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SHOW ME THY FACE.

SHOW ME THY FACE—
A cheering beam—
Of loveliness divine;
And I shall never think or dream
Of other love save Thine.
All lesser light will darken quite,
All lesser glories wane—
The beautiful of earth will scarce
Seem beautiful again!

Show me Thy face—
The heaviest cross,
Will then seem light to bear;
There will be gain in every loss,
And peace with every care,
With such light feet the weary will fleet,
Life seem as brief as bliss;
Till I have laid my burden down,
And entered into rest.

Show me Thy face—
And I shall be
In heart and mind renewed,
With wisdom, grace and energy.
To work Thy work ended,
Shine through the veil, Immanuel,
Until, the veil removed,
In perfect glory I behold
The face that I have loved!

—Selected.

EVANGELISTS.

[To the Editor of THE PRESBYTERIAN REVIEW.]

SIR,—The following letter, which appeared recently in the *Interior*, seems to me as appropriate here as on the other side of the lines at the present that I shall be glad of its insertion in your columns, and ere long I may have a personal word to say on this important subject.

GOSPELLER.

Dear *Interior*.—I see in this week's paper, in your squib about "fire-punchers," you give another punch at those brethren who are doing evangelistic work. With almost every religious newspaper in the land "punching" at them almost constantly, does it not seem strange that they cannot be punched out of existence? With all these constant warnings, is it not strange that still the churches are opened to them by those pastors who are the hewers of the wood that builds the fire? If the good editors and others who are constantly punching evangelists would stop long enough in their delightful work to consider seriously these questions, they might find food for thought and reason to change their practice and turn their punching in a different direction. If you will read Ephesians iv. 11, it may help you to understand why, in the face of and in spite of all the punching they get, evangelists still go on in their work. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The office of evangelist is a God-appointed office, and it is different from that of pastor and teacher. But how are we?—I mean the Presbyterian Church—treating this office? Practically we have utterly ignored it. We have no evangelists. Our home missionaries are not evangelists. Every man of them is sent out with a special view to the pastoral relation, and with orders to consummate it as soon as possible. But for the man who feels called of God to the work of an evangelist, and who is willing to do his work subject to his brethren in the Lord, there is no place in the organized work of the Presbyterian Church. If he is willing to go on his own responsibility, his presbytery will not forbid him, he goes alone, not only without sympathy and encouragement from the Church in its organized capacity, but is constantly punched at by presbyteries, synods and the newspapers, as though he was one of the worst enemies of the Church, and must also do his work in the face of and with the disadvantage of the odium that has been put upon evangelistic work by the army of irresponsible evangelists who have flooded the country. There are a few men who, from love to Christ, are doing this work even under the burden of this load that the Church has put upon them, but is it strange that they are few? And if evangelistic work has been brought into contempt by the many extravagant so-called revivalists that get access to so many of our churches, is not the Church responsible for it by her neglect to fill this God-appointed office with safe, prudent, judicious men, who shall do their work under her direction and be responsible to her proper authority for the way they do it? I believe the right way and only way in which it will ever be successfully done to protect the Churches from the class of fire-punchers to whom I have no doubt you refer, is to incorporate the work of the evangelist as a part of our regular organized Church work, sustain it as we do our home mission work, and supply the Church either by presbyteries, or at first it may be by synods, with responsible evangelists sent out under the direction of the Church and responsible to it. Do this and the tramp evangelist will disappear for want of opportunity. But as long as the Church neglects to do this, we can not hope for much of a change for the better. Now, dear *Interior*, if you editors who have the ear of the whole Church will stop punching these poor evangelists, and turn your

punchers against the Church and punch the Church and keep punching it until it fills this Scriptural office with proper men and sends them out to their work backed by her sympathy and her prayers. When you have accomplished this I believe you will find that you have at the same time unconsciously done the thing, at least so far as the Presbyterian Church is concerned, which hitherto you have certainly failed to do, viz., punched all these tramp and irresponsible revivalists out of existence. The overture from St. Louis Presbytery to authorize the Board of Home Missions to employ an evangelist in every synod desiring it, whose especial work shall be preaching in evangelistic meetings, is a move in the right direction. I venture the assertion that there is paid out of Presbyterian pockets every year to these voluntary evangelists, wise and unwise, money enough to sustain one of our best men as synodical evangelist in every synod in the Church. Now instead of doing things in this haphazard way, why not organize this work and put it into the hands of men whom we know we can trust, and whom, when the churches invite them to help, they will know that they are safe in doing so, and will not be afraid that they will have a fuss in their midst after the evangelist is gone, as is too often the case under the present loose way of doing this part of Church work.

Marysville, Mo.

W. H. C.

Mission Work.

OUR WORK IN INDIA.

REPORT OF REV. J. WILKIE.

IN Indore city Govind Rao and Gyanoba have conducted separate vernacular schools with an average attendance of between 25 and 30 each; and in Oojein, Narayan has one large school with an average attendance of over 40, and Chanoo two smaller ones, with an attendance of 15 in the one, and 25 in the other; i.e., there were on an average about 130 boys each day present in these schools. They have not been all that I could wish as educating agencies, as the teachers have not had that training or experience that is so much needed. Much has however been done even in their rude way. Boys and girls are now able to read and write in Hindi and Marathi in the 3rd book in Chanoo's school, who two years ago were considered too low to even look at books, and in the other schools the same is true. The schools, too, have been leaving the whole neighbourhood with Christian knowledge and Christian principles, and preparing the way, we hope, for greater changes.

In order to stimulate both teachers and scholars, Miss Rodger, Miss Ross and I have arranged a graded series of studies for these schools, and intend having competitive examinations at regular periods, when we hope to give prizes. If any of the friends into whose hands this may fall, would like to join us in this work, they could do so by giving scholarships or other prizes for competition.

In Oojein the time for opening an English school now seems to have come. Many of the boys in Narayan and Chanoo's school are quite ready to begin English, and they, together with the sons of a large number of the leading citizens of the city, have again and again most earnestly begged for such a school. The ground is entirely unoccupied as yet, there being no English school in this city of 32,000 inhabitants, and vernacular schools of only the most rudimentary character. So far I have not been able to think of such a school for want of a suitable teacher; but Mr. Chanmukan, who, during the year and a half he has been with us, has proved so faithful and earnest, has volunteered to undertake this work. The Council having sanctioned the scheme he will begin work there after the holidays.

The high school this year has made continued progress. Mr. Asbury came to us from Ceylon in June of last year very highly commended, and by his steady industry and excellent attainments has done not a little to improve the standing of the school. His report will be found further on.

