants; and that the Sunday schools had 599 teachers, with 4,135 scholars. The revision of the liturgy was concluded, and it will be published shortly. One deacon and three presbyters were set apart by ordination. The synodical meetings were held at Full-neck, and the presiding bishop was the Rev. W. Taylor, of London.

DR. CHAS. A. BRIGGS, the eminent American professor who is at present sojourning in Britain, regards the projected Mansfield college at Oxford as "in some respects the most important movement since the British Revolution." He thinks it is a work in which American Congregationalists might lend a helping hand. It is the first opportunity they have had for repaying in any way the debt of gratitude they owe to those ancient universities that trained the majority of the leaders among the founders of the American nation. Prof. Briggs hopes the Presbyterians will plant a college at Cambridge.

MR. EVAN EVANS, formerly quartermaster-serjeant on the staff of the Royal Lanarkshire militia, and who was long connected as elder and Sunday school teacher with Auchingrampart church, Hamilton, has died at Kensington, near Liverpool. At Aldershot camp, after leaving Hamilton, he did much excellent volunteer evangelistic work. As a young artilleryman he had the honour of being selected from the battery in the tower of London to form one of the signalling party who were, by means of flags, to flash word to the garrison at the tower the instant the crown touched the brow of Queen Victoria on her coronation day.

THE inhabitants of the Ellice Islands, over which a British Protectorate has just been proclaimed, are all Christians, having been brought to a knowledge of the Gospel by native missionaries from Samoa. These islanders are themselves of the Samoan branch of the Malay race, and are described by visitors as fine stalwart men. They are simple, docile, and very hospitable. For years they have been familiar with the name of Queen "Vitoria," as they call it; and probably not one will be found among them who is not pleased to be brought under the shield of British power. The islands are nine in number, and lie a little south of the equator. The step taken by England may be regarded as an indication of a determination on the part of this country to keep other European nations from making further annexations in the Pacific.

A COMPLETE BREAKDOWN "For ten years," says Jennie M. Harrett of Wallingford, Ont., "I did not see a well day - was all taken down with dyspepsia, liver complaint, catarrh and debility. Three doctors abandoned hope for me, when Burdock Blood Purifiers came to my rescue. It is the best medicine I have ever taken. I say this for the benefit of all suffering as I did."

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

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AUCTION SALE OF VALUABLE FREEHOLD PROPERTY. IN THE CITY OF TORONTO. There will be offered for sale at public auction, by Messrs. Oliver Oles & Co., at their rooms, No. 57 King Street East, in the City of Toronto, on SATURDAY, the fourth day of September, A. D. 1886, at 11 o'clock noon, that valuable property on Lincoln Street (formerly Little Adelaide Street), in the City of Toronto, lately occupied by the St. Mark's Mission Church, having a frontage on DeLoe Street of seventy-two feet by a depth of ninety five feet, more or less, to a lane, and being composed of lots numbered 25, 26 and 27, according to registered plan No. 128 for the City of Toronto. The purchase money to be paid one-third cash at time of sale, and the balance within ten days without interest, the purchaser to search the title as his own expense, and the title to be accepted or refused within ten days from the day of sale. The vendors will not produce any deeds abstracts or documents, except such as are in their own possession, and if there is any defect in the title which the vendors are unable or unwilling to remove they are to be at liberty to cancel the sale, and the purchaser is not to be entitled to any damages for costs of advertising, but is to be entitled to a return of the cash deposit without interest. Further particulars may be obtained from Messrs. BLAKE, LASH, CASSELL & HOLLMAN Toronto, solicitors for the vendors. Dated at Toronto this 10th day of August, 1886.

Presbyterian Review.

THURSDAY, SEPTEMBER 9TH, 1886.

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

REV. A. McCOLL, Chatham, Ont., is reported to be ill.

The new church-building Dracoon, Ont., is approaching completion.

Last Sabbath Rev. A. Russell was inducted into the pastorate of the Bothwell Church.

REV. JOHN YOUNG, M.A., has been called to the congregation of North Bruce and St. Andrew's, Naugeen.

The work of repairing the manse, Prescott, has been completed, and the house is now very neat and comfortable.

REV. J. W. CAMPBELL, Richmond Hill, recently preached to an overflowing congregation in Lasky, his old home.

