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## SOMETIME.

SOMETIME, when all life's lessons have been learned,  
 And sun and stars forevermore 've set,  
 The things which our weak judgments here have spurned,  
 The things o'er which we grieved with lashes wet,  
 Will flash before us, out of life's dark night,  
 As stars shine most in deeper tints of blue  
 And we shall see how all God's plans are right,  
 And how what seems reproof was love most true.

And we shall see how, while we frown and sigh,  
 God's plans go on as best for you and me;  
 How, when we called, He heeded not our cry,  
 Because His wisdom to the end could see,  
 And e'en as prudent parents disallow  
 Too much of sweet to craving babyhood,  
 So God, perhaps, is keeping from us now  
 Life's sweetest things, because it seemeth good.

And if sometimes, commingling with life's wine,  
 We find the wormwood, and rebel and shrink,  
 Be sure a wiser hand than yours or mine  
 Pours out this potion for our lips to drink.  
 And if some friend we love is lying low,  
 Where human kisses cannot reach his face,  
 O, do not blame the loving Father so,  
 But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath  
 Is not the sweetest gift God sends His friend,  
 And that, sometimes, the subtle path of death  
 Conveys the fairest boon His love can send.  
 If we could push ajar the gates of life,  
 And stand within, and all God's workings see,  
 We could interpret all this doubt and strife,  
 And for each mystery could find a key.

But not to day. Then be content, poor heart!  
 God's plans like lilies pure and white unfold.  
 We must not tear the close-shut leaves apart,  
 Time will reveal the calyxes of gold.  
 And if, through patient toil, we reach the land  
 Where tired feet, with sandals loosed, may rest,  
 When we shall clearly know and understand,  
 I think that we will say, "God knew the best!"  
 —May Riley Smith.

ONE of the most encouraging signs of the times is the growth of the temperance sentiment, due no doubt in part to the better understanding by scientific men of the physiological effects of alcohol in beverages. A few years ago alcohol in some form or other was prescribed by many medical men. Now it is falling into disuse. And the London *Lancet* which formerly vigorously opposed the temperance movement, now supports it. This is most significant.

PARENTS cannot be too cautious in allowing their young folk to send to the United States for the much advertised knick-knacks, notions, cards, and other curiosities dear to the youthful mind. It is stated that this is a common method of introducing obscene literature and other corrupting agencies among the young. Their names and addresses are learned by replies to advertisements of harmless articles, and by and by comes the lewd picture. The post-office is certainly not an unmixed good. Parents even in quiet country places should be constantly on the watch for the contents of the mail.

THE Methodist General Conference, which meets in this city early in September, promises to be an occasion of very general interest. A subject on which the outside world is much concerned is the decision of the Conference upon the University confederation scheme. The consideration also of the request of the Montreal Conference for an extension of the term of ministerial service to five years will doubtless provoke keen discussion. The itinerant system is still on its trial and is developing, at least in England, grave hindrances to the success of Methodism in town and cities. The London *Methodist Times* pleads for an extension of the pastoral term, and calls "the present three years' system 'ruthless.'" Presbyterians cannot fail to watch the solution of the problem of the itinerancy with very great interest.

EPISCOPALIANS in Ontario have been casting about to discover the causes of the decadence of the Church and the success of the "dissenting" congregations. The writer of a recently published pamphlet, signed "An old member of the Church of England," attributes the failure to the people not being allowed to elect the pastor. The High Church *Dominion Churchman* vigorously combats this idea, and as usual supports prelatic authority. It may be worth while for Presbyterians to know how our system of selecting a pastor is seen through our neighbour's eyes:—"It is notorious that every dissenting 'Church,' so-called, has a chief ruler in its synagog, a Diotrephes, who not only loves but insists upon pre-eminence in power. This 'Boss' selects, elects and ejects the pastor. When a new preacher is wanted a committee of two or three roam about the country inspecting pastors, just as cattle buyers visit farms inspecting bullocks. The visit of these worthies is known to the preacher who, if anxious for change, 'makes an effort' to get a bid, as female slaves used to display their charms to catch the eye of a buyer they fancied." This is gross caricature

at least as regards Presbyterianism. The "boss" is found only in the Anglican and Romish Churches. Our Episcopalian friends might profitably give some heed to "an old member" who evidently knows what he is talking about.

## Mission Work.

### INTERNATIONAL MISSIONARY ASSOCIATION.

THE following resolutions were adopted at the recent meeting of the International Missionary Association, which met at Thousand Island Park as described in our correspondence columns.

#### CO-OPERATION IN FOREIGN MISSIONS.

The members of the International Missionary Union having heard with deep interest, the very able paper on this subject by the Rev. J. Chamberlain, D.D., resolves as follows:

I. That we are earnestly in favour of missionary union, courtesy and co-operation in all Christian work among the heathen; and of the organic union of church families, and of federal union among all Missionary Societies labouring on the same field.

II. That we would recommend to and urge upon all the Home Churches and Boards the duty and expediency of encouraging and authorizing their missionaries to follow this line of missionary policy in the different fields wherever it is possible.

III. That a copy of Dr. Chamberlain's paper be requested for publication in the religious press.

IV. That a copy of these resolutions be sent to the secretaries or stated clerks of all the ecclesiastical bodies represented and to the newspapers.

#### DAY OF PRAYER FOR MISSIONS.

Resolved that the International Missionary Union cordially endorse and recommend to all missionaries and friends of missions, the following minute of the Prudential Committee of the American Board: "That the suggestion of a day of special prayer throughout the Protestant world in behalf of Foreign Missions, meets with our hearty approval, and we take the liberty of naming the first Sunday in November next, the 7th of that month, as an appropriate time for such observance."

#### THE OPIUM TRAFFIC.

The International Missionary Union, composed of missionaries of various denominations from the United States and Canada, feels impelled to reiterate its solemn protest against the continuance of the opium traffic in China. We believe it to be the duty of all Christian people to urge the entire disconnection of the British Government with the production of opium in India, and awaken public sentiment in all Christian countries that will favour the introduction of the prohibitory articles against opium, contained in the recent treaty of the United States with China into all future treaties between Christian countries and that empire. We trust that the Chinese Government will hold firmly to its long cherished principle on this subject, and will sternly enforce the laws which prohibit the production of opium in China, while endeavouring to prevent its introduction from abroad. Feeling assured that the injurious traffic in this drug is one of the greatest obstacles to the progress of the Gospel, we long and pray for its destruction.

The Secretary of the Union is instructed to send a copy of this expression of our views to the Chinese legislation at Washington, to the Secretary of the Anti-Opium Society in London, and to the religious newspapers of the United States.

#### THE CHINESE OUTRAGES.

I. That we, missionaries of the various Christian churches of America, coming from different missions throughout the world, do enter our most earnest protest against the un-Christian and unjust treatment now being meted out to the natives of China resident in the United States, as contrary to the Gospel, contrary to justice, contrary to humanity, and as a hindrance to the spread of the Gospel not only in China but also in other lands.

II. That we call the attention of all Christian and philanthropic men to the depravation of the China Branch of the Evangelical Alliance, already made public, which receives our hearty endorsement.

III. That we profoundly regret that Congress has adjourned without passing the Indemnity Bill, and we urge upon that body the immediate passing of such a bill at the opening of the December session.

IV. That a copy of these resolutions, signed by the special committee of this body on the Chinese question, to be sent to the Secretary of the U.S., to the Chinese Minister at Washington, to the Chinese Consul at San Francisco, to Senator Warner Miller for presentation to the U.S. Senate, to representative of the district in which we are holding this convention, for presentation to the House of Representatives, and to the Secretary of the Evangelical Alliance of the U.S.

### OUR WORK IN INDIA.

#### REPORT OF NARAYAN.

THE following is the work which Jesus Christ has enabled me to do during the year 1885. At first in Oojein the people were afraid of the Christian religion and of our schools to this extent that the officials determined to prevent all such work, and hence the police superintendent gave the order to stop all work and to hinder the boys from going to school. One day when I was teaching, the police came in and forcibly took me to prison—my crime being that I had kept the school open—and for two hours I was detained there. God, however, opened the way for us by inducing the head Moulvie of the Mahomedans to take up our cause, and so the Durbar was led to allow us perfect freedom.

At present there are seventy on the roll and forty are present every day. Different castes come, as Brahmins, Takoor, Sonar, Banyas, Mahomedans but especially the Bohras. I teach them Urdu, Hindi, Guzerati, Marathi and a very little English. Every day they also sing hymns, read the Gospel, etc., and the school is closed by all saying the Ten Commandments, singing and prayer. Five of the boys are especially near the kingdom. They walk as Christians, and with joy learn about and pray to Christ. One day Mottising, one of the boys, before all the boys, said, that "Jesus Christ to-day has given my brother a new life;" and on asking what it meant, he told how his brother had been ill at night, that their father was away from home, that his mother in her desperation asked him to pray to Jesus, of whom he had been speaking, and how Jesus Christ had heard his prayers and restored the child. He and two other boys now go with me in preaching, etc., and are called Christians by their class-mates. Many evil disposed ones have gone to the parents of the boys and thus have tried to break up our school, but its only effect has been to make us better known and to increase the zeal of our friends. Even the son of the police superintendent now regularly comes.

The boys in school too have left off many of their heathen habits. Formerly they always came with the peculiar heathen marks on their foreheads, but now not one does so. On one occasion a Mahomedan tried to force me to give up Christian teaching by threatening to remove his boy, and with him others; but I refused to do so and now no objection is raised. I go to school every month, but even then the school goes on, as two of the boys who are fittest advanced carry it on till I return.

I also go to preach every day, sometimes in shops, verandahs, market, melas, etc., just as opportunity offers; sometimes even in the largest temple, which is a very holy one in the eyes of the Hindus, but of which the priests are very friendly. Oojein is such a holy city that the Hindoos suppose that if any one dies there he goes at once to their heaven. It is, therefore, constantly filled with pilgrims and so we have always opportunities of preaching to large numbers from the most distant places.

This year was especially a holy one, as it only returns every twelve years. The city was filled with the so called holy men, who in their filth and indecency expected to reap a harvest from the ignorant crowds of pilgrims. One set was so holy that in coming in they were met by the Maharajah's cavalry and elephants, and in great state, with flags flying, and bands playing, escorted to their camping ground—yet the only distinguishing marks of their so called holiness were that their only covering was much paint, ashes and other filth, and a large amount of hair coiled up on their heads. The character of their holiness soon manifested itself, when another class of holy men appeared on the scene, to share in the spoil. Their rivalry soon led to angry words and then to blows, which resulted in five deaths. Soon after the crowds began to gather the cholera broke out amongst them. The holy men were the first to suffer. Out of the 500 of the above mentioned ones only 200 escaped, and these only by clearing out as soon as they could—for though death in Oojein would have meant heaven at once, yet they showed the sincerity of their belief by preferring even the world to it. The English Government tried to stop people from going there when the trouble became very serious, but the people—more earnest in their faith than their holy men—by stealth still went in numbers. The Mahomedans of Oojein have also, from their sojourn in a city so given up to idolatry, become more or less given to the same. One day a Mahomedan holy man made a horse of bamboo and paper, and tried to make the people believe that this horse had been sent by God. In proof of his statement he caused it on one occasion to spit out a luminous white paint, the work of a boy he had put inside. The poor ignorant ones began to worship it, by lighting lamps around it, putting the mud from under it on their heads, by giving money to the owner—the main part of it all as far as he was concerned—and by beating drums, etc. After three days however the people found out what the fakir had done, and so ended one more of the numerous frauds of India.

At one time when preaching I met a bunya whom I had known before and to whom I had given the Gospel of Matthew, and who, before the people, said that Jesus was the true Saviour. In this way the word is prevailing in Oojein and elsewhere, even though many have not yet come

out openly for Jesus. The shopkeepers often call us to speak and sing about Jesus in their shops. The Marathi Brahmins as a rule are opposed to our work and try to stop it, but the Bohras on the other hand are especially friendly. There are a number, who seem to be very near the kingdom and of whom I have great hopes, even though not yet baptized. My wife also goes to the houses of the people and, as far as she can, tells them of Jesus.

In conclusion I can only beg all my brothers and sisters in Canada to pray for the work in Oojein, that the Master may in his love and mercy soon come in power into the midst of those sin burdened ones.

JEWES IN JERUSALEM.—The present Jewish population of Jerusalem, 18,000, is said to be the largest since its destruction by Titus in A.D. 70.

THE RISING TIDE.—The total abstinence tide is rising in Great Britain as may be seen from the recent announcement that over 12,000 societies have been organised with a membership of 1,500,000.

CHERRING NEWS.—Great blessing has lately attended the work of the Punjab Mission of the Church of Scotland. In a few months more than a hundred have come out of heathenism and been baptised. A hundred are preparing for admission to the Church, and whole villages are crying out for teachers to tell them of Christ. *The U. S. Presbyterian.*

TWENTY YEARS' PROGRESS.—Twenty years ago on the 26th May the China Inland Mission inaugurated its work by sending out its first band of missionaries to China. There were then but 97 missionaries in the whole of that vast empire. There are now in connection with this mission alone 152 missionaries, besides thirty six wives of missionaries, most of whom were married after they had been for sometime engaged in mission work. Twenty years ago eleven whole provinces were without a Protestant missionary. Now, thank God, every province has been occupied. Last year this society sent out forty new missionaries, and already this year nine. Much skill in financing and much self-denial on the part of the missionaries must be necessary to carry on so large a work upon an income of about \$700,000 annually.

A NOBLE EXAMPLE.—"M. S. Culbertson died, August 25th, 1862, at Shanghai, China, aged 44." That is all the record in the register of officers and graduates at the military Academy of Westpoint, in the United States, but there is a noble record that it covers. After service in the army, the young officer was appointed military professor at Westpoint, and no man had brighter prospects. A higher call was upon him. He resigned his position, studied for the ministry, and went out as a missionary to China. The Taeping rebellion broke out, and his military skill was called on to aid the American residents at Shanghai. "Culbertson," said the American Minister, when he was over, "if you were at home, you might be a Major-general." "No doubt I might," he replied. "Men I drilled are in that position—Sherman, Thomas, Newton, Rosencranz." (He might have added Grant.) But I would not exchange places with one of them."—*Claims of the Ministry.*

A DEIFIED FOX.—The Rev. Mr. Ross, Presbyterian Missionary in Corea, writes lately:—"I was not long a sojourner in Moukden before discovering that the most popular temple was that dedicated to the deified fox. He is the ancestor of all the foxes; and though his descendants, according to Chinese novels, play the wildest pranks in social life, the old ancestor was so respectable an individual that he was converted into a man and deified. (The Chinese, however, are not Darwinian!) He is able to protect his faithful worshippers from the evil tricks and deceit of his posterity, but is especially noted for the innumerable miraculous cures effected at his shrine. Thousands of native tablets, thank-offerings for his prayer-hearing intervention, crowd all the walls of the temple. The cures effected are similar to those at Lourdes and other Roman Catholic miracle-working places, but are more in number than all those places can show. On new and full moon, the long street leading to the temple was crowded, as if there had been a fair, tens of thousands going to secure his good offices. Having considerable respect for the mental capacity of the Chinese, in preaching I frequently expressed my astonishment and grief that so intelligent a people should bow down and worship not only dead men, who may have been worthy of honourable remembrance, but even four-footed animals. Lately I inquired as to the worship at this temple, and was informed that the worshippers were but a fraction of what they had been; and, to my astonishment, I found this result traced to the preaching in our chapels. That large numbers who have not publicly joined us have ceased idol-worship is well known; but I was not prepared to hear that the form of superstition which had the firmest hold in this city had been so undermined."