In the month of June the Inspector visited the school and reported on the whole favourably. So much so that we have, as the result of his visit, been receiving Rs. 166 a month as a government grant in aid from the date of inspection. To be thus recognized by Government and enjoy its substantial help, is a most important point. To those who remember our position in 1882 in regard to this question, the advantage gained is a very decided one. We look for an increased grant, and intend after the holidays to raise the fees, and so hope before next report that the school will be entirely self-supporting. During the same month we held the examination in Scripture subjects for the scholarship, when Hormesji Cowasji, a Parsee, obtained the 1st scholarship of Rs. 6 per month; Frank Dracott, a Christian, the 2nd of Rs. 4 per month; Okshay Koomar, a Hindu, the 3rd of Rs. 2 per month, all tenable for a year. General Phayre was so pleased with the result of the examination that, in addition to his former scholarship of Rs. 6 per month, he also gave Rs. 36 additional to enable us to give a 3rd scholar-

ship of Rs. 2 and to increase the value of the 2nd to Rs. 4 per month. He has also very kindly granted Rs. 50 to establish the Phayre medal to be competed for yearly in Bible knowledge. Rao Bahadur Arjan Sing of Dutia, has also given Rs. 50 to establish the Arjan Sing medal. In the month of October, the terminal examinations were held; and in January, through the generosity of our friends, principally natives, we were able to give prizes to the value of nearly Rs. 100. At the prize distribution the Chief Justice of Indore, who has always been a kind and liberal-minded friend of the mission, presided, and he was surrounded by the principal members of the Indore Durbar and other leading native gentlemen of the city and camp. The promise of aid from the Durbar was made publicly at that meeting, and we hope we may yet have the opportunity of recording this sign of returning favour on our part, as well as of a liberal and enlightened policy on the part of the Durbar. It has however not yet been put into practical shape.

The attendance in the school is slowly increasing. In the higher classes our increase has been very marked, the number being more than double those of last year in the four higher classes; whereas through defective teaching in the primary and vernacular classes, we have not half the numbers of a year ago. In beginning a new school we have to take as teachers what we can get, and we have been more fortunate in our selection for the higher classes, to which also I gave the greater part of my teaching time, as being the most important part of the school; but little by little our organization and staff are becoming more perfect, and we already see the lower classes beginning to increase in numbers.

Mr. Asbury has given much attention to the literary exercises. Hence we have two weekly newspapers, conducted by the pupils of the school, of varying size, according to the zeal of the rival editors and their energetic assistants, but containing a weekly budget of essays on subjects both new and strange, but not the less interesting. And in addition, dialogues, recitations, and even singing are given with often much spirit. This is the Saturday morning exercise of the whole school. It was at one time expected that Lord Dufferin would have distributed the prizes, but this he found, with regret, it was impossible to do. It was however felt that we should, as a Canadian mission, give him a suitable reception, and especially as in doing so we would bring the mission prominently before the many native Rajas and their followers who then filled the camp. Two arches were therefore erected and suitably decorated, and between these, when Lord Dufferin arrived, on long platforms, were standing the school boys, each having in his hand a red, white or blue flag. With this display Lord Dufferin was very favourably impressed, and not a few who had never heard of us, were led to ask who we were and what was our object, and heard something at least of our mission.

Only two passed the Entrance (matriculation) Examination of the Calcutta University; but the results of an unusually severe examination were not more disastrous in our case than in almost all the schools in Northern India. In regard to this the cries were so loud as to lead to such changes in the mode of conducting the same as will, we hope, lead to better results in the future. Six are intending to try this year for the same.

We have, however, a number of serious drawbacks. (1) We require a good school, the present one being altogether too small, and in every way very uncomfortable. The Government have not as yet given me any reply to my application for help for a new building, but I have not lost hope. (2) We require a good gymnasium, or at least some means of recreation for the boys. For Rs. 150 we would fit up one that would amply suit our purpose, but I hesitate to ask this from the regular mission funds, that already are severely taxed. (3) We require a good consulting library. In fact we as a mission ought to have a consulting library of oriental and general literature, that no one missionary can buy for himself. If then, such a library were established in connection with the school it would serve the school and mission too. Will not, therefore, some kind friends into whose hands this may come, share with us in this interesting work by giving of their means when they cannot give of their time. (4) We also would only be on a level with other competing institutions if we had some scholarships to offer for competition. Through Miss Ross' generosity I have Rs. 36 on hand, but I would like to have at least two more of Rs. 5 or 6 per month, tenable for six months or a year. Help given now, when the school is being established, will be of far greater value than any given afterwards, and therefore we hope those who can will assist us in any way they think best. Whatever may be said as to education being overdone in the older centres, does not apply to Central India, where there is a large field open before us, which we can enter now and take possession of, but which will undoubtedly be occupied by others before long to our future exclusion.

The congregation at Indore has continued to grow, though not as fast as could be wished

There have been received in all 20, i.e., 14 by baptisms, 2 on profession of their faith from Roman Catholicism, and 4 by certificate. Of the 14 by baptism, 8 were the children of Christians, and 6 were from heathenism. On the other hand we have lost 9, who have gone to other stations for work.

The congregation has raised during the year Rs. 660, which, in addition to providing Sabbath school papers, etc., is given up to the boarding school scheme—a scheme which so far has not made much progress for want of a suitable building, but the need of which is fully recognized by all who have the welfare of the mission at heart.

The Sabbath school is held as usual, the only changes to be noted are that Miss Rodger now takes the Marathi-speaking women, whilst Miss Hearty takes Miss Rodger's old class.

On Sabbath and Thursday evenings the attendance both of Christians and heathens is very encouraging. We long for the baptism of the Spirit, that we may have not numbers only, but also that power from above that will both drive out from our midst all evil, and cause an ever widening influence to reach out to the surrounding masses, to the honour and glory of our loving Saviour.

The monthly Panchayats have been held more or less regularly, and there has been introduced the monthly social meeting of the whole congregation held at the same time. This it was felt will start to enable the Christians to feel that they, in leaving their heathen castes, did not lose the social element, which is one of the powerful links of the caste system; and also to try if possible, to lead them to seek for higher forms of enjoyment than those found simply in eating and drinking. They are made as much as possible like the socials at home. At New Years a tree laden with presents was prepared, and amidst the usual associations of such at home, the hearts of old and young being gladdened and cheered.

The only change in the staff is that caused by Balaram being given to Mr. Wilson to begin work at Neemuch.

It is unnecessary to say that much has been left undone. The work is gradually however being organized and established, and though we can recognize both failures and omissions, we thankfully recognize the guiding hand and tender care of our loving Father, and rejoicing that we are permitted to engage in the glorious work, go forward full of hope for the future.

I herewith send, as last year, the reports of the workers, believing it will tend to show more clearly what is being done. All but one I have had to translate, but in every case I have tried to faithfully give what they presented to me.

(To be continued.)