REV. MR. McNEIL, of St. John's, Newfoundland, has accepted the call to St. Andrew's Church, St. John, N.B.

REV. P. NICOL, Albion, preached with much acceptance in Bradford and West Gwillimbury congregations, on Sabbath, 5th Inst.

KNOW Church, St. Thomas, Dr. Archibald, pastor, at the last communion services added 36 new members to the roll, making over 450 in all.

A SURE CURE FOR STOMACH DYSPEPSIA—Frosted from your druggist one 2 1/2 cent bottle of Dr. Fowler's Extract of Wild Strawberry and use according to directions. It is infallible for Dyspepsia, Cholera Morbus, Crank of the stomach and bowels, and Cholera Infantum.

A GREAT AWAKENING There is a great awakening of the sluggish organs of the human system whenever Burdock Blood Purifiers are taken. It arouses the torpid Liver to action, regulates the bowels and the kidneys, purifies the blood, and restores a healthy tone to the system generally.

The degree of M.A. has recently been conferred on the Rev. James C. Quinn, Ph. D., of Emerson, Manitoba, by the Illinois University, on examination on an extensive course of reading in Political Science.

The congregations of Langley Prairie, Maple Ridge, and Mud Bay, B.C., in connection with the Church of Scotland, have made application to be received in connection with the Presbyterian Church of Canada.

MONTAGE BRIDGE church, P.E.I., is being enlarged by an addition of 23 feet square. It is expected that room will be made for about 150 additional worshippers.

REV. DR. MOWATT, Queen's University, preached recently to crowded congregations in the old U. E. Loyalist Church, Fredericksburgh, and revived the memories of the pioneer, Rev. Robert M'Dowell.

THE ladies of the Brockville branch of the Women's Foreign Missionary Society of the Presbyterian Church have just sent two bales of clothing for the Indians of the Northwest. They will be distributed among those on one of the reserves where the Church is carrying on mission work.

REV. G. A. HOWIE gave a lecture on Palestine in the Presbyterian church, Georgetown, on the evening of the 30th ult., which was attended in a very interesting manner and was fruitful of information, throwing light on many passages of the Bible. The lecture throughout was a treat.

THE tenth anniversary of the settlement of Rev. A. Drummond in Newcastle, Ont., was celebrated on the 25th ult., and was a most enjoyable occasion. Addresses were delivered by Revs. Drummond, Walker, and Fraser. The choir of Trinity Church, Bowmanville, sang several anthems. A local poet also sent a congratulatory ode, which was read on the occasion.

DR. CASANO'S CATARRH CURE is no longer an experiment. No cure so far as the terms on which it is sold. Money refunded if medicine not satisfactory. Ask your druggist about it, then buy it and take no other.

Don't use any more dangerous purgatives such as Elix. Sels de, when you can get in Dr. Casano's BOWEL PURIFIER, a medicine that moves the bowels gently, cleansing all impurities from the system, and rendering the blood pure and cool. Great Spring Medicine. 50 cents.

MEETINGS OF PRESBYTERY.

- BRIDGEVILLE, Tuesday, Sept. 28th, 11 a.m.
BRACKVILLE, -Prescott, 2nd Tuesday of Sept., 3 p.m.
BAYVIEW, -Fort Erie, 2nd Tuesday of September, at four p.m.
CHATHAM, -In St. Andrew's Church, Chatham, on 1st September, at ten a.m.
GLENGARRY, -In Knox Church, Lanark, on Tuesday, September 14th, at eleven a.m.
GRANBY, -Next ordinary meeting of Presbytery, in Knox Church, Guelph, on the third Tuesday of September, at half past ten a.m.
HARRISVILLE, -In St. Matthew's Church, Halifax, on Tuesday, 14th September, at ten a.m.
HURON, -In Exeter, on the 2nd Tuesday of September, at half past ten a.m.
KINGSTON, -St. Andrew's Hall, Kingston, Monday, Sept. 20th, three p.m.
LEWISVILLE, -London, second Tuesday of September, at half past two p.m.
MANTONVILLE, -At Wingham, on Tuesday, September 21st, at six p.m.
MIRAMICHEL, -In Newcastle, on October 6th, at three p.m.
ONTOARIOVILLE, -Oranville, 2nd Tuesday of Sept., 11 a.m.
OTTAWA, -At St. Andrew's Church, Ottawa, 2nd Tuesday of November, at ten a.m.
PARIA, -St. George, September 14th, at ten a.m. Session records called for.
PARKER ROAD, -In Semmaride, on Wednesday, 2d November, at eleven o'clock a.m.
QUEBEC, -At Sherbrooke, on Tuesday, 21st Sept., at eight p.m.
RUCK LAKE, -Mts. Mend, September 26th, at 12.30 o'clock.
SERRAVALLE, -In St. Andrew's Church, Strathroy, 28th September, at 7 p.m.
SUSSEX, -In Mount Forest, on Tuesday, 21st September, at ten a.m.
WINDYBUSH, -Downsville, Oct. 19th, 10.30 a.m.