The Family.

TWO.

Two lovers by a moss grown spring;
They leaned soft cheeks together there,
Mingling the dark and sunny hair,
And heard the wooing thrushes sing,
O budding time!
O love's best prime!

George Eliot.

CELEBRATION OF THE ONE HUNDREDTH ANNIVERSARY OF THE TRURO PRESBYTERY, AUGUST 2ND, 1886.

The chair, in the absence of Professor McKnight, was occupied by the Rev. E. Smith, of Middle Stewiacke. The platform beneath the pulpit was appropriately ornamented for the occasion, the dates 1786 and 1886 in large characters extending along the front of the pulpit, could be distinctly seen from any part of the church, over the heads of the chairman and speakers on the platform. The choir, an excellent one, composed of members of the three Presbyterian congregations, sang the one hundredth psalm, and prayer was offered by the Rev. E. Scott, of New Glasgow. The chairman introduced as the first speaker

THE REV. DR. MCCULLOCH,

who said that contrary to his usual custom, he had written a paper, to the end that he might be brief, his subject being the history of the formation of the Truro presbytery and the men who formed it. He then called the attention of his hearers to the first communion table of the Truro presbytery then and there on the platform, the vessels, and the tokens, the latter bearing the initials of the Rev. Daniel Cock, and the date 1772, and stated that they were older than any he could find in Edinburgh. He showed the communion roll, the first minutes of the Presbytery the oldest in Canada, the book in which they were written, from its old and antiquated look, let alone the dates on the inside, fully bearing out the statement, Mr. Smith was settled in Londonerry in 1771, and Mr. Cock in Truro the year following. Mr. Graham was settled in Cornwallis about the same time. The paper read by Dr. McCulloch abounded in interesting incidents in the life and work of these early pioneers, with allusions to their death and burial. The men who formed the first presbytery in Nova Scotia—the first in the Dominion of Canada, had few equals and no superiors. He alluded briefly to the history of the church for seventy-two years, or until the first union. His paper was throughout exceedingly interesting.

THE REV. E. ROSS

being called upon said that he had come from the far East (Locharber) to be present on this occasion. Wise men of old came from the east, and history often repeats itself. The subject which had been assigned to him was "Early history of ministerial education, especially in connection with the U. P. Branch of the Church." The following resumé will do but scant justice to a most admirable paper: Presbyterians have always insisted upon an educated ministry. Accordingly, immediately after the union of the Burghers and anti-Burghers, some young men began to study under the late Dr. McCulloch, at Pictou, 1817. Dr. McCulloch was characterized as "a man eminently fitted for his work, a ripe scholar, a born teacher and ardently attached to his profession." He was subsequently assisted by Rev. Jno. McKinlay and Mr. Michael McCulloch. This infant institution met with opposition—opposition from without, by the supporters of Acadia college—opposition from within, by a large section in Pictou county, who were at first indifferent, then hostile to it. Still the enterprise prospered greatly and soon began to furnish ministers. Three were in the first class, the Revs. Jno. McLean, John L. Murdoch, and R. S. Patterson, who went to Scotland, and on examination received M.A. degrees from Glasgow university. They were soon after settled respectively at Richibucto, Windsor and Bedeque. After this there came from the college Revs. Angus McGilvary, Hugh Ross, Hugh Dunbar, J. I. Baxter, the brothers McCurdy, Dr. Fraser, Dr. Blair, Jas. Waddell, Wm. McCulloch, Jas. Ross, John Campbell, P. G. McGregor, George Christie, James Byers, and Jno. Campbell, of whom two or three still remain. The mention of these names shows the benefit of the academy to the church. In 1838 Dr. McCulloch removed to Halifax and became principal of Dalhousie college, whither many of the students followed him. Dr. McCulloch died in 1843. Dr. Jno. Keir, of Prince Edward Island, succeeded as professor of theology. The great want was a place to give students an arts course. These students began theology under Dr. Keir, at Prince Edward Island. These were Mr. Speedie, Sir Wm. Dawson, the distinguished principal of McGill college, and Dr. Geo. Patterson, distinguished author and essayist. The next year's classes had as students the (now) Dr. Murray, of Cape Breton, and Rev. E. Ross, of Truro. Rev. Jas. Ross now became associated with Dr. Keir.—The U. P. seminary was projected and established in 1848 with Rev. Jas. Ross at its head and was assisted by Rev. Dr. Smith. In 1850 Mr. Thos. McCulloch was appointed coadjutor to Mr. Ross. The classes met in Temperance Hall, West River,

Pictou. The students came in varying numbers, and under Drs. Keir and Smith many were added to the ministry, and the seminary began to be considered indispensable to the church. New buildings were contemplated, and West River, New Glasgow, and Truro competed for the location of the seminary. The latter place was chosen, being decided by the casting vote of the moderator of synod. Here in 1866 Dr. Lyall was added to the teaching staff. The Divinity school remained at Halifax under Drs. King, McKnight and Keir. After the seminary was merged into Dalhousie college and the funds of the synod from the late Wm. Matheson were joined with the funds of Dalhousie. It was expected that this would result in an unsectarian provincial university; and that other denominations would take advantage of the regulations for endowing professional chairs. Only the kirk availed themselves of the opportunity, and appointed Prof. McDonald to the chair of mathematics. The kirk, to have a native ministry, sent their students to Scotland, and gave us such men as Principal Grant, Dr. McKae, and Rev. A. McLean, of Hopewell. The union of 1875 united the energies of the Presbyterian churches of the Dominion in college and mission work. There is a fitness in the Truro presbytery being the first to bear testimony to a native ministry, as all its ministers have been educated in our own institutions. It is cause for thankfulness that our fathers laid our educational institutions on so broad and sound a footing. They have left us a goodly heritage. Our prayer shall ever be, "God of our Fathers! be the God of their succeeding generation."

REV. PRINCIPAL FORREST

spoke of the educational work of the Free church and its results. The rev. gentleman in introducing his subject said he was glad to be here to-night as he felt a deep interest in the object for which the meeting was convened, he was much interested in the subjects being discussed perhaps very naturally he felt a deeper interest in the subject on which he was called on to speak, as he was an heir to the Free church. His father, the late Dr. Forrest, who was a physician, travelled much and knew of the early vicissitudes of the people. His father-in-law, the Rev. Wm. Duff, was one of the early pioneers of the Free church, and the late Rev. John Stewart, who was his pastor in New Glasgow, where he, Mr. Forrest was born, was one of the most indefatigable workers in the cause of the Free church, and did more than any other man in promoting and fostering its educational institutions. His only regret was that the limited time given him to speak prevented him from doing justice to his theme. He spoke of the efforts of the Rev. Wm. Duff, Rev. John Stewart, Dr. King and others in raising funds to establish a college, and how from such small beginnings in the years from 1842 to 1848, when the people were very poor, the nucleus of a fund was raised, that in after years grew to such respectable proportions, as to enable the church to maintain a common school, an academy and a college, which in twelve years added thirty home educated men to the ministry. Still later, these good men lived to see their beloved Zion increasing in strength and prosperity, until in 1858 she was enabled to enter the union not far behind her sister churches. Our fathers laboured long, hard and earnestly to provide a home educated ministry, and shall it indeed be said of us that we are not worthy sons of worthy sires. It will be a sorry day for us when we have to send our young men abroad to be educated for the ministry, and we must labour long, hard and earnestly, as did our fathers, to avoid it.—Truro Sun.

MICHAEL THE UPRIGHT.

MORE than two hundred years ago there lived in Holland a little boy named Michael. His parents were poor and wished to bring him up to some trade; but Michael's heart was set upon being a sailor, and nothing else would do. So he was allowed to have his way; and his father got a berth for him in a vessel about to sail for Morocco, on the coast of Africa. It belonged to a merchant who was in the habit of carrying out bales of cloth to sell to the natives of that place.

As he went himself in the ship, he had full opportunity of testing the character of his new "hand"; and he very soon found he was something worth having. Not only was he quick to learn his duties, but what was far better, he was a boy to be trusted. Whatever he had to do he did it in the best way he could, whether anyone was looking at him or not. "This is the boy I want," thought the merchant.

At last one day the merchant fell sick, and could not go with the vessel, which was laden ready to sail for Morocco. What could he do? He knew of only one person to whom he could intrust his cargo, and sent for Michael, and told him that he must go in his master's stead. Michael was young, and the responsibility was great, but it was his duty, and he did not flinch from it. The ship sailed with Michael in charge, and in due time he might have been seen arranging his cloth in the market-place at Morocco.

Now the city was governed by a despot called Bey; and so despotic was he, that he could do what he liked with the lives of his people without anybody to call him to account. On this very morning he came into the market, and after inspecting the various pieces of cloth in Michael's keeping, fixed on one and asked the price. Michael named it. The Bey offered half the sum named. "Nay," said Michael, "I ask no more than it is worth. My master expects that price, and I am only his servant. I have no power to take less."

The Bey's face grew dark with anger, and the by-standers trembled, for they knew it was certain death to oppose the wishes of the cruel governor. "I will give you till to-morrow to think about it!" he cried, and he walked away.

Michael put back his cloth, and began calmly to wait on his other customers. "I am in God's hands," he said, when those around him begged him to give in and save his life. "He who is not true in all things, how shall he be true in great? If my master loses one penny through me I am not a faithful servant."

The morrow came. The Bey appeared as before, only that besides his other servants, the public executioner followed behind him. He asked the same question, and he got the same answer. "Take my life, if you will," added the brave Michael; "but I shall die with a clear conscience, and as a true servant of my master."

It was an awful moment. Everybody expected to hear the order, "Strike off his head;" and in a moment, it would have been done. But it was not done. The face of the Bey suddenly changed.

"Thou art a noble soul," he cried, and swore his favourite oath. "Would that I had such a servant as thou art! Give me thy hand Christian; thou shalt be my friend. I will make of the cloth a robe

of honour as a memorial of thy fidelity." And the Bey threw a purse of gold upon the table, took up the cloth, and departed. And the young man who was thus faithful over a few things did not go unrewarded. We do not lose sight of him there. He rose step by step till he became an admiral, he fought the battles of his country as nobly as he sold his master's cloth, and the name, Michael Ruyter, known at this time over the whole world, is still honoured and remembered in his native country.—Presbyterian Messenger.

SEEING LIFE

Boys often talk of "seeing life" in a way that augurs ill for their future. Many of them see life to the destruction of all that is noblest and truest within them, and to the life-long shame and sorrow of those who love them. An exchange tells the following pathetic story of a boy who had seen life to his sorrow.

Although he was shackled to a negro, and was on his way to Jefferson City penitentiary to serve a two years' term for grand larceny, I. D. Donnelly, a handsome young criminal of twenty-three, maintained a jollity of demeanor which quite surprised Deputy Sheriff Coakley, who was in charge of him and three other convicts. He sang from time to time, and looked out upon the bright country which the train was rushing through with apparently no thought for the dreary future before him. Suddenly in the midst of his merriment he dropped his head, drew his stouch cap down over his eyes and became silent.

"What's the matter, Ed?" Coakley asked, as he tipped the hat up and looked at his prisoner's face.

"Nothing," the young fellow answered.

"Nothing! I'd like to know what makes you pale as a sheet if there's nothing the matter with you?"

"There's somebody on the train I don't want should see me. Allow me to keep my cap over my face, Mr. Coakley."

"Certainly; hide your face if you want to," said the officer.

Half an hour later, during which time the handsome young convict remained motionless with his hands covering his face and his hat drawn over both, two oldish men came along. They halted from curiosity, and looked at Coakley's unfortunates. The one who kept his face concealed from view, excited the interest of the older of the two men, who scanned him from head to foot with plying eyes. Turning to Coakley, he said:

"That poor boy's repentance comes too late, sheriff. Terrible! Terrible! I have a boy, just about his age—a wild, wayward boy, whom I have not seen for months. Whether he's living or dead, I know not, but rather than have him in such plight as that I'd see him lying!"

"Father! don't!"

The hat was flung off, and, with eyes brimming with tears, the face of the son looked into the face of the father. The boy outstretched his hands—one of them free, the other shackled to that of a negro—to his father, who seized them and held them tenderly. They were permitted to sit and talk together during the remainder of the ride, and when the penitentiary gate closed upon the son, the father still lingered near the spot, as though he could not leave it.—Youth's Companion.

A TRUE STORY.

Sixteen or seventeen years ago there lived on the banks of the Popoogie River, in Wyoming Territory, a little Indian boy of the Arapahoe tribe. There he hunted with his little bow and arrows, and played by the river with companions as wild and free as he. Their games were never interrupted by the sound of the school-bell, and very rarely by calls to home tasks. Does that seem a very enviable life? Would you like to be free from the bell that sounds when you are in the most exciting part of your game? Would you like never to be obliged to run errands or perform the little duties that interfere with your own important plans? But this little boy was growing up in just such ignorance as Brave Bear, his father, had lived in; growing up, possibly, to just such a fate as met Brave Bear. Listen, and perhaps you will envy him less.

When our little Indian was about nine years old, his father left the main band of the Arapaho, and pitched his tepee in a little thicket of willows and bush on the banks of a mountain stream. It takes very little time to "move" Indian fashion, and the new home was ready for occupancy in a few hours. As the family gathered in it, they noticed some Indians on a hill about a mile from their tepee, and took them to be friendly Crows; but that very night these Indians, who in reality were Shoshones and Bannocks, bitter enemies of the Arapaho, stole down upon them, under cover of the darkness, and attacked them, setting fire to the tent. In defending his family Brave Bear was killed, and the mother and children crept away in the bush and escaped. There are drawbacks you see to this wild, free life; and a regular bed hour, early though it may be, has a possible advantage when it comes as a peaceful close to a day undisturbed by perils and alarms.

Not long after his father's death our little Indian started with his mother and some friends for the military post on the Popoogie, to lay in a store of such things as they needed in their simple house-keeping; and as they went, a band of hostile Shoshones and Bannocks fell upon them, killing an old man and taking the rest of the party captive. But the little Arapahoe was not to be left to the tender mercies of his father's enemies. A soldier, passing by, rescued the women and children, and, perhaps taking a sudden fancy to this particular little boy, carried him to the neighbouring military post, and gave him over to an army officer, Captain Coolidge by name.

The boy could not speak one word of English. He had never known any garment but his Indian blanket. He had never been bound by law or rule; had never dwelt anywhere but among his own people. Now, among strangers, who spoke a strange language and had ways that differed from his own, that he had ever seen, separated from his mother, homesick and forlorn, do you think life was showing its dark side to him? Ah, God leads us through the darkness often that we may come out into a place of greater light, and he had work for this little wild Indian lad to do, for which all his hard experiences were fitting him.

His new friends—for friends in the truest sense of the word they proved—intended to train him to be a house-servant; but they soon discovered that he was bright and quick, eager to learn, and determined to improve himself as soon as he had found out what improvement meant. They saw that he would profit by any advantages they could give

him, and they sent him first to Shattuck School, and then to the Divinity School, since it was now his heart's desire to return as a missionary to his own people, and to teach them the good things he had learned. He had been baptised by the name of Sherman Coolidge, a name which stood high on the honour-roll of his class. He was ordained Deacon by Bishop Whipple in June, 1884, and in the following September he was sent to his tribe at the Shoshone agency, to carry to them the good things of which he had become possessed.