THE SERPENT AND THE CROSS.—The seal of the New York Medical Missionary Society bears the significant emblem of a pole with a serpent twined about it overlying the cross, and the significant scripture: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." The society's statement for 1885 is just to hand. The object of the society, which is now five years old, is "to train young men and women for medical missionaries to the heathen, and to minister physically and spiritually to the sick poor in New York and other cities." The training institute is at 112 East 45th Street, and there are four dispensaries in connection therewith in various parts of the city. Last year there were nine students. The first ten students are now in the fields in Africa. Theological students who are looking to work in the foreign field, and missionaries on furlough are invited to attend the several courses of lectures—free of charge. While there is only one medical missionary to every ten millions of heathen, it cannot be questioned that there is a great work for this society to do, and we wish it God speed in its mission to the millions of the sick and sinful.

"NOW'S THE DAY."—This is the way in which the importance of immediate action in regard to Home Mission work is emphasized in the *Home Missionary*. "The work of Home Missions cannot be put off a single year without imperiling the eternal interests of millions, and among them, perhaps, our own children. A dollar contributed to day, a solitary church erected this year, is worth more than ten dollars will be next year, or twenty churches five years hence. Give now the gospel to New Mexico, plant fifty churches within a few years in Arizona, and you will soon have two Christian States on papal soil, looking upon besotted Mexico, and exerting an influence over her for good that will flow on like the Rio Grande, till the earth is consumed in the conflagration of the last day. Plant a mission school, or a Christian college in Salt Lake City and Santa Fe, and you will lay the foundation of truth and piety, the blessed influence of which will be felt when Mormonism is dead and Rome is wrapped in her winding sheet." Every word of which is just as true of our own Church's work in Quebec, or the N. W. Territories. Our sister Churches, of the Presbyterian body, to the south of the lines, set us a very worthy example for our emulation. They propose to raise this year, if possible, \$750,000 for Home Mission work.

The Family.

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsummed spaces blown,
I hear far voices out of darkness calling,
My feet to paths unknown;

THE LORD'S CALL.

The following are the concluding words of Dr. Somerville's closing address as Moderator of the Free Church Assembly, Edinburgh:—

One thing required of us all, ministers and elders; is that we hold ourselves at the Lord's disposal, and if His voice in providence be, "Whom shall I send, and who will go for us?" that we be ready to respond, "Here am I, send me."

Let me say to the younger men among us, that much is expected of them, and that the talent of youth, which rapidly melts away, is to be prized and utilized. Joseph, who sheltered the entire Church of God in Egypt, and saved a great nation, was a young man. The half million warriors who crossed the Jordan to conquer for Israel the Lord's inheritance, were, with two exceptions, all young men.

May the Lord fire our young men—ministers, students, and those of all professions—with fresh zeal for the Master's cause and kingdom. Shall some of our younger Silases, Timothys, and Lukes, who are present in this Assembly, not be willing, like the Apostle's companions, to embark and pass over into the lands of the heathen?

From the simultaneous stir in many minds on both sides of the Atlantic about the evangelization of the world, we may almost anticipate that an era of universal missionary activity is upon us. Should the Spirit of the Lord come mightily on His Church, it is quite conceivable that a rush of an impetuous tide may suddenly take place. This is the age of great surprises. In what direction, and in what channels the flood of blessing may take its course, whether in the quickening of churches, in the increase of organizations, in the proffer for service for the foreign field, or in an unusual resolve of individuals to consecrate their substance to the Lord, we cannot tell.

And now, once again let me recall to you that the century is hastening to its close. Do we not see time, swift winged, with his keen eye, holding toward us in his hand the great sand-glass of the century. Mute he points to the lower bulb of the glass so nearly filled, and then motions us to look at the rapidly diminishing grains in the upper bulb. Shall we allow these last sands to cease to run, without an effort to utilize the fourteen years that remain, as we have not hitherto done? It is plain that there is not one day to be lost—not one day! Let all our committees, presbyteries, synods, churches, and the masses of the Christian people awake at once, and call on one another to speed to the work.

Much may be done. In our own time have we seen the great wall of religious intolerance that had stood for centuries and which shut off Spain from the gospel, even as her Pyrenees separate her from the rest of Europe, fall in one day to the ground? Have we not seen a similar wall enclosing Italy fall also in one day to the earth? Has not the massive wall of the Japanese opposition suddenly come down? Did not one night serve to take out two and a-half millions of Israelites from Egyptian bondage? Did not one night suffice to bring about ancient Babylon's fall and set the captives free? And has not the Scripture said that the mighty Apocalyptic Babylon shall be brought down in "one day"? nay, as if this were not enough, has it not thrice declared that in "one hour" it shall fall? Fourteen years! What may not be accomplished in fourteen years? From the dark hour of the death of George Wishart—burned at the stake of St. Andrew's—till 1560, when the first General Assembly was held in this city, and Protestant truth prevailed over Scotland, was just fourteen years. Shall not then the entire churches of Scotland, and all that will associate with them, fixing their eyes on the Lord's promised inheritance, like Caleb, when he stilled the agitated people in the wilderness, "Let us go up at once and possess it, for we are well able to overcome it."

A GENIUS IN HUMBLE LIFE.

We find in the Glasgow Christian Leader the following interesting sketch:—A lately deceased Secession elder, Mr. Peter McKenzie, of Pleas, in Sutherlandshire, was a remarkable man—a genuine specimen indeed of consecrated genius in humble life. Mr. McKenzie was born at St. Ninians, and continued all through his protracted career a working gardener. At an early age he manifested an intense love of nature, and embraced every means of increasing his knowledge of natural history. It was no uncommon thing to see the veteran with his vasculum and geological hammer wandering among the Campsie and Ochil hills; and he made many long journeys to gratify his master-passion, even crossing the border and spending some time in England for this purpose. He was a frequent contributor to natural history magazines, and his papers brought him into correspondence with many eminent botanists, amongst others the late Prof. Huxford. Yet greatly as Mr. McKenzie loved botany, his sympathies and writings were by no means confined to that subject. He took a deep interest in everything affecting the wellbeing of society, and especially in Christian work. Some years ago he gained one of the first prizes for an essay on the Sabbath, the competition being open to all the workmen of the United Kingdom; and this prize he had the honour of receiving from Lord Shaftesbury's hand in Exeter hall. While liberal in his sympathies, he was strictly orthodox in doctrine. Mr. McKenzie was one of a few kindred spirits who founded the United Presbyterian Church at Harnockburn, and had attained his jubilee as an elder.

THE DYING TEACHER'S CLASS.