Birth.

MACDONNELL, -At St. Andrew's Manse, on the 4th September, the wife of Rev. D. J. Macdonnell, of a son.

Minutes of General Assembly.

The Minutes have been sent to the Clerks of the several Presbyteries who will kindly distribute them to Sessions. Should any not have received the requisite number they will please communicate with Dr. Reid, P.O. Drawer 2607.

The Illustrated London News of August 14th, 1886, contains the following article on Canadian Pianofortes, a perusal of which will afford much gratification to all Canadians who take pride in the progress of Art Manufacture in our country, as well as prove of interest to all who may wish to know how the instruments of our leading firm are regarded by the great critics and artists of the mother land:

CANADIAN PIANOFORTES APPROVED BY LISZT.

Among those features of the Canadian Court at the Colonial Exhibition which have peculiar attractions, we must notice the collection of musical instruments that occupies so large a portion of the central gallery. It is, both on artistic and commercial grounds, worthy of particular attention, since the extent and the variety of the display made by Canadian manufacturers of pianos is an unquestionable proof of the development which this branch of Canadian trade has attained. With half a dozen firms competing side by side, it is obvious that there has been no lack of energy or enterprise in this direction. But, from an artistic standpoint, the whole result is gratifying, and this for two reasons. The English are sometimes twitted—justly or unjustly—with being an unmusical nation. The remark, it is clear, will hardly apply with justice to Canada, since the musical tastes and training of the Canadians must have reached a very creditable standard for a population of four millions in a comparatively new country to afford a clientele numerous enough to support so much activity in this particular branch of art-manufacture. And, secondly, the excellence of the instruments shown—in one instance, especially—evidence alike of the skill and enterprise of the manufacturer, and of the critical requirements of Canadian purchasers. Instruments which in finish elicit the admiration of the English public, and which have gained unstinted praise from so eminent an authority as Liszt in respect of tone, touch and mechanism, show that in this matter Canada is far from lagging behind the mother country. To accomplish these results the use of the best materials and the application of mechanical skill of a high order are not alone sufficient. The taste and experience of a trained artist are equally indispensable, if many of the difficulties incident to the manufacture of high class piano-fortes are to be overcome, and it is fortunate for Canada that her manufacturers are in a position to fulfil these conditions.

That full warrant exists for these remarks will be admitted by all visitors to the Colonial Exhibition who have examined the exhibit made by Messrs. Mason & Risch, of Toronto, in the Canadian Court, of which we give an illustration on page 102. The firm show in all nine instruments—seven uprights and two drawing-room grands—all of which present features entitling them to the general admiration they have received. Two or three of the uprights, indeed, deserve special mention, if only by reason of the originality of their decoration. The case of one is treated in rich subdued olive tints, with mouldings and enrichments brought out in gold; and that of another in delicate sea green tints, with mouldings and enrichments in silver. In a third instrument, brass arabesque frets and reliefs have been introduced in the decoration of the case, with a very graceful and pleasing effect. Altogether, in fact in each instance the effect is alike distinctly novel and artistically successful. In regard to the grands shown, the visitor will not fail to notice in one instance a distinct artistic improvement in the supports. The legs are arranged in groups of three instead of in the usual style, whilst the pedal, in harmony with this innovation, takes the form of a group of three symmetrical pillars. Again, the richness of the design of this instrument is increased by a series of delicately carved panels around the sides and ends of the case, each panel being differently treated, and separated from the others by small pilasters. The other grand, though less elaborately decorated, is an extremely handsome instrument in Brazilian rosewood.