It was sixteen years since he was taken from his home; and when the news of his arrival spread among them, his people flocked from all directions to greet him as one given back to them from the dead. The White-Man-Arapahoe they called him, seeing him in white man's dress, with the white man's ways, and speaking the white man's tongue.

Was not that a wonderful coming back for the little wild, ignorant lad? And what do you think the mother felt, whom he sought out instantly, as she recognised her son through all the changes those strange sixteen years had made? What would your own mother feel if you had been taken from her suddenly and given back to her, the same child only in the love of your heart, after many years?—Young Christian Soldier.

THE OVER-EYE.

THERE is a singular expression in use among our Indians. They say that a man "has the over-eye" when he can discern the Great Spirit behind Nature or the events of life. Strangely enough, there is no word in English, although it is the language of a Christian people to express the same meaning. Heine, the great German poet, on being taken into the country when recovering from a dangerous illness, wrote back to a friend "I suffer intolerable ennui here among this water and wood. Nature, I find, is as dreadful a bore as Art." With all his keen perceptions and high creative power, he had not the eye of the eye which would show him the meaning, power and love under the events of life. Such events were always to him only a chance aggregation of sharp and terrible accidents. While Heine lay on his death-bed, a young Englishman, Robertson, of a genius equal to his own, was struggling to the end of his short life, full of poverty, injustice and intolerable physical pain. "In his sharpest pain the sight of a beautiful sunset would give him keen delight." A noble action, a true word, the love that was given him, all were messages to him direct from God, and no less were his misery or pain. When physical agony was literally rending the soul from the body, he cried out: "It is my Father. Let Him do His work." In this spirit he died.

The New Jersey Quaker whom Charles Lamb calls "saintly John Woolman" believed that every event of his life, however small, was a "leading" of him by the hand of Christ. He, too, suffered greatly in both mind and body. "But in my misery," he said, "I remembered that I have called Thee Father. After that I could bear all things."

Men and women, after all, may be divided into two great classes: those who see only in the world a confusion of land and water, sunshine, rain, accidental pains and accidental pleasures, just as perhaps the worm does, crawling along the earth, in danger of being trodden to death by every step, and those who have the Indian's "over-eye," to whom all the world and all life are only God's messengers.

Old George Herbert says:

"The man who looks on glass
On it may stay his eye;
Or if he chooseth, through it pass
And the heavens espy."

—Youth's Companion.

A QUAIN TITTLE SERMON.

MR. HARVEY was riding slowly along the dusty road, looking in all directions for a stream or even a house, where he might refresh his tired and thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farmhouse, and at the same time a boy ten or twelve years old came out into the road with a small pail and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing of course, the boy earned a few pennies in this manner; and he therefore offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking at the child, and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or any one. I am lame, and my back is bad, sir; and mother says no matter how small a favour may seem, if it is all we are capable of, God loves it as much as He does a very large favour. And this is the most I can do for others. You see, sir, the distance from Paineville is eight miles to this spot, and I happen to know there is no stream crossing the road that distance, and so, sir, almost every one passing here from that place is sure to have a thirsty horse."

Mr. Harvey looked down into the gray eyes that were kindling and glowing with thought of doing good to others; and a moisture gathered in his own as a moment later he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.—Youth's Companion.

POSTURING.—It says but little for one section of society, that in these days, when men and women are dying of hunger in our midst, and grave social and national questions are calling for careful Christian consideration, it should be remunerative for a lecturer and his wife to come from America to give addresses upon "posturing." One would think that the times are too serious for attention to be given to drawing-room posing, and that men and women with immortal souls would not find it difficult to get through the day without waiting time upon inane follies such as this. Perhaps, if the patrons of such lectures were to visit some of the slums and courts, and see the postures the poor take when they are dying of hunger and poverty begotten diseases, they would have less heart for the æsthetic peacock feathers, and the picturesque positions which, it would seem, are necessary in society drawing-rooms; but they would at any rate gain some knowledge of the life which is seething around them, hungering and fainting and dying in God's sight, and unlooked upon by the thoughtless creatures whose luxurious days seem to be a heavy burden, difficult to be borne except upon the crutches of folly.—The Christianian.

Our Story.

BARBARA STREET.

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

CHAPTER XXVII.—(Continued.)

Mr. Norris stopped again for a response, which Grace was now obliged to give. She said, with an effort—  
"Very singular indeed."  
"Yes," continued her mother, too much absorbed to notice Grace's constraint of manner. "My dear, I was surprised to find how truly good that young man is. His pleasant manners are not superficial, as I confess I have sometimes considered them. No woman could have been more tender and gentle with your father. I shall never again feel that he is a stranger. He has offered to stay on a little while if he can be of any use to me, and, as your father has taken a fancy to him—he asked for him again this morning just before he went to sleep—I accepted the offer gladly."  
"You have arranged with him to stay?" asked Grace, looking up.  
Her mother caught a slight sharpness in the tone, and replied, anxiously—  
"For a few days only. I hope you don't think it will be too much for you to have him in the house. There will be your father's cooking to do, and I must not have you overburdened."  
Grace, with a great effort, mastered herself sufficiently to say, with a kiss—  
"Do as you like about it, mother. The girls will give up lessons, and help, and we shall get through quite well, never fear. Everything must be sacrificed just now to my father and you. But you, my dear mother, must take care for his sake not to get knocked up."  
"Oh, yes, I shall be very careful, and lie down by his side whenever I can. But you need not be afraid," she added, with a smile; "I have not felt so strong and well for many a long day."  
Grace again kissed her, and murmured—  
"God be with you, mother."  
"He is," replied her mother, earnestly, holding Grace close to her for a moment before she went away.  
Grace's feelings when she came out of the room were very tumultuous. She had got up that morning with a slight sense of compunction for the violent language she had used to Waterhouse the night before, but even that degree of relenting was due to the recollection that he was going away that day. His unreasonableness and unwelcome manifestation of feeling was viewed under the softening shadow of immediate separation, a separation which was now, for more serious reasons, an absolute necessity, but she felt that she would have been really sorry to have missed him from the house, had not this unfortunate *contemps* arisen to cause her feelings to be only those of congratulation that the way had been made clear for his removal on other grounds. It will be seen that pity for Waterhouse's sufferings found no place in Grace's breast. As long as she believed him heart-whole, she had felt very sorry to send him back to loneliness again—he whose genial temper so craved an atmosphere of social kindness and friendliness. But directly she understood what his feelings were her heart became steel towards him. She was consumed with scorn when she found that his troubles arose from what she called a sentimental leaning towards herself, and became a veritable little fury when he sought to win her ear for them. Yet Grace was not hard upon the same feelings when she suspected their existence in Hester and Denston. The contradictory creature was full of sympathy there, but when they touched herself, she started away with a quivering pride and sensitiveness like some thoroughbred horse touched with the spur. When she came out of her mother's room, the slight compunction was swept clean away. She was every whit as enraged with Waterhouse as she had been the evening before, and if he had accosted her again, she would have answered in a similar way.  
"That he should dare to stay in the house," she exclaimed within herself, "after the rebuff he got yesterday! Well, Mr. Waterhouse, you will repent this step. If you thought to soften me by it you will find you mistake indeed. You have calculated no doubt that I cannot resist, and that I would sacrifice every consideration just now to my mother's peace of mind; but though you stay in the house, you shall never see me in it, and I will have nothing to do with you as long as you remain."  
The first consequence of which resolve was, that when Grace should have made her appearance in Waterhouse's room at breakfast time, Sarah was sent instead, conveying the apparently courteous message that Miss Norris apologised for her inability to wait upon him, owing to the additional cares now devolving upon her. Waterhouse, who had been watching the door with trembling anxiety, did not deceive himself as to the meaning of the message. He had not closed his eyes that night, and his haggard looks might have excited commiseration in the hardest heart. But Grace was not there to see them, nor to observe that after that dagger had been run through his breast, what he ate of his breakfast went nigh to choke him. He divined that he had made a mistake in staying, but to go while Grace was angry with him was beyond his power. The silly fellow, if he had known anything of a woman's heart, would have whistled cheerfully up and down the house, parked up his portmanteau and departed, taking care to return at the precise moment when Grace would be advising herself that she had been a little too hard. But Waterhouse was not astute enough to play such a masterly stroke, even had his feelings not been too inconveniently strong. Neither, as it will be perceived, had he any pride to summon to his aid. Grace had his neck under her little foot. When she was angry he had no weapons with which to retaliate; though she had been as cruel as Jezebel, he had known no resentment.  
Grace's thoughts were soon diverted into another channel. When Dr. Black came down-stairs after paying his visit that morning, Grace and Hester happened to be in the dining-room. The door was partly open, and they heard their mother come down with the doctor, talking to him on his way to the door. Both the girls listened eagerly, when they caught the words—  
"Has Mr. Denston seen you lately, Doctor? I fear he is still far from well."  
"Mr. Denston! Oh, yes, I remember; he is as much a patient of yours as of mine. Your admirable nursing pulled him through. I am glad my patient up-stairs is in such good hands."  
The girls observed that the doctor had parried the question. Would their mother be diverted from it?

"Do you consider Mr. Denston's progress satisfactory?"  
"I trust it will be in time—I trust it will be. I tell him that we must try a winter abroad—to get out of the fogs, you know. Good-bye, good-bye. I think I need not see you again till to-morrow."  
The doctor jumped into his carriage, and Mrs. Norris shut the door. The girls heard her go upstairs again. Grace, who had not dared to look at her sister, now did so. The colour had left her face. She did not speak, and Grace did not address her; inwardly she groaned—  
"Oh, it is really so; I am sure she cares for him."  
After a moment or two Hester rose slowly, and went out of the room. But, slight as had been the incident, Grace had, by means of it, ascertained the truth. She knew no longer any uncertainty concerning Hester's feelings. It was impossible to mistake the controlled emotion in Hester's white face, and in her measured movements, as she sought to escape from Grace's presence without betraying herself. Yes, Hester and Mr. Denston loved each other. There was no doubt about it, and Grace said to herself that she must now accept the inevitable.  
"If there were any prospect of happiness for them," she reflected, "I would even make myself content, intensely as I have dreaded such a lot for Hester. But the future looks as gloomy and hopeless as it could well do. I must now, without delay, tell the poor child what I have discovered about the Denstons. It must be done some time, and the sooner the better, though I tremble to think how she will suffer."  
The two girls were too fully occupied to have time for confidential talk during the day. Their mother never came out of the sick-room, and there were her meals to convey thither, as well as constant nourishment to be taken up for the invalid, and there were frequent errands to be done, and cooking for Mr. Waterhouse, as well as for themselves. Sarah, too, whose time was encroached upon by having to wait upon him, must have assistance given her, to make amends. The girls did not see their father that day. The doctor had ordered absolute quiet. When, once or twice, their mother wanted help, Grace was aware that she called in Mr. Waterhouse.  
"Your father is used to seeing him, after last night, and likes to have him about him," Mrs. Norris explained. "I would rather not bring in a strange face just now; and then, you see, he is so strong. You shall all come in, by-and-by, when he is a little better. You must all know your dear father. You will have but a short time for it."  
And Mrs. Norris gazed wistfully at her daughters. It was Grace and Hester to whom she spoke, as they stood at the door, having happened to come up together. As for the girls, they were alike in feeling a sense of compunction as they heard their mother's apologetic tones. It was, indeed, a relief to them to be kept away. They could not make room in their hearts for the new-fledged emotions which knocked for admittance. This father was an incongruous element, which would not harmonise with the habits of thought and feeling in which they had grown up. They did not confess to each other, but each went away reproaching herself for her hardness of heart.  
At last the sisters, tired and footsore, reached their haven of rest. So sweet had the sense of companionship, which had never left her all day, owing to the new habit of working and consulting together, become to Hester, that I do not think she wished to be alone even that night. They lay down together, and darkness and silence fell, with their soothing balm. But it was not long before Grace found out that Hester was crying. She was not surprised, and she even believed it might do her sister good. She did not speak, but putting her arms around Hester, she drew her to her, that she might rest her head upon her shoulder, and Hester cried without a word for a long time.  
"Oh, my dear Grace," she said at last, "how good you are to me! How is it I have never known you?"  
"Why," replied Grace, softly laughing, "my light way of taking things offends you."  
"No," said Hester, "I do not think that is the reason. Your beautiful sparkle is just your fascination—your never looking dull or fow-spirited."  
"My fascination! Absurd girl!"  
"I am not absurd. Every one loves you, and you will find they do wherever you go."  
There was a pause before Grace said, gravely—  
"I think you are right, Hester. It was only the concealment where there should have been confidence that divided us. The more reason, don't you think so, that there should be no longer the shadow of any concealment between us?"  
"Have you, then," asked Hester, fearfully, for she turned cold with the idea that Grace meant to wrest the expression of her own feelings from her, "anything more to tell me, Grace?"  
"Yes," said Grace, "I have, if you think you can bear any more painful disclosures."  
"Veal oh, yes!" said Hester, confidently, breathing freely now that she concluded her sister was not upon dangerous ground.  
As Hester regained confidence Grace was struck with fear. She so shrank from the ordeal, that she believed she must give it up. But she beat back her cowardice, and began with a quaking heart, gaining courage as she proceeded. She need not at least have feared any outward demonstration of suffering, Hester was always quiet under any shock or violent emotion. When Grace had told all there was to be told, Hester lay quite still and silent. But Grace was not deceived into supposing that there was not inward fire under this outward coldness. She cherished her sister in her arms, and Hester, though she responded little, was quite evidently comforted and helped by the love. Only on one point did Hester break through the silence with which she entrenched her feelings. She said, after some time, quite calmly—  
"We ought to let them know, Grace, both of them, what they owe to our father. I must tell Miss Denston the next time I see her. I cannot go there with such knowledge in my mind, can I?"  
"I have been thinking that, too. And Mr. Denston?"  
"Could not mother tell him?"  
"She does not know herself, Hester; and we cannot distress her with it just now."  
"Will you tell him?"  
"Yes, that will be the best way perhaps. I should have to ask him to come in on a Sunday evening again."  
"If you do not mind, Grace—it is very brave and good of you. And I will go in to Georgina and tell her at the same time."  
Having settled upon this course of action, they relapsed into silence, and addressed themselves to sleep. But Hester lay awake till long after the summer dawn had stolen through the window, accompanied by the twittering of the cheerful sparrows.

CHAPTER XXVIII.  
BEFORE THE SUNDAY EVENING.