MR CHARLES S. INGLIS, of Edinburgh, who has just retired from the office of agent of the Sabbath School Mission of Scotland, in a retrospect of his work, relates the following beautiful little story:—When passing a cottage one Sabbath on my way to a school, I found eight or nine children sitting on the ground along the wall. As I came near I saw that they all had Bibles on their laps. Stopping to speak to them, I asked if they were not going to the school; but they all hung their heads, and I could get no reply. Passing on, I told the superintendent what I had seen. He gave this explanation.—These girls belonged to the school, their teacher was a labourer's daughter, and was lying in that cottage dying of consumption. No one could be got to take the class, but the girls came of their own accord to the opening exercises of the school, then went every Sabbath and ranged themselves along the wall of the cottage, repeated to each other the psalm and texts, read the Bible lessons which their teacher would have been giving them, and then, before they parted, had a short prayer for her who was so soon to leave them.

ONLY A HUSK.

TOM DARCY, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been all right; but these things being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its own truthful yearnings. Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses, for Tom was a genius as well as a mechanic, and when his head was steady enough he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom had a job to mend a broken mowing machine and reaper, for which he received five dollars, and on the following morning he started out for his old haunt, the village tavern. He knew that his wife sadly needed the money, and that his two little children were in absolute suffering for want of clothing; and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where for two or three hours he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insane love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the sweet maiden—Ellen Goss—and he won her leaving Peter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot.

"Hush, Betsy! He's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk!"

With a snip and a snap Betsy turned away, and shortly afterwards Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No; I won't drink any more to-night."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't."

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern he stopped and looked up at the stars, and then he looked down upon the earth.

"Ay," he muttered grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving poor Ellen the worthless husk—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honour and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernel and Ellen the husk. We'll see!"

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife: "Ellen have you any coffee in the house?" "Yes, Tom!" She did not tell him that her slaver had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

Tom drank two cups of the strong, fragrant coffee, and then went out—went out with a resolute step, and walked straight to the great manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom! What do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past and hoping to do better in the future."

"Tom," cried the manufacturer starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll leave him whole and strong very soon, if you'll only set him at work."

"Work! Ay, Tom, and bless you, too. There is an engine to be set up, and tested to day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skilful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was complete.

"How is it now, Tom!" asked Mr. Scott as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir, you may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At the little cottage Helen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a dollar bill in the coffee cup. She knew that he left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak; and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days.

With prayer and hope she had set out the tea table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, with the old grime upon his hands, and the odour of oil about his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I didn't mean to, but the work hung on."

"Tom! Tom! You have been to the old shop."

"Yes, and I'm bound to have the old place, and—"

"Oh, Tom!"

And she threw her arms around his neck, and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him now, bless him! bless him! my own Tom! my husband! my darling!"

And then Tom Darcy realised the full power and blessing of a woman's love.

It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness.—The West Shore.

ANARCHY.

DR. TALMAGE hits the nail on the head in saying that "anarchy means the abolition of the rights of property. It makes your store and your house and your money and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson and murder and rapine and lust and death triumphant. It means no law, no church, no defense, no rights, no happiness, no God. It means Hell let loose on earth and society a combination of devils incarnate. It means the extermination of everything good and the coronation of everything infamous. Do you want it? Will you have it? Before you let it get a good foothold in America take a good look at the dragon. Look at Paris where for a few days it held away—the gutters red with blood and the walks down the street a stepping between corpses, the Archbishop shot as he tried to quell the mob, and every man and woman armed with knife or pistol or bludgeon. Let this country take one good, clear, scrutinizing look at anarchy before it is admitted, and it will never be allowed to set up its reign in our borders.—N.Y. Independent.

PUT YOUR CAKES LOW.

MR. SPURGEON hits it thus:—I came across a nice little anecdote the other day. A child was asked if she would like to stay with her Aunt Mary or her Aunt Jane; both aunts were very kind. She said she would like to stay with Aunt Jane best, because, though both aunts made some tarts and cakes, Aunt Jane always set them on a low shelf, and she could easily get at them. Some teachers have very good addresses and talks to children, but they are rather stylish—upon a high shelf. Others are so simple that they can get the cakes and children like that. Have you never heard of the minister who used such big words in his sermon that one said to him: "I thought your Master sent you to feed sheep, but you preach as though he had sent you to feed giraffes." Very few of our children are giraffes. Put your cakes low.

FAITHFUL.

"I CAN remember but four times in my life," once said an English divine, "when I felt the joy of believing, or was certain that God had heard my prayers."

"What do you do then?" exclaimed his dismayed hearer.

"I go on praying," was the calm reply. Of like spirit was the Italian, who, fighting under Garibaldi, was lamed in both legs, and henceforth could render only hospital service. When reports of defeats and victories came in, Garibaldi's eyes would fill with tears, and then glisten triumphantly.

"But I still can scrape lint," he would say. "Mr. Scott, I want to learn my trade over again."

It is not granted to every man to feel the fire, the *flam*, the joy of effort; in the noble efforts of life. There are many men who seldom in their whole lives have proved the enthusiastic glow with which others lead a worthy cause, or have tasted the rapture in faith which some Christians know. These are the rewards of duty well done. They come, too, to men of impassioned, imaginative temperament.

But it is granted to every man to join in the noble effort to go on with the steady duty which God has set before him. The rewards are not absolutely promised for this life. The one reward which we can make certain of here is the assurance that we are doing God's work when we fulfil our daily tedious round, and are His children as much as those who sing psalms with joyful hearts.

A homely story illustrates our meaning. A German newspaper tells us that when the Cathedral of Cologne was finished, a few years ago, which had been four centuries in building, a poor labourer watched the grand ceremonial of rejoicing with a radiant face.

"Yes, we have built a wonderful house," he said, with triumph.

"And what did you do?" asked a bystander.

"I wet the mortar for a year," was the reply.—*Youth's Companion.*

DELICATE PAINTING.

AN exchange tells of a visit to the house of a microscopist, who thus describes some of his treasures:—

"I have several little things to tell you that are not known except by microscopists. Here is a slip of glass, for instance," he continued, as he picked up a narrow glass slide, "which contains the representation of a beautiful bouquet of flowers. The representation, when looked at with the naked eye, can scarcely be seen at all. It simply looks like a small spot. The bouquet, when you looked at it through the instrument, contains, as you can discover, eighty-two distinct flowers of various shades and colours; and each is as perfect as it would be possible for an artist to represent it on canvas. The entire bouquet, including all the flowers, leaves, etc., was made from the scales and hair of Brazilian butterflies. The dust from the wings of the butterflies was picked up and placed in position by Henry Dalton, of London, who is now dead. Dalton, with the aid of a microscope, picked up one particle of the dust at a time on the end of a hair, and adjusted it to the slide in such a manner that, when his task was finished, the bouquet assumed its present beautiful and perfect form."

ARE YOU RICH TOWARD GOD?