After all, however, the merits of the exterior of a piano are always of less importance than its qualities in respect of tone, touch and interior mechanism; and Messrs. Mason & Risch are able to point to very remarkable testimony as to the high rank their instruments take in this respect. It is not merely that any performance upon them sufficiently indicates their excellence to attract large crowds of the public around the stall in the central gallery. The pianos have, in addition, been carefully examined by some of the most competent critics in this country; and not only has emphatic praise been bestowed by these gentlemen upon the instruments, but in many instances great surprise has been expressed that pianos of Canadian make should prove themselves superior in respect of tone quality to many of English manufacture.

Musical connoisseurs, indeed, perceive the tone "color" of Messrs. Mason & Risch's pianos to be essentially different from that of most of the instruments to which we are accustomed here. The former possess a mellowness and warmth which the latter too frequently lack, and it is not surprising therefore that again and again professional musicians have declared that these instruments are among the finest upon which they have ever played. High authority can be pointed to, in fact, in support of this opinion; for Messrs. Mason & Risch show at their stall a very striking portrait of Liszt, which painted by his intimate friend Bronn Jankovsky, has been presented to the firm by the great master, to emphasize his opinion as to the merits of their pianos. Liszt wrote, in 1852, that the Mason & Risch pianos are "excellent magnificent models of perfection," and added that "artists, judges and the public will certainly be of the same opinion." The encomiums which, as mentioned above, have already been pronounced by English connoisseurs upon the instruments shown at South Kensington have amply fulfilled this prediction.

Miscellaneous. PIANOS.

In addition to a Full Assortment of the celebrated MASON & RISCH PIANOS, we are offering bargains in Second-Hand Pianos by reliable Makers, all of which we guarantee to give satisfaction. The following are some of the instruments in stock to-day:-
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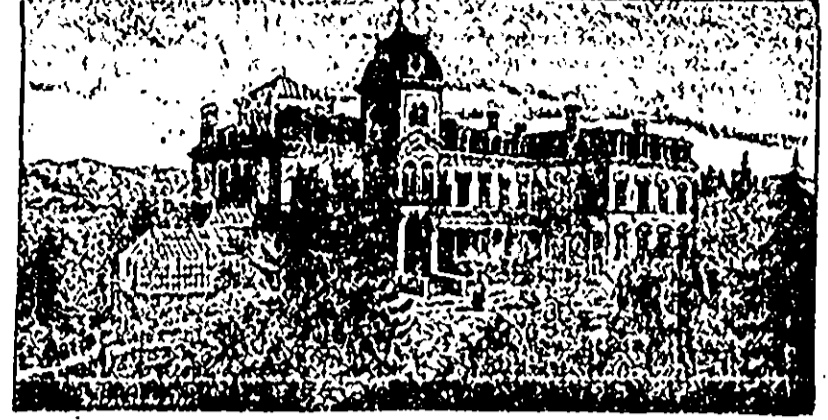
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ACKNOWLEDGEMENTS.

Dr. Reid acknowledges the following sums in aid of the Vancouver and -Church and Exeter - Vancouver Church - Mount Pleasant, \$12.10; Chatham, \$8.30; Vaughan Knox Church, (add.) \$1; Haverhill, \$9; Manchester, \$1.50; Smith Hill, \$4.50; A Member of Melville Church, Fergus, \$2.00; A Friend, \$5; Leaside, \$17.50; Zurich, \$1.50; Brockville St. John's Church, \$25; North Westminster, \$25; South Westminster, \$7; Proof Line, \$16; Pembroke Calvin Church, \$25; Mr. Alexander, Toronto, \$5; A Member Knox Church, Toronto, \$4.75; Melville, \$15; Rev. Dr. McLaren, Toronto, \$10; Beverly, \$25; McKillop Dal Church, \$9; Withrope Caven Church, \$16; Hector Bell, Bowmanville, \$5; Hibbert, \$25.12; Kingston Cooke's Church, \$4.50; Guelph Knox Church, \$15.50; Wm. Black, Esq., M.P., St. Andrew's Church, Stirling, per Dr. Douglas, \$5; Rev. J. McWhorter, \$5; Halton and Drummond congregations, per Rev. J. G. Stewart, N.A., \$7.

WANTED - A MISSIONARY To labour within the bounds of the Brockville Presbytery for the remainder of the summer; a theological student preferred. Apply with particulars to the REV. DAVID KELLOCK, M.A., Overseer, Spencerville, Ont., without delay.

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