It was on Saturday night that Grace and Hester formed their plan, but they had decided to defer the carrying out of it till the Sunday week, in order that they might have time to reflect, and to recover from the agitation of the last two days. Their father continued to be very ill. The doctor gave no hope of recovery, and pointed out, indeed, that recovery was scarcely a thing to be hoped for, for he was of opinion that with recovery of bodily force, had it been possible, the glimmer of reason would have been swallowed up in mental darkness as complete as before. But the end was not to be apprehended immediately. He might, and probably would, linger on in the same condition for some time to come. Mrs. Norris did not fall from her first uplifted frame of mind. Had she done so, and had the care of their father been left to them, to any extent, Grace and Hester would probably have lost the sense of abstinence with which they reproached themselves. Grace, who had been used to have no interests but those of home, and to be the very pivot of all that was going on there, was rendered miserable by the consciousness that she was outside the centre in this domestic crisis, and that she was indeed actually more absorbed in Hester's and her own personal interests than in the family emergency. The consciousness stimulated her resentment against Waterhouse, who had obtruded himself as a distraction to her thoughts at such a time.  
"Ah, the selfishness of men!" she reflected; "how right was I when I used to resolve I would have nothing to do with them! They have been at the root of every trouble that has come to us. But, alas! these creatures abound, and my resolve was idle!"  
The girls were, as their mother promised, admitted to the sick-room after that first day. But Mr. Fleetwood took very little notice of his daughters. Their mother brought each one to him in turn, calling her by name, and bidding him kiss her. Each in turn bent down to him, and he kissed her docilely, but immediately turned his eyes back to his wife, whom they followed incessantly. It seemed as if the spirit born again within him, weak as a baby's, had scarcely strength to live but in the sense of her presence.  
"Dear," she said, when she led Kitty by the hand to her father's side, "this is the baby that you said had my eyes. Do you still think they are like mine? She is fourteen now, papa, but I am afraid she is a baby still. I did not want her to grow up. Kiss papa, Kitty."  
Kitty obeyed, but with fear and trembling. This sick room, with the gaunt figure for a centre whom she had never seen on her tongue—was very awful to her; and when she had shrinkingly touched the sick man's cheek with her lips, she looked so near to crying with fright that Grace hurried her off, fearful of an exhibition of feeling that would have distressed her mother. It would not probably have reached the borderland between illusion and reality in which her father's spirit hovered. He did not look yearningly after the little daughter whom he had last seen when she was two months old. After this first visit Kitty very seldom came inside the door, but Grace and Hester went in and out as a matter of course, and helped their mother as much as they could.  
But Grace, with a dexterity born of a quick brain and an agile frame, managed to avoid even catching sight of Waterhouse in the numerous transits made by each of the landing and stairs. Waterhouse was frequently in the sick-room, and he now used a bedroom on the floor above, so that his opportunities were many, and he made more, in the hope of meeting her as by accident. He had no intention of making a formal apology by note or interview; he believed the offence so unpardonable in Grace's eyes, and her heart so implacable, that such an effort would, he thought, only make worse of the affair, and make it appear that he held it in light estimation. But he did yearn to show her by some address of intense respect, some look of utter humility, that, so far from resenting her anger, he regarded it as more than merited. Grace gave herself little trouble to imagine what his feelings might be—she simply wished to dismiss the thought of him as far as possible.  
One day Waterhouse, coming out of the room, encountered Hester as she entered it, and they exchanged a grave salutation. Waterhouse experienced quite a shock of surprise. He inwardly exclaimed, "What a beautiful woman she is!" and as he passed into his sitting-room, he for the first time recognized the fact that Hester was just the kind of woman with whom he had been used to imagine himself falling in love.  
At the recollection of his old theoretic tastes, he experienced a grim amusement. "But it is odd," said he to himself, "that I have never admired her before. What a dignified presence she has, what fine lines there are about her figure; and it strikes me there is a promise of depth of character about those well-formed features which I have hitherto considered expressionless. If Denston cares for her, and she for him, why, he will be a happy man, I believe. But the poor fellow will never be in a position to declare himself. What is it she reminds me of?—Wordsworth's 'Lucy,' surely!"  
And vital feelings of delight  
Shall rear her form to stately height,  
Her virgin loom swell!"  
But 'vital feelings of delight' must have been few and far between in Hester's monotonous Barbara Street existence; and I don't suppose Nature ever took the trouble to make any resolution about her. However, those speculations are rather barren to me just now," and Waterhouse sighed, and lost himself in a bitter-sweet lover's reverie, into which we need not follow him.  
(To be continued.)

REGARD no vice so small that you mayest brook it, no virtue so small that thou mayest overlook it.—*Oriental.*

It was recently stated by Sir Henry Ponsonby that there was no foundation for the story that the Queen once referred to the Bible as the secret of England's greatness. This has led to the unearthing from the records of the Church Missionary Society of a letter written by Her Majesty's authority in 1849 by the late Earl of Chichester, then President of the Society, to Prince Sagbud, and other chiefs of Abbeokuta. It contains the words "England has become great and happy by the knowledge of the true God and Jesus Christ." As Sir Henry now says, this no doubt explains the origin of the story.

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS THE TRUE VINE.

LESSON X., September 5th., John xv. 1-16. Memorial verses 4-6.

**GOLDEN TEXT**—I am the vine, ye are the branches.—John xv. 5.

**TIME**—Thursday evening, April 6, ten or eleven o'clock immediately after the last lesson.

**PLACE**—An upper room in Jerusalem.

**CIRCUMSTANCES**—At the close of the last chapter, the whole company arose and prepared to leave the room; but Jesus had more to say, and while they were standing, he spoke chaps xv and xvi., and uttered the prayer in chap xvii.

**HELPS OVER HARD PLACES**—1. *True Vine*: the source of life to all his disciples. *Husbandman*: the founder and owner of the vine, who cares for it, and whose is the fruit. 2. *Every branch*: each individual Christian, each church, is a branch. *Purge it*: cleanse it, by pruning, by taking away any insects, or fungus that hinders it, by culture, by new life. So Jesus does with his disciples. He gives new life, trains and teaches, and removes whatever hinders fruit-bearing: 3. *Abide in me* by believing, by loving, by communion, by obedience, by studying his word. 4. *Much fruit*: the fruits are a holy character, good life, noble deeds, the conversion of others, the world made better. 5. *Ask what ye will*, etc.: this promise is to those who abide in Jesus and live according to his word, for such will ask what is right and wise. 6. *Continue ye in my love*: by obedience (v. 10). 7. *My joy*: joy of doing good, of loving, of free, healthy activity, of communion with God, of faith and submission, of heaven and all its delights. 8. *Henceforth I call you not servants*: they were to do his will; but not in a servile manner, because they must, or merely from a sense of duty. *I have called you friends*: he tells them his plans; he works with them as friends, and they serve him because they love him.

**SUBJECTS FOR SPECIAL REPORTS**—The analogy of the true vine.—What is abiding in Christ.—The fruit they are to bear.—How to continue in his love.—The joy of religion.—Not servants, but friends.—For what God has chosen us.

**QUESTIONS**  
Give the time and place of this lesson. How is it connected with the last lesson?

**SUBJECT**—ABIDING IN CHRIST.

**AN ILLUSTRATION** (vs. 1-4).—To what is Christ compared? Who is the husbandman? Who are the branches? What was done to the branches that did not bear fruit? What to those who bore fruit? What is meant by "purgeth it"? In what way does he do it? What is it to abide in Christ?

**I. FIRST EFFECT OF ABIDING IN CHRIST**—*Fruit* (vs. 4-6).—What is the fruit the branches are expected to bear? Why cannot they bear fruit unless they abide in Christ? What becomes of those who will not abide in him?

**II. SECOND EFFECT**—*Answer to prayer* (v. 7).—What promise is made to them? What must they do to claim it? Why can only those who abide in him have the certainty that their prayers will be answered?

**III. THIRD EFFECT**—*A proof of discipleship* (v. 8).—How is the Father glorified in his children? What would prove them the true disciples of Jesus? Why?

**IV. FOURTH EFFECT**—*Abiding in the love of Jesus* (vs. 9, 10).—How much does Jesus love us? What comfort and help in this? How may we continue in his love? How does he show this by his own experience?

**V. FIFTH EFFECT**—*Fulness of joy* (v. 11).—What was one reason he had spoken these things to them? What is Christ's joy? Is this the highest and truest joy? How much joy may we have? Does religion make us happy?

**VI. SIXTH EFFECT**—*Love to one another* (vs. 12-14).—What is the great commandment of Jesus? When did we study about this before? (ch. xiii. 34.) How much should we love one another? What is it to lay down our life for others?

**VII. SEVENTH EFFECT**—*True service* (vs. 14-16).—Is it our duty to serve Christ? What is the difference between serving him as a bond-servant and as a friend? How may we know whether we are his friends? (v. 14.) How has he chosen us? What for?

**REVIEW EXERCISE** (For the whole school in concert).—3. To what does Jesus liken himself? **ANS.** To a vine bearing clusters of grapes. 4. Who are the branches? **ANS.** All his true disciples. 5. Why are they so called? **ANS.** Because all their life, strength, and usefulness is from him. 6. What blessings flow from abiding in him? **ANS.** Repeat the headings of the lesson.)

**FORTY YEARS AGO.**

THERE was time to live. Men slept yet in their beds. The epoch of haste had not come. The saddle was the emblem of speed. Brawn and brains went hand in hand. We were still a nation of hand-workers. A day's journey was a serious matter. The highways were dusty and populous. No house contained a sewing-machine. The turn-pike was still the great artery of trade. The canvas-covered waggon was the ark of trade. There was not a mower or harvester in existence. The land was lighted with candles after night-fall. Butter was unmarketable a hundred miles from the dairy. The steam saw mill had just begun to devour the forest. The lord of a thousand acres sat with his harvesters at dinner. The day began with the dawn and not with the train's arrival. The spinning-wheel and shuttle sounded in every farmer's house. He who counted his possessions by the square mile kept open house for the way-farer. The telegraph had begun in Washington and ended in New York twelve months before. The rich were lavish in an abundance which was not yet covered by the keen eye of commerce. From East to West was the pilgrimage of a life. From North to South was a voyage of discovery.—*Port Deposit, M.D., Call.*

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THURSDAY, AUGUST 26TH, 1886.

**A FAMILY GATHERING.**

A HAPPY thought was the British and Colonial Temperance Congress held last month in London in connection with the Exhibition, which had brought to the Capital of the Empire representative men from the whole circle of Britain's Colonies. The meetings were convened by the National Temperance League of Great Britain, of which the Bishop of London is the President. That distinguished prelate occupied the chair at the first session and was followed by men of such eminence as Dr Norman Kerr, Archdeacon Farrar, and Cardinal Manning, while veteran workers were present from Canada, India, Australia and South Africa, as well as from the smaller colonies and military and naval stations of Great Britain the world over. Carefully prepared papers founded on uniform questions as to the prevalence of the drink habit, the extent of the liquor traffic, the nature of the remedies used and the progress generally of temperance reform were submitted, and a free interchange of experience secured.

This Congress like the Exhibition itself has brought into prominence the extent and, generally speaking, the beneficence of British rule, but the facts elicited may well moderate somewhat our self complacency as a Christian nation. It was St. Boniface the apostle of Germany, himself an Englishman of Devonshire, who wrote to the Archbishop of Canterbury of that time about the year 800 "I hear that you Saxons are mighty drinkers of ale, and that you are worse than the Jews and heathen about me." This testimony is true still, only that wine and the more fiery alcoholics must be added to the list.

Britain is by no means the least thirsty of European nations. The late Prince Leopold shortly before his death uttered a memorable saying: "England has no foe to fear except Drink." The colonies have too faithfully copied the parent land in its drinking usages, although the almost uniform testimony is that after the wild license of pioneer days has passed by, the colonial has settled down to greater moderation than prevails "at home." Canada has in this matter no reason to hang her head among her sister colonies. Whether as regards the prevalence of total abstinence and the strength of temperance sentiment, or as regards the measures for the restriction of the traffic she stands, it would seem, *judicium*. Of course we congratulate ourselves upon this. But our favourable position in comparison with the others must not blind our eyes to the frightful evils with which drink afflicts even us. We are grappling more successfully than the rest with the monster, but yet we have by no means vanquished him, nor even greatly disheartened him. The lines which have been struck out here for temperance legislation, are being followed in other colonies. But far and wide throughout the Empire the same cry makes itself heard. "Neither regulation nor restriction of the traffic delivers from its evils; it must be eradicated." The public sentiment of many of the colonies is still far from this latter remedy, but the trend is in that direction, and no colony is without its Gideon band of earnest workers for Total Prohibition.

The saddest of the many sad things made prominent in the Congress is the destructive effect of liquor upon the native races. The weakness of our own Indians for "fire-water" seems to possess all the savage and semi-civilized races with which the British colonist has ever come in contact. Rum is a dreadful solvent to such people. It, with the white man's vices, has been too much for them. It is only fair to say that colonial legislation has everywhere dealt with the evil. Our law forbidding the sale of liquor to the Indian has its counterpart in Australia, New Zealand and other colonies, but in spite of law the mischief has gone on and is not yet ended.

In no part of the Empire does the matter assume a more serious aspect than in India with its 250,000,000 of people, for the most part sober by caste, custom, and religion. The Mohammedan is a total abstainer. One of the five Commandments of the Buddhist faith is "Thou shalt not drink or touch any strong drink." The use of native intoxicants prior to British occupation was trifling. But the strong language of Rev. J. G. Gregson, whose efforts for the promotion of temperance especially in the army in India are beyond all praise is fully justified by facts:—"Unfortunately the nation of abstainers is gradually becoming a nation of drinkers, and that through the national and social customs and religious practices of its rulers." Not only is the drink habit obtaining wider prevalence among the lower orders, but the educated classes—the most tenacious, of course, of caste—are giving way also. A native doctor, when asked, gave it as his opinion that 90 per cent. of the educated classes now drink. Even the zenana is said to be invaded! The direct concurrence of the government in the spread of the evil seems to be clearly made out. The government derives a large revenue from the sale of licenses which are disposed of in each district to the highest bidder, whose interest it then becomes to press the sale of drink to the utmost among the natives, his profits depending on the surplus remaining after he is recouped for the sum paid to the government. It is to be hoped that the memorial to be presented to the Secretary of State for India and to Lord Dufferin, will have a fair consideration. Revenue is a prime necessity of governments, but no increase of revenue will compensate for the debauching of the people. The State cannot safely afford to fatten upon the vices of the people. The government that has put down Suteism and infanticide and the sacrifices to Juggernaut owes it no less to the cause of humanity and to the native races under its control, and at no distant day destined to take a full share in ruling, to see to it that these shall be protected from the destructive influences of rum.

The facts just mentioned have a direct bearing on the great work of Christian missions. It is not mere rhetoric when Archdeacon Farrar exclaims "We have girdled the world with a zone of drink. We sometimes talk of our missions to the heathen as if they were acts of splendid generosity. I look upon them simply as tardy acts of the most necessary reparation. We have carried with us from country to country the blight and the curse without the blessing, of our civilization and our Christianity. It is high time that beautiful upon the mountain should be the feet of those that bring good tidings and that publish peace. I look upon that as the great crusade of this generation." That was a truly religious act of the Calcutta Baboo who, when Lord Dalhousie's Grand Trunk road through India, "the grandest road in the world" was built, and when liquor shops sprang up along the line of road, met the wants of the abstaining population by constructing at his own expense and at a cost of 200 rupees each, excellent masonry wells every two miles over a distance of 1,000 miles. To a like work of counteracting the evil effects of European civilization among the races touched by our colonies are we called. There is surely something better than British vice or British rum or even than British guns, which we owe it to these people to give them. The devastating effects of strong drink which our arms have introduced, and which it is to be feared our governments foster, can only be checked and counteracted by the universal spread of Gospel light and knowledge.