If you gave ten per cent of your income to the Lord's work when your income was \$1,000 have you been careful to increase the per cent, as your income has increased? Did you ever think how easy it was to do that? Ten per cent of \$1,000 is \$100. In that case you had \$900 to live on. Now suppose your income has increased to \$2,000, and you give twenty per cent of that, how does the account stand? The Lord gets \$400 and you have \$1,600 to live on. Don't you see how easily and beautifully it works? If the income were \$10,000 you could give fifty per cent, or \$5,000 and yet have a comfortable and even abundant competence. We wonder whether our well-to-do Christian men realize that their twenty and thirty and fifty per cent, does not equal the poor man's ten per cent. Yet they get large credit for gifts that are really small in comparison with those of their less prospered brethren. A man's benevolence is, after all more accurately estimated by what he has left than by what he gives. We wonder how the Master will adjudge our stewardship when our accounts pass under His eyes at the judgment seat?—*Words and Weapons.*

WHAT IS SCHISM?

PROFESSOR HODGE deals with the whole subject of Christian Union, and insists on the vanity of expecting one comprehensive organization. Referring also to the charge so freely brought by Papists and Anglicans against Presbyterians of being schismatics, he boldly carries the war into the enemy's camp.

"The sin of schism," says he, "is unquestionably very common and very heinous. In its essence it is a sin against the unity of the Church. If this unity were external and mechanical, then all organic division or variety would be schism. But since the principal of unity is the immanent Holy Ghost, binding all the members in one life to Christ its source, schism must consist in some violation of the ties which bind us to the Holy Ghost, or to Christ, or to our fellow-members."

And then he proceeds in trenchant language to specify some examples of the sin. Among these he names "all denial of the body of Catholic doctrine common to the whole confessing Church—all sin against the Holy Ghost—all exclusive churchism—all claim that the true Church is identical with a certain form of organization, or with a definite external succession—all denial of the validity of the ministry and sacraments of any bodies professing the true faith and bearing evidence of the presence of the Holy Ghost."

This is the proper attitude for Presbyterians to take up in view of the arrogant claims of those who would unchurch us because our ministers have not been ordained by prelates. We ought to throw back the charge of schism. It is not we who break the unity of the Church, but parties who lay down the monstrous doctrine that the sacraments were not validly administered by McChyne, but are so by every curate who has had a bishop's hand laid upon his head.—*Presbyterian Messenger.*

HOME.

An ear that waits to catch A hand upon the latch; A step that hastens its sweet rest to win; A world of care without, A world of strife shut out, A world of love shut in.

Dora Fenwick.

WESTMINSTER THEOLOGY.

BY REV. THOS. CROSKERY, D. D.

(Continued from p. 207.)

WE shall now try to ascertain the relative stability and integrity of Arminianism as a scheme of theological thought. It has gone through many changes, but is as far from showing any sign of stability as ever. In its essential idea it is not a compact logical system like Calvinism, but a sort of compromise between Augustinianism on one side, and Pelagianism on the other. Historically, the term Arminianism applies to very different phases or variations of the theological opinion. It applies, as we have already seen, to Methodism, as represented by Wesley and Watson, who have made it an essentially evangelical, if not Calvinistic system; it applies to Anglican Pelagianism, like Whitby, Tomlin and Jeremy Taylor; it applies to Anglican sacramentalists, like Pusey, Keble, and Littledale. It is only Methodist Arminianism—that, in a word, which has an essential affinity with Calvinism—which is the most stable form of it. It was not, as the Methodist Stevens says, "a new dogmatic phase of Protestantism." It was a new system, not in virtue of Arminian elements, which had long existed in the Church of England before Wesley's day, but from the peculiar combination of Arminian doctrines with "the doctrines of grace." It has, in fact, the most vital affinities with the Puritan evangelical type of Calvinism. This fact is practically admitted by Wesleyan divines themselves. It brings Wesleyans and Presbyterians still nearer together to hear the London Quarterly, the organ of Methodism, say: "Methodism has assumed all the characteristics and responsibilities of an organic Church of the Presbyterian type."

But Arminianism, as a whole, has had a curious history of degradation and degeneration. That of the Continent has usually been of a low, unspiritual type. Schaff says of the Holland Arminians: "Arminianism in some of its advocates had a leaning toward Socialism, and prepared the way for Rationalism, which prevailed to a great extent in the Established Churches of Holland, Geneva and Germany, from the end of the last century till the recent reaction in favor of orthodox Calvinism and Lutheranism." Their Rationalism was no reaction from the hard scholasticism of Calvinism, as some assert, but from the arid Arminianism which had become dominant through political causes. English Arminianism was first identified, as already mentioned, with sacramental ideas in theology. The American Encyclopedia says: "Laud combined it with views of sacramental efficacy which Arminians would have denounced as superstitious." The High Church and Ritualistic party of our day are still Arminian in theology, for, as Arminianism is the religion in which man shares with God in the work of salvation, Sacramentalism represents one aspect of this human agency. About the time of the English Revolution, Arminianism became identified with the Latitudinarian school, so that, to use the words of the same American authority, "It at last, in the Church of England, became a negative term, implying a negation of Calvinism rather than any exact system of theology whatever. Much that passed for Arminianism was in fact Pelagianism." Many of these Anglican Arminians denied the doctrine of the Trinity; and where they did not, they threw the doctrines of grace into the background, and dwelt more on the example of Christ than on His atonement.

Thus Arminianism, all through its history, has had a curiously fluctuating career, assuming very different forms, and never attaining to any steadfastness of position. The strangest thing of all is that, with the significant exception of the Methodist, the Arminians of the present day, whether Anglican or Nonconformists, have made no effort to establish it theologically, to formulate its propositions, to co-ordinate its ideas; but have contented themselves merely with querulous and ineffective protests against Calvinism. They represent, in a word, a theological school or tendency about equally remarkable for dogmatism, for defects, and for inconsistencies.

Let us now try to estimate the historical development of Calvinism. Professor H. R. Smith of America says: "Calvinism, in its historical growth, has assumed a variety of forms; it has been prolific of systems." This may have been due to the fact that, unlike Lutheranism, as Kampfechulte observes, "the reformation of Calvin is the only one that steps beyond the limits of its birthplace. Calvinism was a reformation independent of nationality, and produced a truly Christian and catholic Church." It was destined to come into contact with a more diverse order of minds, and therefore to feel the impress of those modifications which spring from the diversity of national genius, training, and literary development. But before any modification took place in its forms, it rendered to Protestant Christianity three great services of enduring vitality. The first was its Bible principle. It placed the starting-point of theology, not, like Luther, in a subjective experience, however true or Divine, but in an outward fact,—the Word of God; and thus kept clear of all tendency to a mystical subjectivism. The second was its establishment of the true doctrine of the Sabbath. It is the Westminster or Anglo-American theology which is essentially identified with this work. The Puritans studied the whole subject, unlike the Reformers of the Continent, who only touched such aspects of it as were affected by the Roman Catholic doctrine of festivals and saints' days. As Schaff says: "On the Sunday question, Puritanism achieved at last a permanent triumph, and left its trace upon the Churches of England and Scotland, which reappeared after the licentious period of the Restoration. Calvinism fought the battle of the Sabbath against all the weight of Arminianism, backed by James I. and his Book of Sports, and won it for Calvinists and Arminians alike,—in a word, for all the denominations of modern evangelical Christendom. The third service of Calvinism was its opposition to Sacramentalism. Sacramentalism, in fact, grows logically out of the doctrine of the Church, which, as we see it in Romanism, is rooted in Pelagianism, but, according to Calvinism, is rooted in Predestination. The Reformers, including Wycliffe, held that the Church consists of the whole body of the predestinated. And though some of the Churches may have since rejected Predestination, they still hold the doctrine of the Church as postulating an individual conversion of the soul to carry a man into the Church of God, to connect each member in absolute dependence of God, and so made all independent of a clerical priesthood. It was Calvinism that destroyed, for all the churches, the fiction of a mediating priesthood, which involved the surrender of the understanding to the Church, of the conscience to the priest, of the will to the prince;

that rooted deep in the grace of God the independence of each soul from every other, and the community of all Christian souls, apart from a false externalisation in government. Calvinism is still the firm and the strenuous foe of ecclesiasticism.

(To be continued.)

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC. CHAPTER XXIII.—(Continued)

GRACE felt as if the ground had suddenly given way under her feet. The grocer's shop afforded an opportunity for collecting her nerve. They were entering it as Denston spoke. Grace made her purchases, but hardly knew what she was doing. Denston stood aside and waited, with little idea of the commotion he had excited in Grace's breast. Her one thought was, "Well, it has come, but I really must not let him speak. It will be better to stop the confidence till we can think over what is to be done." So, when they were outside again, and turning towards home, which had suddenly assumed in Grace's eyes the character of a refuge she said—

"Don't you think you had perhaps better not speak about it?" Denston surprised, said, "Why not?" Do you know what I am going to say?" "I don't know—I fear so; and I think it would be much better not to speak of it, at any rate at present."

Denston paused. "You rather bewilder me," he said, "but probably you have seen more than I supposed. There is no reason for delay, that I can see. The sooner you fully understand the position of affairs the better; but this is of course a most unsuitable occasion for discussing a serious matter, shouldering one's way through these people."

"So it is," said Grace, eagerly perceiving a chance for at least putting off the disclosure.

"Well, then, can you fix any other time for me to see you alone? For I persist in thinking it most important for your sister's sake that I should discuss the matter with you."

Grace considered. She must not refuse altogether; she might be doing harm instead of good by that. It seemed to be her duty to let him speak, if he persisted in wishing it. "You cannot come out in the evening, or I should be alone on Sunday evening. It will be my turn to keep house, and Kitty could be easily disposed of."

"I will come then." "But would it be prudent during this east wind?" "The height of prudence, if I put on the comforter your mother knitted for me."

"Very well, then, I will expect you about seven o'clock." Little more was said till they reached home. On approaching No. 47, they were met by Waterhouse, who was just leaving the house. He glanced at each in turn, and at the basket Denston carried. His brow gathered gloom, and he passed them with a formal salutation. Denston, in spite of deterrents in the shape of good feeling, friendship, and gratitude, experienced, temporarily, an elation which was an unfamiliar sensation in his breast.

Grace was in no condition to notice such indications of feeling. She took into the house with her an acute anxiety, which she knew not how to subdue. That Denston was attracted by Hester she had had for some time no doubt, but that his feeling was ready to take shape thus was a development for which she was quite unprepared. Had Hester herself any idea of it? What was the state of her feelings? Was she already committed to that self-surrender, that enduring emotion, which to Grace appeared so awful a thing? To the worldly-wise side of the question Grace, in her inexperience, gave scarcely a thought. She was not occupied in deprecating Denston's pecuniary position, and his ill-health. But as she watched her sister's graceful movements, and studied her features, she felt some shadow of that awed emotion with which we regard one who is about to pass through the great portals which open and close for each one alone. A gulf threatened to yawn between them. Was it possible that Hester was going to separate herself from her sisters—to step out of the familiar sanctuary of untroubled maidenhood? No; impossible! Yet such things happened every day. How dare Hester love? Never, never will it happen to me, thought Grace, with energy. But how to find out Hester's feelings? That ought to be done in preparation for the momentous interview she had promised. Yet it must be done without awakening Hester's suspicions, for perhaps Hester was innocent of all such thoughts. "Hester is so reserved," reflected Grace, sighing. She looked yearning at the face, with its inscrutable calm, its quiet ineloquent hazel eyes. But with the sigh came the question, often raised within her of late, as to how much of Hester's reserve was due to that tacit barring-out, which had been effected by her mother's absorption in her hidden emotions, and her own absorption in her mother. Had she indeed, done what she could—even under the incubus of that enforced restraint—to understand Hester—to get below the mask which her sister wore? Under the influence of a generous self-reproach, Grace ignored the fact that Hester had maintained the mask in spite of many a loving effort, and that while she had been often occupied in striving to understand her sister, Hester had seemed content to misunderstand her.

That evening, while the girls and their mother were at work, and Grace, unusually silent, sat pondering these things, an opening came, such as circumstances will generally afford for starting any subject our thoughts are dwelling upon.

"There goes the pretty Miss Brooks," said Hester, who sat at the window. "Don't you want to see your pet admiration, Grace?"

Grace, who was deep in a reverie, started, and then jumping up from her seat, came to her sister's side. The lady in question passed down the street in company with a gentleman.

"She must be engaged to be married, I think," said Hester. "One sees her so often with that gentleman."

"Poor girl," Grace exclaimed.

"Why so?" asked Hester, quickly.

Grace went back to her seat, and did not reply for a moment. It seemed to her as if much might depend upon the way she led this talk. Could she not at least find out how Hester regarded such things? Hester's question seemed to promise this, for her tone was more eager, more interested than usual.

"The pity was quite involuntary," said Grace. "I always pity people who are in love." "You are rather paradoxical," replied Hester, not looking up from her work, "it has always been supposed to be at least a happy state."

"A precarious, selfish, and feverish happiness, then." Hester reddened. "Why talk so about what you know nothing of? It seems to me narrow. Mother, who knows what love is, would not so underrate it—would you, mother?"

"Oh, my dear children," said Mrs. Norris, smiling gently, as at two birds who should chatter of human affairs, "you do not know what you are talking of."

"Yes, mother," continued Hester, instantly, "that is just what I said. Grace is scornful of what she is quite ignorant of. I do not like to hear her speak lightly of an experience which must be so deep and sacred, and which most of us must be intended to pass through."

"No, Hester, I did not mean to speak lightly of it. On the contrary, I think it a most awful fate, and I trust we shall none of us be called to pass through it."