**THE CURSE OF CANADA.**

THE title of this article is startling, but it is absolutely essential that Christian men should be startled. The curse of our country to-day is partyism. We do not say a word against adherence to definite political principles, and enthusiastic struggling for the triumph of those principles. Our quarrel is with the despicable party spirit which leads men to ask, not whether a statement is true or false, but whether it will help or hinder the party; not whether a measure is right or wrong, but how it will affect the party; not whether a man is honest or dishonest, capable or incapable, moral or immoral, but is he a good Grit or a good Tory; not whether a line of policy will be for the welfare of the country, but whether it will keep in those who are in power, or help the opposition to put them out. Of course, if the welfare of the country can be secured as well as a party triumph, well and good, but the party must be the first consideration and the last. Look at the condition of the party press as represented by the leading journals throughout the Dominion. Who is so verdant as to expect true statements with regard to politics in any of these journals; and if at any time they do tell the truth, who will believe them? You mention a statement that tells against the Dominion Government, and immediately you are answered, "Oh, you found that in the *Globe*," or again you refer to some lapse from sound policy on the part of the Ontario Government, and at once you are accused of reading the *Mail*. These journals are certainly to be pitied, for it looks as if they were expected to be true to their party at whatever cost to the self-respect and the manhood of those who conduct them. So degrading has party journalism become that it seems difficult to imagine men of uprightness and ability selling themselves and their gifts for so ignoble a purpose. But they do it, and by-and-by, as the result of having shut their eyes against all truth which might be dangerous to the party, they cease to be troubled about the truth at all, and are blind as bats to all but party interests. Surely if there is a crying want in our country to-day, it is an independent press—not a neutral press, but a press which would speak out boldly and plainly upon all important subjects without fear or favour, having only the honest purpose to stand up for truth and righteousness.

But what shall we say of the religious press of this country. Is it as free from this partyism as all truly Christian people should desire? We can answer only for ourselves. The *Globe* accuses us of being but a shadow of the *Mail*, hoping by that means to damage us in the estimation of bitter partisans, but the very fact of such a charge being made is the best and most convincing proof of our independence; and we simply call attention to this charge as a pertinent illustration of the pitiful results of partyism. We have no desire to mingle in party strifes. We have nothing to gain or lose by means of party influence, but we mean to speak out the truth at all costs, looking for approval only from our own conscience, and from all our readers who love the truth.

But we are grieved to say that partyism is to be found even in churches. The *Globe* is fond of lecturing the clergy for their cowardice in not speaking out on the wrongdoing of politicians, but refuses to print any pulpit utterance which will not help its own party. Let any minister take a different view from that paper on the subject of the political intriguing of the Archbishop, or on the Bible in the schools, or any other question of the hour, and the *Globe* will promptly ignore him, or else sneer at him. On the other hand, let a word or a sentence be uttered which can be twisted into an attack on its opponents, and room will be made for it at once, and the man will be announced from day to day as the only true and devout servant of God in the community. And the *Mail* and the phalanx it leads behave in precisely the same manner when opportunity offers.

The party journals and the party men want party sermons and party prayers, and if ministers will supply these, they will be flattered and reported by the one side and hated and reviled by the other; but the moment they venture to express independent opinion the party journals wash their hands of them. Nay, such is the condition of the public mind, through the daily jargon provided for them in the party journals, that it cannot believe in the possibility of a minister being independent, and hence his most guarded utterance on public affairs is sure to be misinterpreted. Not long ago we heard a minister dwell upon the necessity of seeking for men of uprightness as our rulers, and the one party met the other party in the vestibule with delight, saying, "Did he not rub it into you this morning?" They could not rise above the level of their favourite journals, and therefore were sure party spirit blinded their minister as it did themselves. To such lengths have matters gone in country places that the political stripe of a minister has been made an element in his being chosen as a pastor of a congregation, and great trouble has arisen in some cases known to us because a minister refused to use his influence to help the candidature of a prominent member of his church. Surely it is time that Christian people should throw off the degrading shackles of party and determine to assert their liberty to speak and vote according to their conscience.

We do not urge disloyalty to political principles. We can honour men who fight and struggle for a principle or even for an opinion, but we look with abhorrence on the man who sells himself to his party, and gives it a blind allegiance. It has been said that a great political leader expressed his view of party allegiance to be, that he should be supported whether he was right or wrong, that he would not give a fig

for the man who would support him only when he was right. We say, woe to the leader who declares such to be his opinion, and woe to the country when men are found surrendering their independence, their liberty, their conscience, to any fellow creature, however strong may be the claim he makes to such homage. Let us thank God, however, that there is a growing class among us on both sides of politics who will not sell their souls to the party leaders, and that a very large number of them are found in our own Presbyterian Church. To this class we appeal to aid us in our independent attitude towards partyism and our loyal defence of Protestantism against the wiles of the Romish hierarchy.

REV. HUGH PEDLEY, of Cobourg, Ont., writes to the *New York Independent* concerning a statement in that journal that the Congregational Union of Canada has proposed to unite with the Congregationalists of the United States. Mr. Pedley points out the fact that the suggestion to unite with the American Congregationalists did not spring from the Congregational Union proper but merely from the Home Missionary Society which met last June in Ottawa, when the matter of international union was broached and informally discussed. After the discussion had gone on for some time it was closed by a reference to the executive committee of the society. So the matter rests at present. Mr. Pedley discusses the advantages and difficulties of the proposed union. It would, in his opinion, be a step toward the larger union of the Christian Church, the hope of which is now filling many devout hearts. From the Canadian point of view a comparatively small section of the Church would gain by the union, new dignity and hope and direct "dynamical" force. There would also, he thinks, be reflex advantages to the American Congregationalists. The constituency would be greatly enlarged whence they would draw supplies, etc., and their religious periodicals would be scattered over the land. One of the difficulties that lie in the way of such a union working successfully, as Mr. Pedley points out, is national sentiment. Canadians dislike the idea of being "annexed" either politically or religiously. Another is the difference in type between the Congregationalism of Canada and that of the United States. In Canada the English idea which lays stress on the independency of the local Church prevails, and the Council system is comparatively unknown and jealously watched. Mr. Pedley strives to account for the comparatively slow growth of Congregationalism in Canada by immigration statistics, but hopes the American Church will not consider the question in the mere light of arithmetic. He says, "if the scheme shall be found practicable many hearts in the land will rejoice." And we may say that, recognizing the union as an earnest of the larger union, which we hope is coming, the whole Christian Church will rejoice at the consummation of the scheme.

The elevation of Mr. Matthews to a seat in the Cabinet has not been viewed with equanimity, much less complacency, by all the supporters of the new Government. Mr. Matthews is a Roman Catholic, and the Protestant Conservatives of Ulster regard his advent to power with a jealous eye. Mr. William Johnston, of Ballykilbeg, gives expression to his disappointment and displeasure in a letter to a Belfast friend. "A fatal mistake," he says, "has been made by Lord Salisbury in the appointment of Mr. Henry Matthews. . . . Cardinal Manning expects in a couple of centuries to have England entirely under his church. Lord Salisbury, perhaps unconsciously, in giving the leading office of his Home Government to an Ultramontane Romanist, has assisted the Archbishop to carry out his plans. It was not for this that Protestants everywhere strained every nerve to defeat the late Prime Minister, and united and strenuous effort will be required to avert in the present Parliament an even more disastrous danger." The members of the Protestant Alliance in this country take a similar view, and will lend their support to oppose the return of Mr. Matthews for Birmingham. It is feared that his appointment is an indication that the Government will endeavour to conciliate the Irish Roman Catholic clergy by proposing some measure which would increase their control over the education of the country. Certainly, if anything of the kind is in contemplation, it ought to be strenuously resisted. If the priests get the schools under their thumb, it will be a dark look-out.—*London Presbyterian Messenger*.

THE recent meeting of the Ontario Teachers' Association amongst other things was remarkable for its pronouncement upon the extreme desirability of something being done to raise teaching to the rank of a profession and to get rid of the chronic evils that have done so much of late years to harass the teacher and nullify some of his best work. Whether the remedies proposed of establishing a College of Preceptors for the licensing of teachers, and a Teachers' Union for mutual help and protection would accomplish the objects sought, may fairly be open to debate, but there is no longer question that prompt measures should be taken by the authorities to get rid of the ever recurring complaint of unfair examination papers and the constantly reiterated statement made in the press that the papers are made to secure the sale of certain text books which have no special merit of themselves. There may be little ground for the assertion that the examiners and book-makers play into each other's hands, but the mere suspicion of such a thing works such mischief among the teachers in the profession, and has such a demoralizing effect upon the schools that all grounds for it should be rendered impossible.

The remedy is very simple. No person who has any pecuniary interest direct or indirect in the sale of a text-book should be appointed examiner.

The August number of the Jewish Herald, announces the appointment of an able and influential deputation by the British Society for the Propagation of the Gospel among the Jews, to visit Canada and the United States, in the interest of the cause they represent.

AND now the Irish National Convention at Chicago has decided to boycott British manufactures and redress the wrongs of Ireland by refusing to buy or use the goods her own people are paid to produce.

THE Rev. Dr. Peter Parker to whom we lately referred as the pioneer medical missionary of the world is still living, though it is more than fifty years since the first mission hospital was opened by him in Cantow.

THE disgraceful party riots which for the past few weeks have occurred at brief intervals in Belfast have, it is to be hoped, come to a close.

THE President of the United States is appealed to by the China Branch of the Evangelical Alliance "to protect the life and property of citizens of China, now lawfully living under his jurisdiction."

THE death of Mr. John Dougall, which occurred on the 19th inst. at the home of his son near New York, leaves a great blank not merely in Canadian journalism but in Christian philanthropic work generally.

PROTESTANTISM IN QUEBEC.

THE following is the concluding portion of the statement of one of our ministers regarding Protestantism, and especially Presbyterianism, in Quebec.

Our pastoral charges suffer from frequent and long vacancies, and many of our people get discouraged and desire to move somewhere where they can get church ordinances more regularly or less disturbed.

Many of the Presbyterian charges in the Presbytery of Quebec are too weak to come up to the mark that will entitle their ministers to the minimum salary approved by the Church.

See the effect of this policy, one of our ministers who had been receiving \$600 in a field where he had to travel twenty-eight miles and preach twice every Sabbath, resigned his charge.

Since I have come to live within the bounds of the Presbytery of Quebec all congregations but two within its bounds have changed their pastors, some twice one three times.

I have endeavoured to put the facts down as simply as I can, and I hope the readers of the PRESBYTERIAN REVIEW will consider them well, and that these facts will have some weight with the Augmentation Committee in the treatment of the Presbytery of Quebec and rouse the whole Church to see what imminent dangers are pressing upon Protestantism in Quebec.

BRANTFORD LADIES' COLLEGE.

THE NEW CALENDAR—CHANGE IN TERMS—CHANGE IN THE SOCIAL DEPARTMENT—MISS F. BALMER, B.A., APPOINTED ON STAFF.

WE are in receipt of the new calendar of the Brantford Young Ladies' College, and on examination find it very neat in style, and the subject matter arranged with great care and order.

The college year, we notice, is divided into three terms: the first extending to the Christmas holidays, the second to Easter, and the third to the close of the year in June.

A wise change has been effected in the separation of the general oversight and social training of the young ladies, from the regular educational work.

The desire of the College to furnish every facility for higher education may be seen in the recent appointment of Miss Eliza Balmer, B.A. This lady has had a brilliant record at Toronto University, and she could not have chosen a better field for her talents where she may be eminently useful.

The efforts put forward by the College should not fail to meet with a hearty and loyal support from our Church. Principal MacIntyre has visited a very large number of Presbyteries during the month of July, and in a few plain words has shown the necessity of directing our people to maintain with efficiency these our institutions.

It is said of the Rev. Thos. Miller, who laboured for forty years in the congregation of Mabou, C.B., that he never wrote a sermon in his life.

Communications.

NOTES FROM NOVA SCOTIA.

FIVE presbyteries in Nova Scotia proper contributed to the schemes of the Church from May, 1883 to May, 1886, \$29,188.10.

At the centenary celebration of the Presbytery of Truro on the 2nd Aug., tokens of admiration to the Lord's Supper were lying on the table bearing date 1777. It is said that none are to be found in the city of Edinburgh bearing a more ancient date.

Nova Scotia has three female missionaries, four female teachers, and six missionaries' wives now labouring in connection with the Presbyterian Church in foreign lands.

A remarkable revival of religion has lately been manifested in the congregation of Valleyfield, P.E.I. A short time ago about 200 were received into the membership of the church.

Wistful eyes are now cast from Ontario and Quebec toward two brethren of the Halifax Presbytery. If successful two more vacancies will be created in this presbytery.

Fine Hill Institution, Halifax, will have a larger attendance of students next winter than usual.

Dr. McCulloch, the venerable ex-pastor of the first Presbyterian Church Truro, has had but one congregation during a period of forty-seven years. He has always been a member of the Truro Presbytery, and has seen forty changes in the roll of that presbytery during his ministry.

"Memorials of the Fathers of the Presbyterian Church in the Maritime Provinces" is now being prepared for the press. The author, Rev. Richmond Logan, late of Harbor Grace, Newfoundland, is now supplying vacancies within the bounds of the Maritime Synod.

THE INTERNATIONAL MISSIONARY UNION.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR:—Are you now at some watering place on the river, lake or sea? Some of your readers have been luxuriating for a short time on the St. Lawrence at one of its most beautiful summer resorts.

It was amid the beauties of this watering place that the "International Missionary Union" held its meetings this month. From the fourth till the eleventh of August some sixty foreign missionaries held sweet and loving intercourse with each other, and with God.

How much some of us regret that many of our church members who have little faith in the work done in foreign lands, were not present at those meetings.

QUEBEC, Aug. 16th, 1886. ONE PRESENT.

[These resolutions appear on our first page.]—ED.

GUELPH.—According to adjournment, the Presbytery of Guelph met on Tuesday, 10th, in Elora, for the transaction of business, but chiefly for the purpose of observing the jubilee of the Rev. John Duff, who had that day completed his fiftieth year since he was ordained as a minister of the Gospel.

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- LIGHT FOR THE LAST DAYS. By Mr. and Mrs. Griston Culross, authors of "The Approaching End of the Age." \$1.25. HUMAN DESTINY. By Robert Anderson, LL.D. \$1.75. SPIRITUAL TRUTHS FOR BELIEVERS. By Thomas Moore. 90c. COUNSELS AND THOUGHTS FOR BELIEVERS. By Thomas Moore. 90c. OBSCURE SCRIPTURE CHARACTERS. By Rev. F. Hastings, Editor of the Homiletic Magazine. \$1.25. MEMBERS OF THE HOLY SPIRIT. By F. E. March. 50c. THE BOOK AND ITS STORY. By L. N. R. 10c. STONES CRYING OUT, or the Rock Witnesses to the Narratives of the Bible. By L. N. R. \$1.25. SERMONS BY ALEXANDER McLAUREN, D.D. First and Second Series. Each, \$1.75. RAYS OF MESSIAH'S GLORY, or Christ in the Old Testament. By David Barne. \$1.75. 125 QUESTIONS AND ANSWERS concerning Pre-Millenialism. 12c.

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JOHN YOUNG, UPPER CANADA TRACT SOCIETY, 102 YONGE STREET, June, 1886.

AN ENERGETIC MAN IN EVERY DISTRICT TO SELL the most remarkable book of the age, entitled "Proposal and Exposure, or Matrimony and Celibacy." It discusses rationally and philosophically the subjects of Love and Matrimony, Modes of Proposal, Exposure, Betrothal, Marriage, Polygamy, Bachelors, Spinners, Bachelors, Etc. This is a standard book, revised, and takes with all classes. For particulars address INTERNATIONAL BOOK AND BIBLE HOUSE, TORONTO, ONTARIO.

Church News.

It is stated that the congregation of Georgetown, Ont., proposes erecting a new church building next summer.

The congregation of Cote St. Antoine, Montreal (Melville church) has called Rev. Anderson Rogers, of Yarmouth, N.S.

The Presbyterians of Baddeck, C. B., are building a very handsome church. It will accommodate between six and seven hundred people.

The Simcoe congregation has decided to expend the \$1000 left to them by the will of the late Miss French in the purchase of a new pipe organ.