Mrs. Norris uttered a deep sigh, and, rising hastily, left the girls alone. But they were both too much absorbed to take this as an interruption. "It is not likely, indeed," said Hester, raising her eyes, and fixing them upon her sister without any consciousness in their calm depths, but with an unusual earnestness of expression, "but I cannot understand how you can call it awful to love and to be loved. It must make life worth more. It must bring happiness. Is such a thing to be feared?"

"Yes, yes, a thousand times," cried Grace, passionately. "We are happier as we are. We have love—love far more to be prized, more sweet and peaceful. Hester, you love me, don't you? We love each other, and there is mother to love us both."

Grace had risen, and was holding out her arms to Hester. Hester, struck with astonishment at Grace's unusual passion and the glowing of her dark eyes, had scarcely time to respond before Grace suddenly fell back into her chair again, and, covering her eyes with her hands, burst into tears. Hester had not seen her sister cry since she was a child—indeed, even as a child, Grace's spirit seldom allowed her to betray emotion thus in the presence of others. But Hester's emotional nature was drawn to her sister, not scared by the unusual exhibition of feeling. Grace, however, would not tell her what was the matter. She began to laugh through her tears, and said—

"Well, I declare! I did not think I could have done such a thing."

"But what was the matter, Grace?" "A warning that my brain is going to soften, I should think. Give me a kiss, and let us forget what a baby I can be as fast as we can."

Hester kissed her sister quietly. The emotion was quite gone out of the air. But she pondered over the incident, which revealed something unsuspected in Grace's character, and shook a little her established judgment.

CHAPTER XXIV.

GRACE HAS NEED OF JUDGMENT.

THE Sunday evening came at last, and Grace sat awaiting Mr. Denston. It was seven o'clock; she had sent Kitty away. No one knew of the approaching interview. Since she had been the one chosen to bear the brunt of it, she would not give her mother needless suspense by informing her of it beforehand. Besides, it was possible that what she was going to bear would need to be told to no ears but her own, and if so, so much the better. At this, the last moment, she was conscious that after three days and nights of questioning and reflecting she was no nearer to being prepared for the interview than she had been on the morning when it was arranged. After turning over in her mind all possible forms which Mr. Denston's communication might take, she could not establish herself on one as most likely, and she was absolutely in the dark as to what she should reply. Her watchword must be prudence—that much she could decide upon in the midst of perplexity. The rest must be left to the inspiration of the moment. She heard footsteps mounting to the front door. She pressed her hands over her eyes and murmured a prayer for guidance as Denston's quick rap followed. She opened the door, and the two shook hands gravely. Denston followed her into the parlour, and the door was shut. Grace pointed out a chair and seated herself. These were mere details—unnoticeable preliminaries to her. But Denston found himself strangely and unexpectedly moved by them. The anticipation of this evening had occupied his mind also for the last few days to the exclusion of any other interest. At night it had possessed his brain feverishly; in the day it had remained as the background to all his actions and speech. Not that he had, like Grace, any perplexing uncertainty as to the part he should play; he knew exactly what he intended to say, and did not therefore trouble himself about that. Nor did he in the least calculate that when he found himself an actor in reality in the scene he had so incessantly imagined, he should feel other than the self he was accustomed to—a self finding it completely easy to say this, to do that, to look so, while holding in reserve much that would contradict if suffered to escape. But to-night, for the first time in his experience, he found himself possessed of a self that promised him difficulties. He came into Grace's presence; she awaited him; he was face to face with her; she manifested in her air and in her eyes that her mind hung upon what he had to say; no ready smiles flitted over her face, and sparkled in her eyes; no gay speeches fell from her lips; she was grave and gentle, and looked at him with dark glowing eyes, her small smooth brown hands crossed on her lap. Denston felt a strange trouble. He sat before her, and could not raise his eyes to hers. He began to tremble inwardly. As for Grace, she perceived his emotion, and, she too, began to tremble, for it seemed to mean the realisation of her fears. How intense must the feeling be in so self-contained a man which would thus betray itself in the presence, not of the woman he loved, but of her sister! This was like the love she had seen in her mother—alas, that it should come again into their lives! But something must be said by one or the other—some beginning must be made. Grace made it with a commonplace remark.

"You had something to say to me?"

Her manner was timid, hesitating. A dangerous fancy seized Denston. What if he should say—

"Yes, I have something to say to you. It is that I love you, that I delight in every tone of your voice, every look of your eyes, that to be with you is to me a bitter joy."

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS HONOURED.

LESSON V., August 1st, John xii. 1-16; memorize verses 12-15.

GOLDEN TEXT.—Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.—John xii. 13.

TIME.—Jesus arrived at Bethany, Friday evening March 31, A. D. 30. Six or eight weeks after our last lesson. The supper was Saturday evening, April 1. The triumphal entry on Sunday (the day after the Sabbath), April 2.

PLACE.—Bethany; Mount of Olives; Jerusalem.

PARALLEL ACCOUNTS.—The anointing by Mary, Matt. xxvi. 6-13. Mark xiv. 3-9. The triumphal procession, Matt. xxi. 1-11. Luke xix. 29-44.

INTERVENING HISTORY.—Matt. xix. 3 to 20, 34. Mark x. 2-52. Luke xvii. 11 to 19, 28.

INTRODUCTION.—The raising of Lazarus produced such an excitement that the rulers determined to put Jesus to death. But Jesus escaped to a small town, called Ephraim, 20 miles north of Jerusalem, and remained several weeks. Just before the Passover he returns to Jerusalem. What took place on the way—miracles, parables, discourses—we learn from the other evangelists.

HELPS OVER HARD PLACES.—1. Six days: Friday evening, March 31. 2. A supper: on Saturday (their Sabbath) evening, but after the close of the sacred day. The supper was at the house of Simon. 3. A pound: a Roman pound, 12 oz. avoirdupois. Ointment: perfume. Spikenard: nard from India or Arabia. It is made from an aromatic plant called spikenard (nardus spicata). 4. Then said one: but he led others to join with him, Matt. xxvi. 8. 5. Three hundred pence: or shillings. A penny (denarius) was a silver coin worth fifteen or sixteen cents. The whole was worth from \$45 to \$50, but was equal to \$300 or \$400 now. 6. Bars: bars away, stole. 12. The next day: Sunday, April 2. Hosanna: is a rendering in Greek letters of the Hebrew "Save, we pray," Ps. cxviii. 25. 14. As it is written: Zech. ix. 9.

SUBJECTS FOR SPECIAL REPORTS.—Intervening history.—The supper.—Spikenard.—300 pence.—The value of this act of Mary.—Judas' objection.—Giving for the gospel of Christ increases giving to the poor.—The triumphal entry.—What Jesus did on the way.—The object of this procession.

QUESTIONS.