After the laying of the corner stone at the new Presbyterian church at Calgary, Lady MacDonald made a donation of \$20 to the building fund.

Rev. G. F. BALANTINE, the lately inducted pastor of Mono Centre, passed through the city lately on his way to the celebration of the golden wedding of his parents.

The new church at Portage La Prairie will be opened on the second or third Sunday in September. Rev. Mr. Goulon, of Winnipeg, is expected to deliver the dedicatory sermon.

The Peterboro' Examiner describes the lecture of Rev. W. Roger, London, on "The Labour Question" as "able, clear and definite, evidently the result of careful study and replete with useful information."

Mr. NERGOVARIAN, a Turkish convert, recently addressed a union meeting in Knox church, Ayr, on Sunday evening, giving his experience, and also the way missionary work is progressing in Turkey, of which he is an able assistant.

The second of a series of lawn parties held by the congregation of Knox church, Lindsay, was held on the grounds of Mr. R. Edwards, and was a very successful affair. A feature of the musical programme was the flute solo by Rev. J. B. McLaren.

In the absence of the pastor Rev. J. McMullen, Mr. R. Johnston, of Kincardine, a student of Montreal, is filling the pulpit. The Sentinel Review says: "With health spared him, Mr. Johnston gives promise of becoming a powerful and popular preacher."

Miss E. BALMER, B.A., of Toronto, who recently completed her university course, and who obtained a most distinguished position throughout, has been appointed teacher in the Brantford Young Ladies' College. The college is to be congratulated on being able to secure a lady with such a record on its staff.

The pastoral charges in the vicinity of Richmond, Que., have been re-arranged. Richmond and Melbourne have been united and form one compact charge. Upper and Lower Windsor, three or four miles apart, now form one charge. Both congregations are vacant, of which Rev. J. R. MacLeod, Kingsbury, is moderator.

Miss GORDON of Bayside, Whitby, President of the Presbyterian branch of the W.F.M.S., paid her annual visit, recently, to the W.F.M.S. of Burns church, Ashburn. The meeting was held at Mrs. John Davidson's and was interesting, profitable and very encouraging. Miss Gordon gave an admirable address on missions.

SIXTEEN thousand dollars have been wisely devoted by the Government to the building of an industrial school at Long Lake, for the purpose of instructing Indian children, under the supervision of the Knox church. Tenders will soon be called for by the Public Works Department, and the school will be completed before winter sets in.

The Presbyterian congregation of Bathurst has unanimously called Rev. A. F. Thompson, of Economy, N. S. The call was signed by 86 members and 54 adherents and accompanied by a guarantee of \$750 per annum, with manse and Rebe. Mr. Thompson having signified his acceptance of the same, his induction was appointed to take place in St. Luke's church, Bathurst, on Wednesday, 11th August, at 10 a.m.

At a congregational meeting of St. Andrew's church, St. John's, 9th inst., the nomination by the trustees and elders of the Rev. L. G. McNiel of St. John's, Newfoundland, to the pastorate of St. Andrew's was unanimously confirmed. Rev. Mr. Fotheringham preached the moderation sermon. Rev. Mr. McNiel, who has filled St. Andrew's pulpit on two occasions, is a clever man, in the prime of life, a fine preacher, and of most excellent repute. He first preached at Matland, N. S., and was called some ten years ago to his present charge in Newfoundland.—Sun.

Rev. C. F. CHINIQUEY has been lecturing in Prince Edward Island to large audiences. The Presbytery of P. E. I. at its last meeting passed the following resolution unanimously: "This presbytery would express their great pleasure in having their esteemed brother, Rev. C. Chiniquy, again in their midst—they would record the satisfaction with which they have listened to his able address,—they would also express their continued confidence in him, and, further, would cordially commend him to the kindness and Christian liberality of the people whom they represent, and to the Protestant public generally."

On Thursday evening, 5th inst., the Rev. Mr. Todd was inducted as pastor of the Presbyterian congregation, Minnedosa, which has been vacant for nearly a year. There was a large attendance of members of presbytery, some of whom having driven 50 miles to be present, and of the congregation. The presbytery met and was constituted in the lecture room of the church, and then adjourned to the church to proceed with the induction. Rev. Jas. Robertson, supt. of missions, presided. Rev. Mr. Iliel preached an excellent sermon from Titus ii. 10.—"Adorn the doctrine of God our Saviour in all things." Rev. Mr. McKellar addressed the pastor and Rev. Mr. Robertson the people. Rev. Mr. Wellwood, the former pastor of the congregation, introduced the new pastor to the congregation, each one giving him a hearty reception. At the close of the induction service an ice-cream and cake social was given by the ladies of the congregation. Congratulatory addresses were delivered by Rev. Messrs. Wellwood, Duncan, Mowat and Murray, who all wished the congregation and the pastor success.

The new Presbyterian church, at the head of St. Peter's Bay, P. E. I., was opened for public worship on Sabbath, 8th inst. The pastor, Rev. J. W. McKenzie, Rev. J. M. McLeod of Ch'town, Rev. W. P. Archibald, M.A., of Cavendish, and Rev. Mr. Ross (Baptist minister) of West River, took part in the services. Rev. Mr. McLeod preached in the morning and evening, and Rev. Mr. Archibald in the afternoon. The services throughout were im-

pressive and appropriate. The church is capable of seating about 400, and is one of the neatest and most beautiful in this island, or indeed in the Lower Provinces. It reflects credit alike on the skill of the architect and workmen, and the public spirit and liberality of the people. We wish the talented young pastor much comfort and success in his large and interesting field of labour.—Union.

The Rev. G. H. Howie, a native of Syria, who was educated in Edinburgh, and received at the last Assembly as a minister of the Presbyterian Church in Canada, is seeking a charge among the vacancies of our Church. He supplied lately, three Sabbaths for the Rev. A. H. Scott, M. A., of Owen Sound, who is taking his annual holiday, and conducted the preparatory service last week for the Rev. Dr. Fraser of Leith. One who heard him, both in the pulpit and on the platform writes appreciatively of his appearance. He conducts the whole service, though entirely blind, giving out the psalms and scripture readings, and reciting (instead of reading) the selections, with wonderful accuracy. He speaks English well, and preaches with much acceptance. Our correspondent thinks that if Mr. Howie could resist the temptation to make his lectures on the Holy Land and entertaining and amusing he might make them much more interesting and instructive, and on the whole more satisfactory to the average Presbyterian audience. A man of Mr. Howie's ability and attainments should not be long in finding a field of labour.

The induction of the Rev. John Pringle took place at Port Arthur on the 12th day of August, the Rev. D. M. Gordon preaching and presiding, the Rev. R. Nairn addressing the minister and the Supt. of Missions the congregation. Mr. Pringle is the first inducted pastor of this congregation although fourteen years ago Christian work was begun there. The late Rev. D. MacKerracher was the first minister sent and he laboured there till 1880. Then followed a short interregnum when the Rev. James Heral was sent by the Assembly's H.M.C. He removed to Medicine Hat in 1885, and the Rev. J. Hogg ministered in the congregation during last winter, he was followed for a short time by the Rev. W. L. Rowand, and now Mr. Pringle begins his labours under very favourable auspices. The congregation built in Mr. Heral's time a very tasteful and commodious brick church at a cost of about \$10,000, they have also a comfortable manse. In anticipation of Mr. Pringle's coming the manse was renovated and painted, and the grounds about church and manse levelled and gravelled, and the whole surrounded by a neat pointed picket fence. It is pleasing to note that so important a town as Port Arthur is manned by so efficient a pastor and able a preacher as Mr. Pringle.

The congregation of the Presbyterian church, Belmont, on Thursday evening, 12th inst., tendered a public reception to their new pastor, Rev. J. A. Brown, B.A., and to his bride. There was a large attendance of the members of the congregation, and their friends. Dr. Campbell acted as chairman in a very efficient manner, and after the meeting had been opened with prayer and praise, read an address of welcome. Mr. Brown made a suitable reply, in which he thanked the people for their kindness in extending so cordial a welcome to him and his young bride. Rev. Dr. Archibald, of St. Thomas, welcomed the newly ordained and married pastor on behalf of the London presbytery. Rev. Messrs. Miles and Lobb spoke words of welcome on behalf of their respective congregations in Belmont. Letters expressing regret were read on behalf of clergymen unavoidably absent. Vocal and instrumental music was well rendered by local talent. Miss McTavish, Miss Brodie, Miss Maggie Campbell, Mrs. McTavish and Mr. McCallum, each contributing to the musical entertainment. Mr. Brown enters upon his work with every prospect of success. About five hundred people were present at the reception, which was held in the open air in front of the manse. The bride's presents were numerous, and some of them very costly and handsome.

An audience which filled St. Paul's church, Nelson, to its utmost capacity assembled at 2 p.m. on Tuesday, August 10, on the occasion of the ordination of Robert McIntyre, a recent graduate of Knox college, and his induction to the pastoral charge of the congregation of Nelson and Dundas streets. The ordination service was conducted by Rev. R. J. Laidlaw, of St. Paul's, Hamilton. The induction sermon was preached by Rev. Mr. Cathcart of Strabane. Rev. Mr. Gordon, of Niagara Falls, addressed the newly ordained pastor, and Rev. Mr. McDonald, of Thorold, the people. At the close of the interesting service the congregation extended a cordial welcome to their new pastor, after which the large company reassembled for social purposes. Before refreshments were served, Col. Campbell took the chair, and after making pleasant reference to the service rendered the congregation by Rev. R. J. Laidlaw, who had acted as moderator of session during their prolonged vacancy, he introduced Miss Jennie P. Gordon, who, in a most graceful manner, read a beautiful address to Mr. Laidlaw, and on behalf of the members and adherents of St. Paul's Presbyterian church, Nelson, presented him with an elegant and costly silver tea service, which in the language of the address, he was asked to accept "not as a recompense of services rendered, but as a testimonial of our grateful appreciation of a lengthened series of arduous services in our behalf, so faithfully, wisely, and well performed. We earnestly and hopefully pray that you and your estimable partner in life may long be spared to draw from this time-honoured fountain of social enjoyment, the cup that cheers but not inebriates." Mr. Laidlaw, who was taken completely by surprise, made a happy and interesting reply, in the course of which he intimated that the Nelson congregation had a good right to any service it was in his power to render them, for it was by one of the early pastors of that church that his father and mother had been married. After the presentation the delighted gathering spent a happy hour over the rich collation to which they were invited by the ladies of the congregation. The new pastor, Rev. R. McIntyre, is to be congratulated upon being called to minister to so intelligent and whole-hearted a people, and the congregations are to be congratulated upon having secured so auspicious a settlement.

VANCOUVER CITY AND CHURCH.

[The following extracts from a letter just received from Mr. Thomson, by the Convener of the Home Mission Committee, will be read with interest. Any of our readers who have not yet sent help to this most needy congregation, and can do so, will, we are sure, at once respond.—ED.]

VANCOUVER, July 30th, 1886.

MY DEAR DR. COCHRANE,—I have had no busy for the past four weeks I really have had no time

for writing. At any rate my hands have been so stiff at night I had no inclination to do so. On the 20th June I spoke to three or four men and asked them to come with me and help me to clear off the rubbish from the church ground—it seemed a new thing on the Pacific coast to be asked by a minister to do such work that they fell in with it at once. We got shovels, picks and all necessary tools, and in three days the ground was cleared, graded, and posts in the ground for the foundation of a church. I drew a plan, got a carpenter to give an estimate of the lumber required. Went to the lumber yard and ordered all the material required for a building 60 x 35 with 20 ft. ceiling. I went round all the teamsters and got them to haul it on to the ground. I got carpenters to come and work without pay except thanks. I have worked every day on it myself since—hammering, sawing, carrying boards, etc., etc., and urging the men to work. And last Sabbath, July 25th, six weeks after the fire, I preached in it twice; it was a real church opening. Neither windows nor doors were in. Tomorrow, July 31st, it will be complete except plastering and painting inside—it is nicely painted outside, the work of it gratuitous too. I am truly glad to be in our own building again.

Had I called a congregational meeting to discuss what to do very likely they would have decided to do nothing "till we see if we get help from the east," having nothing left themselves they would not incur the risk of building, and the result would be our people would scatter. I thought best to take the whole responsibility, and having no building committee I had no one to thwart my purposes, and I had perfect confidence the Church at home would send the necessary help. It might not seem very decorous for a minister to be digging and doing rough carpenter work, but decorous or no I have felt all through that I was practically magnifying mine office and serving the Lord. I have a church now (we call it the "Presbyterian Hall") and had I not done as I have said, I would not have had one for months yet, and the cause would have suffered. I have given my own note for \$350 to pay some of the material, and have paid out what Dr. Reid sent me. I may have to give another note, I hope not, but trust money will come from the east in time to pay the material as it becomes due. Vancouver may soon be so far recovered from the effects of the fire as to stand alone, then separation from North Arm will require to take effect. There is plenty of work for one man in the North Arm field, and I think it would in a year be self-sustaining.

The church at North Arm was opened on July 4th. A very neat church 46 x 28, complete, with a very nice spire. The whole cost with furnishings about \$2,000, and opened entirely free of debt. The opening collection was handed to me next day to help me with the Vancouver church, which is one evidence of the bond of sympathy between the two congregations.

Business is very dull here just now. A large amount of building going on. There has been a reckless granting of liquor licenses. A part of another body was found yesterday—supposed to be that of some one who had fled to the woods from the fire. There was nothing left of the body but that part of the leg and foot in one boot. No one has any idea of who it is or what became of the rest of the body. I fear many in the excitement fled to the woods and died there. Our presbytery meets on Tuesday, Aug. 3rd. Mrs. T. is much better, but suffers still a little from the excitement of the 13th. She has never felt lonely in B. C. till now. The little house we have is anything but comfortable, and my being away every day at the church building makes her feel more lonely. With regard to the suggestion of one of your lady members as to increasing Mrs. T.'s wardrobe, let me say we both brought sufficient clothing with us to do for three years. Mrs. T. had nearly the whole of hers burned, having very little left. She wishes me to say that she is exceedingly thankful for the kindly remembrance of her in her loss, but none of the ladies here have very much to wear. The wardrobe of all is reduced, so by the time others are able to dress better Mrs. T. may be able to replenish hers. She feels at giving any one trouble or causing expense on her behalf, and would as soon just be doing with what she has left, nevertheless she feels exceedingly grateful to her lady friends who have thought of her, and especially to yourself for your kindness. Allow me to thank you for remittance of \$26 50, and also \$6 which I have acknowledged in the Presbyterian. This will be a great help. If I find it is not really needed for the church building we will use it for ourselves. We certainly need it, but we need the church first. Ours is the only place of worship here now. May the Lord preserve it to us. With very best wishes and thanks for acts of kindness and sympathy.—I am yours very faithfully, THOMAS G. THOMSON.

MEETINGS OF PRESBYTERY.

MIRAMICHI.—An adjourned meeting was held in Bathurst on the 11th inst. Rev. Neil McKay was appointed moderator pro tem. Rev. Messrs. Patterson, McAlpine and M. C. Cameron were invited to sit as corresponding members of the court. Elders' commissions for the current year were sustained from Douglastown in favour of Mr. Geo. Stephens and from Campbellton in favour of Mr. David G. Gerrard. A communication from Mr. J. F. Smith, B.A., requesting to be certified to the Theological Hall, Halifax, was read, and the clerk was instructed to furnish him with the necessary certificate. Rev. James Murray reported that he had dispensed the communion at New Brandon, and that the attendance at all the services was good. Appointments were made for the Rev. J. Annand, returned missionary from the New Hebrides to visit the following places—Campbellton, Wednesday, 18th Aug.; Dathousie, 19th; Bathurst, 20th; Chatham, St. Andrew's and St. John's Sunday, 22nd; Newcastle, Monday 23rd; Richibucto and Bass River, 24th, 25th and 26th August. The edict for the induction of Rev. A. F. Thomson was returned duly certified, and the usual proclamation having been made to the congregation assembled for objections, and none having been offered, the Rev. A. Ogilvie Brown conducted public worship, and I preached from the 47th of Ezekiel 1-12. In the absence of the Rev. Alex. Russell, who was unavoidably detained through sickness, Mr. McKay gave the charge to the minister, and Mr. Waits to the people. Presbytery adjourned to meet in the hall of St. James' Church, Newcastle, at 3 p.m. on Monday, October 4th.—E. WALLACE WAITS, Clerk.

EIGHT presbyteries in the Maritime Provinces at the end of May had contributed \$261.35 to Manitoba College. This amount was raised in one year.

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BRITISH AND FOREIGN.

DR. JOHN HALL, of New York, is now in Europe.

THREE are seven hundred religious papers published in America.

REV. JOHN W. TOLMER, M.A., of Contin, died in Edinburgh on 27th ult., aged 55.

REV. A. S. LAIDLAW, B.D., Stewarton, Free Church, was ordained last Wednesday at Kilmarnock as missionary-professor to Madras.

THE honorary degree of D.D. has been conferred by Edinburgh University upon Prof. George P. Fisher, Yale, and of LL.D. on Prof. Noah Porter, D.D., ex-president of Yale.

A PLEBSITE of Newark church, Port Glasgow, shows 250 against 100 in favour of instrumental music, and the Kirk-session has agreed to accede to the wishes of the majority.

THE widow and children of the Pittick Shepherd joined the Free Church at the Disruption, and his daughter, Mrs. Garden, who lately published a biography of her father, is the wife of a Free Church elder.

EDINBURGH Presbytery (Established) has agreed to consult sessions as to their practice regarding fast-days. Mr. Arthur, Leigh, deplored the possibility of their abolition as they are "the last remnant of Presbyterian Protestantism."

MISS SPROU, of 5 Cheyne Street, Edinburgh, has died, leaving over a quarter of a million, of which £4,000 goes to English Church missionary organizations. If one of her legatees has no family, his portion is to go to build and endow an Established Church in England.

It is rumored that a Roman Catholic Hierarchy is to be established in India. For the sake of the inhabitants of that country, we sincerely hope, says the London Christian, this report will prove unfounded. History records nothing but strife, and consequent misery, wherever it has held sway.

THE hospital Sunday collection at Dr. Dykes' church, London, was made up of 3 £5 notes, 41 sovereigns, 48 half-sovereigns, 81 half-crowns, 116 florins, 271 shillings, 311 sixpences, 91 threepennies, 187 pennies and 32 half-pennies—giving a total of £125 0s. 8d.

THE Baptist Mission in Italy have just held their General Assembly at Bologna. The reports read, and the discussions they gave rise to, prove the missionary spirit is strong in them, and that they are quietly but steadily carrying on their work of evangelization in Italy.

THE society for the relief of persecuted Jews has had offered to it for purchase in Palestine most suitable land on which trained men could be placed, and thus a permanent settlement secured by Christian love for Jews driven out by persecution from Russia and other lands. Surely many will respond to Mrs. Finn's earnest appeal in this matter.

PROF. W. G. BLAIR, of Edinburgh, writing in an American paper, says the story goes that once, in preaching before her majesty, Canon Liddon violated etiquette by addressing the Queen personally—as Bourdaloue and others used to address Louis XIV.—and that it is the penalty of this offence which keeps him from an English mitre.

LAST year the income of the British and Foreign Bible Society reached £238,391, the proceeds from the sale of the Scriptures being no less than £105,517. During the year over four millions Bibles, Testaments, and portions of the Scriptures were issued, making a total of 108,320,869 since the society commenced its valuable labours. Fifty years ago the society's income was only a little over £100,000, and at that time the cheapest Bible was published at three shillings, whereas to-day one can be obtained for sixpence, or a beautifully printed Testament for one penny. "In thy light we shall see light" (Ps. xxvii. 9).

THE report of the Foreign Evangelization Society acknowledges the goodness of God in permitting it to bear some part, though but a humble one, in the great conflict between His cause and that of His adversaries on the continent of Europe. In regard to this work, it is still "a day of small things." Yet in many places in France, in Belgium, in Germany, in Italy, and in Spain and Portugal, the work of making known the Gospel is being earnestly prosecuted, though often under great difficulties. In Spain the death of King Alfonso removed a very formidable repression of the work of the Gospel, for with the fall of the Canovas-Pidal Ministry fell also the hopes of the Romish hierarchy for the time being. The hon secretary is the Rev. Horace Noel, Woking, Surrey.

AN enterprise which is attracting the attention and support of prominent Christians in America is the proposed Christian College for China. The prospectus has just been given to the public by Rev. A. P. Hopper, secretary of the board of officers, who is a Presbyterian missionary resident for the past forty years in China. A public appeal is made for funds with which to establish this institution, where native preachers and physicians may be educated for regular evangelical work among the three hundred million people of the Chinese Empire. The college is to be similar to Robert College in Constantinople and the Syrian college in Beirut. The trustees hope to erect a building as soon as the sum of £60,000 has been secured.

THE Rev. W. C. Reid, rector of Coppenhall, Crews, has issued the follow-

ing to his parishioners:—"The rector has much pleasure in announcing that funerals may shortly be conducted with full Catholic ceremonies. There will be a handsome violet pall for adult communicants; a white pall and suitable bier for the funerals of children. There will be six funeral lights flanking the coffin on either side. A burial guild is in contemplation, with the object of securing increased reverence in the treatment of the dead, and especially of providing choral burial for deceased members of the congregation, being communicants, and their children. The crucifix will be used on these occasions, with acolytes and surpliced choir. Where thought desirable, incense will be employed, so beautifully symbolical of the mutual intercession by which living and departed are bound together." What rubbish is this talk about incense in the churches. Canon McColl tells us he uses it to remove bad smells. Incense was probably first introduced as a disinfectant.—Freeman.

DR. COLIN S. VALENTINE, of Agra, Dr. Mackinnon, of Damascus, and Dr. Lyall, of Swatow, are now in England, but hope to return to their respective spheres of labour in the autumn. The Swatow Medical Mission, which is, during Dr. Lyall's absence, under the charge of Dr. P. B. Cousland, has been greatly blessed. During 1885 the number of in-patients was 3,867, and the average daily number of in-patients was 200. In addition, 1770 out-patients were treated. All the patients who are able are expected to attend morning and evening worship in the hospital chapel, and as a result over eight patients last year publicly declared their faith and their desire to join the Church. The society has been enabled to send funds to Mr. McAll for the support of the two dispensaries which he has opened at Les Ternes and Ivry. Dr. Anderson contributes an interesting account of the inauguration of the work to this month's Quarterly Paper, which also contains a letter from Miss Whately giving a cheering description of the work of the Cairo Medical Mission, the pioneer of the work in Egypt. At Smyrna, Dr. L. Prinsick Scott, who is a Jew with special qualifications for missionary work amongst his people, is working with much acceptance. From 6,000 to 7,000 patients pass under the doctor's hands every year, and a house with grounds attached has now been purchased for a hospital.

THE Free Church Monthly for August says it is understood that the Free Churchman who was announced in last General Assembly of the Established Church to have given his lawyer instructions to divert a bequest of £20,000 from the Free to the Established Church is Dr. R. H. Gunning, of Rio Janeiro. The letter announcing this decision was read to the Established General Assembly, and created great enthusiasm among the members. In it the writer declared himself to be ready and willing to join the National Church as soon as it was wise to do so. The bequest which he proposed to make was for the carrying on of territorial work in a great city in Scotland. Dr. Gunning in his youth was a fellow-worker with Dr. Chalmers in West Port, Edinburgh, and after a long residence at Rio Janeiro, on his return to this country, he took great interest in the movement for erecting a new church for the Free Church congregation in West Port, founded by Dr. Chalmers. He is also the donor of the brass plate in St. Giles' Cathedral in commemoration of Jennie Geddes, brought out, it is believed, in reply to a plate on another pillar commemorative, in a sense rather too generous for many strict Presbyterians, of Dean Hannay, at whose head Jennie is said to have thrown her stool.

THE results of the wide-spread revival influence of last winter are beginning, says the N. Y. Independent, to appear in Church statistics. The "comparative summary" of the Presbyterian Church, which Dr. William H. Roberts, stated clerk, has just sent out, shows that the number added the past year, "on examination" was 51,177, the largest ingathering in the history of the Church, showing an increase of 8,205 over the previous year. In 1881 the figures were only 25,344, so that the results of 1886 are more than twice those of 1881, which yielded the smallest returns of any year since 1872, if not since the reunion. The nearest approach to the figures of 1886 was, curiously enough, in 1876, just ten years ago, when 48,240 were added on examination. The average received on examination in the past fifteen years, is 35,337. It is a little curious that, notwithstanding the large number added on examination, the past year, the net increase of members is only 17,784, while in the previous year it was 29,083 on a smaller basis of additions. The number added by certificate does not explain the discrepancy, for while it was 27,316 in 1885, it was 25,490 the past year. There is a gain in baptisms of adults of more than 3,000 this year, the total being 18,474. The number of infant baptisms also indicates continued increase. The Church has gained in ministers, having 5,516 against 5,474 in 1885; in churches, having 6,281 against 6,095 in 1885, and in all its contributions except those for education. Freedmen, and miscellaneous purposes. It takes nearly ten and a half millions a year to conduct the various operations of the Presbyterian Church.

A SUCCESSFUL RESULT. Mr. Frank Hendry, writing from Seaford, says "I purchased one bottle of Harbeck's Blood Purifier to purify my blood. It did purify it, and now I have excellent health." As a blood purifying tonic and system regulator the result of taking R.B.B. is always successful.

Medicines, &c. D. FOWLER'S EXTRACT WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHÆA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

RUPTURE ONE TESTIMONIAL. HUNDREDS LIKE IT. To Ezra's Imperial Truss Co., Toronto, Ont. Gentlemen—I have now worn your Truss three months, and find myself cured, and as sound as I ever was. It did its work with ease and comfort, and I never had to lay off for one day, but wore it all the time at my work, which consists of logging, stumping, ditching, digging ditches, and lifting stone. The success in my case should satisfy the most sceptical that your Truss will give a boon and comfort to all similarly afflicted. I have tried many Trusses, but yours alone proved a success. Yours respectfully, HENRIE KILBON, Driscoll's Corner, Ont. Sept. 20, 1885. Mention this paper. Address Ezra's Imperial Truss Co., 23 Adelaide St. E., Toronto, Ont. 47, e. w. 25

PILES I Relief to the Suffering! MEDICAL PILE REMEDY. The Worst Cases Can be Cured, and when the first symptoms appear, no time should be lost in eradicating the disease from the system. How to procure the Medical Pile Remedy. To enable all sufferers from Piles to participate in the benefits of this remedy, the price has been placed at 25¢, and if not found retailing within one month from date of purchase, money refunded. See what the Christian Baptist says about it: "The Medical Washer and Bleacher, which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a simple and labor-saving machine, is substantial and enduring, and is very cheap. From trial in the household we can testify to its excellence." Send for circular. Agents wanted. Delivered to any express office in Ontario or Quebec, charges paid, for 25¢.

THE IMPROVED MODEL WASHER and BLEACHER. Weighs only six pounds and can be carried in a small valise. Satisfaction guaranteed or money refunded. Pat. App. 4, 1886. C. W. Dennis, Toronto.

\$1000 REWARD FOR ITS SUPERIOR. Washer made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 10 year old girl can do the washing as well as an older person. To place it in every household the price has been placed at \$2.50, and if not found retailing within one month from date of purchase, money refunded. See what the Christian Baptist says about it: "The Model Washer and Bleacher, which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a simple and labor-saving machine, is substantial and enduring, and is very cheap. From trial in the household we can testify to its excellence." Send for circular. Agents wanted. Delivered to any express office in Ontario or Quebec, charges paid, for 25¢.

O. W. DENNIS, Toronto Bargain House, 215 Yonge St., Toronto, Ont. Please mention this paper.

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Guaranteed to give Perfect Satisfaction. James' Dome Black Lead. Superior of common lathings. Use James' Extra French Square Blue. Use James' Royal Laundry Washing Blues. Use James' Prize Medal Rice Starch. MANUFACTURED BY Plymouth, England.

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SANITARY APPLIANCES, ONUICKSHANK BROS., PLUMBERS AND STEAM FITTERS, 424 YONGE STREET, TORONTO. Warming Apparatus. DALE'S BAKERY, 163 Queen St. West, Cor. of Portland. Celebrated Pure White Bread. Dutch Brown Best Family Home Made Bread. R. F. DALE. 34-103

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MORSE'S MOTTLED. 34-35

LOCHEYNE HERRING. New Importations direct from GREENOCK. Ask your grocer for Park's Superior Ham, Tongue and Chicken Sausage. Undoubtedly the best on the market. Full lines of Hams, Bacon, Lard, Beef, Mince, Dried Beef, Etc. Sausage Casings. New Importation of Best English Lowest Price to the Trade. 37-55 242 BAY ST. W. MERRISON MERCHANTS, TORONTO

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McShane Bell Foundry. Finest Grade of Bells, Castings and Tools for Locomotives, Engines, Steam Boilers, etc. Fully warranted; satisfaction guaranteed. McSHANE & CO., BALTIMORE, Md. U. S. Mould this paper. 71-31

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Rubber Paint—"Best in the World." SOLE AGENT FOR TORONTO. Builders' Hardware a Specialty, English, American and Canadian Locks and Bronzed Goods, Paints, Oils, Glass, Putty, Varnishes, Etc. THOMAS MOFFATT (late of F. Dack & Co.) FINE ORNAMENTAL BRASS AND SILVER GOODS GUARANTEED. Prices moderate. Store & Office: 1841 Yonge Street, TORONTO. Tel. 1 door north of Albert Hall. 79-13

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

SPECIALTIES in BREAD. Have subjected to a careful chemical and microscopical examination the two varieties of bread known as "Cobourg Fine Loaf" and "Dispersive 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 "Dispersive Bread" from ground wheat, from which the bran and phosphate-bearing portions have not been separated. In both cases the coöperation 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 skilful and intelligent workman. 45-31. E. B. SHUTTLEWORTH, Analytical Chemist. Laboratory, Toronto, Oct. 26th, 1886. THOMAS ADAMS, Baker, 203 Church Street.

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 497 and 69 Yonge Street. Opp. Grosvenor St.

Choice Season Fruits. Table Raisins in London Layers, blue and black basket, and Sweet Debaux cooking Raisins in Valence; selected do. and Sultanias; Currants in Patras and Sweet Fastasia. Peels in Orange, Lemon and Citron. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., at MARA & CO., Family Grocers' 250 Queen Street West, near Bavelier Street. 46-31

AUCTION SALE OF VALUABLE FREEHOLD PROPERTY, IN THE CITY OF TORONTO. There will be offered for sale at public auction, by Messrs. Oliver Coats & Co., at their rooms, No. 27 King Street East, in the City of Toronto, on SATURDAY, the fourth day of September, A.D. 1886, at 12 o'clock noon, that valuable property on FIVE STREET (formerly Laidlaw's Alley), in the City of Toronto, lately occupied by the St. Mark's Mission Church, having a frontage on Deane Street of seventy-two feet by a depth of ninety-five feet, more or less, to be sold, and being comprised of lots numbered 27, 29 and 30, according to registered plan No. 118 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 at 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 such cancellation, but is to be entitled to a return of the cash deposited without interest. Further particulars may be obtained from Messrs. OLIVER COATS & CO., 27 KING ST. EAST, Toronto, solicitors for the vendors. Dated at Toronto this 10th day of August, 1886.

Presbyterian Review.

THURSDAY, AUGUST 26TH, 1886

Exciting news, or 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.

At the Grimsby camp grounds last Sabbath Dr. Talbot preached to an audience of 10,000 people.

A CALL has been received by the Rev. G. I. Gordon, from the Presbyterian church at River John, N.S.

REV. DR. SMYTH, of Montreal, is spending his holidays at Buctouche on the coast of New Brunswick.

THE Woman's Foreign Mission Society, now nine years old, has 191 auxiliaries and raised last year \$13,453.

REV. R. MACLEOD, a graduate of Halifax, was ordained and inducted at Strath Lorne, Cape Breton on the 27th July.

THE Drumbo church which has now been undergoing repairs was re-opened last Sabbath by Rev. Mr. Wyllie, Paris.

IN the absence of Rev. J. A. R. Dickson, Central church, Galt, Dr. Macintyre, Ladies' College, Brantford, has been filling the pulpit.

REV. DR. ORMISTON, New York, preached last Sabbath, with all his old time eloquence, earnestness and force, to very large audiences in Central church, Hamilton.

IT is expected that Father Chiniquy will continue in the Maritime Provinces several weeks yet and that he will visit Cape Breton where he has hosts of friends and admirers.

THE first Assembly of Australia met in Sydney on the 13th July. There were about 40 representatives present. Mr. Nicholson-in-law of the late Dr. Geddie was elected Moderator.

THE contractors expect to have the new brick Presbyterian church, in Tilsonburg, ready for dedication about the 15th October. The new church will seat 450 persons. It will be lighted by the Hall electric light.

THE ladies of Knox church and of the Congregational church at Embro are preparing a large box of clothing to send to the Indians in the mission field under the superintendence of Mr. H. McKay, Broadview.

A COMMITTEE of the Presbyterian Bible class, Orlia, visited on Mr. William Turnbull, their late treasurer at his residence, Monday evening, 16th inst., and presented him with a handsome and costly Bible, as a token of their respect and friendship. Mr. Turnbull is taking up his residence in Huntsville.

ON August 22nd the Albert street Presbyterian church, Belfast, which is in the Catholic district, was opened for the first time since the beginning of the riots. When the service was over a mob hooted and stoned the retiring congregation and maltreated the minister in spite of the troops and police called for their protection.

DR. CARSON'S CATARRH CURE is no longer an experiment. No cure so far in the world which it is sold. Money refused if medicine not satisfactory. Ask your druggist about it, then buy it and take no other.

Don't use any more nauseous purgatives such as Mills, Pills, &c., when you can get in Dr. Carson's Stomach Bitters, a medicine that moves the bowels gently, cleanses all impurities from the system, and restores the blood pure and cool. Great Spring Medicine, 50 cents.

REV. R. F. SAMPLE, D.D., of Minneapolis, Minn., who is connected with the North-Western Presbyterian gave the REVIEW a call last Tuesday. Mr. Sample spent last Sabbath in Toronto and was much struck with the quiet and orderly appearance of the streets. It will be remembered that the last Assembly met in Dr. Sample's church, Minneapolis.

REV. PETER CURRIE and family have recently removed from Tecumseh to Strathroy. On the eve of their departure the ladies of the Foreign Missionary Society, Zion church, presented Mrs. Currie with some pieces of plate, and the Sabbath school in which for many years she has been a faithful worker, with an address. Mr. Currie was also presented by the congregation with a purse of money and an address.

SOME feeling has been evoked in Montreal by the purchase of Zion church building, by the St. Gabriel congregation. The property in question was owned by Mr. Buisland, who it appears regarded the Zion congregation as tenants at will, and sold the property to the best advantage, giving the recent occupants notice to vacate on the 20th August. Rev. R. Campbell, has addressed a letter to the Gazette, explanatory of the action of the St. Gabriel congregation.

MALCOLM CAMPBELL, of the township of Dunwick, Ont., died, July 22nd, in the 43rd year of his age. He was throughout his life a consistent member of the Presbyterian Church. During the last seven months of his life he endured great sufferings from the disease which finally proved mortal. He died universally regretted. His remains were followed to the grave by a very large concourse of friends and neighbours.

IN the September Record Dr. Reid acknowledges: Assembly Fund \$237.55, Home Missions \$1,544.17, Stipend Augmentation \$792.93, Foreign Missions \$2,625.44, Colleges Ordinary Fund \$238.76, Manitoba College \$61, Knox College Endowment \$2161.22, Widows' and Orphans' \$170.66, Ministers' Rates \$194.15, Aged and Infirm \$259.36, Ministers' Rates \$170.25, Vancouver Church Building Fund \$529.05, Miss McGregor Eastern Division acknowledges: Foreign Missions \$1686.91, Dayspring and Mission Schools \$111.39, Home Missions \$910.23, Augmentation \$5039.37, College \$1936.60, Aged and Infirm \$857.37. Rev. H. H. Warden and Miss McGregor. French Evangelization \$2937.87.

DO NOT DELAY. Do not delay, if suffering any form of Bowel Complaint, however mild apparently may be the attack, but use Dr. Fowler's Kidney and Bladder Remedy. It is the only reliable cure for all forms of Bowel Complaint that require prompt treatment. Ask your druggist and all dealers in patent medicines.

A DANGEROUS CONDITION. One of the most dangerous conditions is a neglected kidney complaint when you suffer from weary aching back, weakness and other urinary troubles, apply to the luck a Burdock Pileus Bitters, and take Burdock Blood Bitters, the best system regulator known for the Liver, Kidneys, Stomach and Bowels.

ABOUT seven years ago steps were taken to erect a Presbyterian church in Sebring, a strong impulse to the good work being given by the generous gift to the congregation of a quarter of an acre of land for the site, by Mr. R. R. Young, but from several causes the work was not prosecuted. This year, however, the idea of building was revived, and Mr. Young added five eighths of an acre to his previous gift of 1875. On the 21st of May the ground was cleared and made ready for the erection of a new church. Now a building 42 x 32, of frame structure, to be brick clad, resting upon a substantial stone foundation, marks the spot. The contractors of mason work are Messrs. McArthur and Doyle of Beaverton; carpenter work, Mr. Hamill of Sebring. The congregation furnished all the material brick work and seating will not be completed until next summer. By the middle of September it is hoped to have the building in such a state that the congregation can worship in it during the winter.

Jolliffe's :- FURNITURE WAREROOMS

Having seven immense flats fitted with Goods, an unlimited choice is offered to the Purchaser.

No one who enters the store can possibly be disappointed.

Queen Street cars drop you right at the very door.

Visitors are courteously conducted through the beautifully fitted rooms, containing every article wherewith to furnish complete.

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"DRESSMAKERS' MAGIC SCALE" \$10 REWARD for information leading to the detection of any person selling or manufacturing an imitation of the Magic Scale (for dress cutting). Fraud detected by absence of autograph of Will C. Hood, inventor, MISS E. CHUBB, agent for Ontario, 179 King Street West.

Canadian Business University - Shorthand Institute, PUBLIC LIBRARY BUILDING, TORONTO, OPENS SEPT. 18th. Book-keeping, Penmanship, Shorthand, Type-writing and all Business Branches. Send for Circulars before entering elsewhere. TRIN. BISHOP, J. H. CAMPBELL, L.L.B., President, Principal Business Dept. CHAR. H. BROWN, RY. E. BAKER, Secretary, Principal Shorthand Dept.

Marriages. ALLEN-MORFITT - At the residence of J. Moffatt, Esq., August 2nd, by Rev. A. A. Scott, M.A., Mr. Wm. H. Allen of the Herald, to Mary Aletta Moffatt, all of Carleton Place.

TOWNSHIP-BARWICK - On the 27th ult., at the residence of the bride's mother, by the Rev. J. McDonald, M.A., Mr. Thomas T. Collins of Carleton Place, to Miss Drummond, daughter of the late James Drummond, Esq., of Decker's.

MATTHEW-LEWIS - On June 23rd, by Rev. C. Y. Scott, Mr. Neil H. Matthe, of Isadore, Dakota, to Miss Minnie S. Lemery, of Stratton Township, Dak.

LEWIS-BARR - At Carleton Place, August 11th, by Rev. A. A. Scott, M.A., Mr. John W. Barr, of Health's Falls, to Miss Maria Barr, of North Burgess.

MCHAE-POWER - In the Point Edward Presbyterian Church, on the 10th inst., by the Rev. H. W. Letch, Mr. Duncan McKe, of the L. K. & M. N. Railway, Chicago, to Miss Emma Powers, of Detroit.

ITZ-WEISS - On the 13th inst., by the Rev. R. W. Letch, at the residence of Mr. E. Westell, brother-in-law to the bride, Mr. John Itz, to Miss Helen C. Williamson, all of Point Edward.

McLAUGHLIN-OTTIE - At West Winchester, Ont., on the 17th inst., by the Rev. Dr. Moffatt, Mr. Duncan McLaughlin, of Syracuse, New York, to Miss Mary A. Ottie, of West Winchester.

KORAN-MCKENNEY - At the residence of the bride's mother, Mrs. McKendry, Sebring, on Wednesday, 15th inst., by the Rev. James Murray, B.A., B.D., Mr. Frank Morgan to Miss Minnie McKendry.

MEETINGS OF PRESBYTERY. DARRIE - Barrie, Tuesday, Sept. 8th, 11 a.m. BRACEVILLE - Prescott 2nd Tuesday of Sept., 8 p.m. BRUCE - Port Hope, 2nd Tuesday of September, at four p.m. CHATHAM - In St. Andrew's Church, Chatham, on 21st September, at ten a.m. GLENGARRY - In Knox Church, Lanarct, on Tuesday, September 15th, at eleven a.m. GUELPH - Next ordinary meeting of Presbytery, in Knox Church, Guelph, on the third Tuesday of September, at half past ten a.m. HICOR - In Euter, on the 2nd Tuesday of September, at half past ten a.m. KINGSTON - St. Andrew's Hall, Kingston, Monday, Sept. 20th, three p.m. LEWIS - At Woolville, on the last Tuesday of August, at eleven a.m. LONDON - London, second Tuesday of September, at half past two p.m. MANTON - At Wingham, on Tuesday, September 21st, at one p.m. MICHICUL - In Newcastle, on October 4th, at three p.m. ORANGEVILLE - Orangeville, 2nd Tuesday of Sept., 11 a.m. OTTAWA - At St. Andrew's Church, Ottawa, first Tuesday of November, at ten a.m. PARIS - St. George, September 14th, at ten a.m. Session records called for. PRINCE EDWARD ISLAND - In Summerside, on Wednesday, 2nd November, at eleven o'clock a.m. QUEBEC - At Sherbrooke, on Tuesday, 21st Sept., at eight p.m. ROCK LAKE - Pika Mound, September 28th, at 10.30 o'clock. SARATOGA - In Mount Forest, on Tuesday, 21st September, at ten a.m. TORONTO - First Tuesday in September, usual place. WHITBY - Downsville, Oct. 19th, 10.30 a.m.

Education. ALMA LADIES' COLLEGE, St. Thomas, Ont. Offers unsurpassed advantages in Literary Work, Music, Fine Arts and Commercial Science. LARGELY PATRONIZED BY ALL DENOMINATIONS. Attendance last year, 180. Re opens, September 6th. For 60 page Announcement, address, PRINCIPAL ALSTIS, D.D.

McGILL UNIVERSITY, MONTREAL. The Calendar for the session 18-87 is now published, and contains detailed information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University, as follows: FACULTY OF ARTS - Opening September 16th, 1886. DONALD SPICAL COURSE FOR WOMEN - September 16th. FACULTY OF APPLIED SCIENCE - Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry, September 16th. FACULTY OF MEDICINE - October 1st. FACULTY OF LAW - October 1st. MCGILL NORMAL SCHOOL - September 1st. Copies of the Calendar may be obtained on application to the undersigned. W. C. BAYNES, B.A., Secretary, Address, MCGILL COLLEGE.

MORVYN HOUSE, 348 JARVIS ST., TORONTO. Boarding and Day School for Young Ladies. The Course of Study embraces English in all its branches, Latin, the Modern Languages, Music, Drawing and Painting, French and Music Specialties. Resident Pupils have a refined Christian home with careful personal supervision. The Fall Term will begin 9th Sept.

RICHARD INSTITUTE, 142 Bloor St. West, opp. Queen's Park, TORONTO. First-Class French and English School for Young Ladies. Directed by Rev. Monsieur and Madame Richard. Unusual facilities for the Theoretical and Practical acquisition of the French Language. Nowhere, except in France or Switzerland, can greater advantages be offered in that respect. The high English branches will be taught by masters. Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. Will Re-open September 14th.

BOARDING AND DAY SCHOOL FOR JUNIOR BOYS, 137 SIMCOE ST., TORONTO. This well known Preparatory School (Established 1862) will re-open on Monday, 30th August. Send for Prospectus to the Principal. 54-57 W. MACGILL.

R. J. KINCADE, PRACTICAL BOOT AND SHOE MAKER, 670 JONGE STREET, TORONTO. Boots and Shoes Made to Order. None but First-class Workmen Employed. 73-609 J

I. J. COOPER, CELEBRATED FOR White Dress Shirts, Gloves, Scarfs and Ties. The Newest Styles and Finest Qualities. MEN'S FURNISHING GOODS, 109 YONGE ST., TORONTO.

Jorgenson & Samuelson - WATCHMAKERS AND JEWELLERS, 190 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

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., Convener, Spencerville, Ont., without delay. PARTIES SENDING CLOTHING, ETC. FOR gratuitous distribution among the Indians of Manitoba and the North-West, will please notify GEORGE GIBB, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the Agent at the station from which the goods are to be sent, to have them forwarded at half rates. Heavy goods such as stoves, furniture, etc., will not be taken on these terms. THOS. HART, Indian Head, N.W.T. Aug. 24th, 1886.

BRANTFORD LADIES' COLLEGE. THE SESSION OPENS ON THE 1ST OF SEPT., 1886. The Literary, Art and Music Departments under the charge of able and enthusiastic masters and instructors. The leading Ladies' College in University Work. Students prepared for full matriculation. Send for calendar and observe the actual working staff. T. M. MACINTYRE, LL.B., Ph.D.

JOSEPH 141 ROGERS. KEEP YOUR HEAD COOL BY BUYING A Straw Hat or a Helmet AT COST - OF - JOSEPH ROGERS, 141 KING ST. EAST. First Hat Store West of Market.

COAL AND WOOD! During the next Ten Days I have to arrive six cars 2,000 Cords Good Dry Summer Wood, Beech and Maple, which I will sell, delivered to any part of the city, at - SPECIAL LOW RATES. - ALL ORDERS WILL RECEIVE PROMPT ATTENTION. P. BURNS. OFFICES AND YARDS - Cor. Bathurst & Front Streets, and Yonge Street Wharf. BRANCH OFFICES - 51 King Street East, 534 Queen Street West, 390 Yonge Street. Telephone Communication between all Offices.

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