INTRODUCTORY.—Give a brief account of the events between the last lesson and this. When did the events of this lesson occur? In what other places are they recorded? Have you read the account in each?

SUBJECT: EXPRESSIONS OF LOVE AND HONOUR TO OUR SAVIOUR.

I. THE PRECIOUS GIFT.—EXPRESSING LOVE (vs. 1-3).—From what place did Jesus come to Bethany? (John xi. 54.) When? What did some of the people do for Jesus? At whose house? (Mark xiv. 3.) Who was among the guests? How did Martha show her devotion to Jesus? How did Mary do for him? What is spikenard? How much was this flask worth? Where did she pour this nard? (v. 3; Matt. xxvi. 7.) What did she show by this act? What by the way she wiped his feet? How did Jesus accept this act? (Mark xiv. 9.) Why was it so precious? What good does it do to express our kind feelings? How may we express our love to Jesus?

Why was Lazarus one of the guests? Was Martha's service as real an expression of love as Mary's gift? How does expressing love increase it? Do we need more of this giving costly things to Jesus, from love? Do we need to express our love oftener to friends, parents, pastors, teachers?

II. A TWOFOLD OPPOSITION (vs. 4-11).—Who found fault with Mary for her gift? (v. 4; Matt. xxvi. 8.) What was Judas' argument? Why was it not a good argument? What was Judas' real motive? Do gifts to Christ, and for the spread of the Gospel, lessen the amounts given to the poor? Who came to see Jesus and Lazarus? Why? Who sought to destroy them? Why?

Why did Judas hide his motives under a mask of virtue? Is this common? How is it when rumormongers oppose the laws in the name of temperance; and Sabbath-breakers in the name of the true Sabbath? How was the nard kept against the day of Christ's burial? What are the facts as to giving to the poor? Do those who give most to the Gospel give the most to the poor?

III. THE TRIUMPHAL PROCESSION.—EXPRESSING HONOUR (vs. 12-16).—What took place the next day? What day of the week was it? Was it their Sabbath? Where did the procession start from? From what place did Jesus start? Where did they meet? (Mark xi. 1.) On what did Jesus ride? What did the people say? Meaning of Hosanna? What part did the children take? (Matt. xxi. 15.) What was the object of all this? What did Jesus do as he came within sight of the city? (Luke xii. 41-44.) Why did he weep? What did he do after he had reached Jerusalem? (Matt. xxi. 10-16.)

PRACTICAL SUGGESTIONS.

I. Expressions of affection are of great value. II. They increase love, they prove love, they comfort the loved.

III. The worldly heart does not understand the blessedness and power of self-sacrifice and gifts of love.

IV. Bad men put forward good motives for their bad deeds.

V. It is always our duty and privilege to minister to Christ by ministering to his poor.

VI. Gifts for the Gospel, for missions, for Christ's cause, increase the giving to the poor.

VII. We should honour Christ as our King and Saviour.

VIII. Even in the midst of triumphs there are sins and sorrows to weep over.

REVIEW EXERCISE.—(For the whole school in concert). 1. Where did Jesus go after raising Lazarus from the dead? Ans. To Ephraim among the hills of Judea. 2. When did he return to Bethany? Ans. Six days before the Passover. 3. What was done for him there? Ans. They made him a supper, with Lazarus for a guest. 4. What did Mary do to him at this supper? Ans. (Repeat v. 3.) 5. How did the multitude honour him? (Repeat vs. 12, 13.)

The Presbyterian Review.

NOTICES.

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THURSDAY, JULY 22ND, 1886.

PUBLIC NOTICE.

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

25 and 27 FRONT STREET WEST

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

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

GEO. E. ROBINSON, Manager.

ROMAN CATHOLIC PRESSURE.

It is well known that the Roman Catholic Archbishop of Toronto and his priests have been dissatisfied for some time with the management of the Central Prison. The Warden imagined that he was responsible to the Government and the public, and he took no more pains to conciliate the hierarchy than he would to secure the favour of the Moderators of the Synod and the General Assembly. The decree was therefore passed that "Massie must go." The Government, however, proved unwilling to execute the decree. Mr. Massie was a life-long Reformer, had many friends, and was a most competent Warden, in the estimation of every one qualified to judge. What was to be done? What is known ecclesiastically as a fama clamosa was originated and relentlessly pressed against the obnoxious official. Letters were written to the newspapers accusing him of favouritism, neglect, mismanagement, and cruelty. The stories were so harrowing that it was felt that if a little could be sustained, the offender must be dismissed. And all that was now asked was a Commission of Inquiry. Give us an independent commission, it was said, and we will prove our case. In the meantime everything was done to collect evidence. Priests and convicts laboured together in the cause. Notes were taken of every punishment that was inflicted, of every occasion on which a bad potato was served, of every hour that the Warden absented himself from the institution. At length the Government yielded to the pressure so far as to nominate a Commission. Probably they felt that so much had been said against the Warden that it was only fair to him that an investigation should be held. But, when the Commission was named, the priesthood protested against its personnel. There was no one upon it whom they could absolutely trust. A member must be appointed who would have the full confidence of the Archbishop. Strange to say, although Mr. Massie is an elder of the Presbyterian Church, and although he, as the accused person, had most right to consideration, no one thought of demanding that a Presbyterian lawyer, in the confidence of the Moderator or agents of the Church, should be appointed on the Commission. Still, the Government, anxious doubtless to give every possible proof of its desire to allay suspicion and preserve peace, consented to the new demand. A Roman Catholic lawyer, most acceptable to His Grace, was appointed. The investigation then took place, and as the details were published in the daily press at the time, we need not go into them. Suffice it to say that the Warden was triumphantly sustained. All that was proved was that, far from having exceeded his authority, he had not authority enough. The series of charges that had been urged in the press repeatedly by persons declaring that they could be proved abundantly, fell to the ground. So ended the matter, everybody thought.

Everybody was mistaken. The matter was not ended. The sleuth-hound, having marked his prey, never tires. It had been decreed by men who believed that they governed the Government of Ontario, that "Massie must go," and these men never draw back. Their espionage had not been complete. Keep a close enough watch upon an official for a sufficiently long time and as he is human something will be found against him. That is an article, sure as any of the thirty-nine. So the Government was induced to appoint a devout Roman Catholic as Secretary to the Warden. The Warden declared, we understand, that there was nothing for this gentleman to do. The Government knew better. They were responsible for the

management of the institution, and they could not allow so worthy a Warden to be overworked, even though he was willing to sacrifice himself. Let us have plenty of officials. Let there be efficiency, perish economy. A Warden will be sure to work at his best when he knows that he is always watched, and that everything he does is reported or mis-reported to powerful persons who have avowed themselves his enemies. The discipline of such an institution as the Central Prison will be best maintained, when everyone who is punished knows that everything he can trump up against the authorities will be eagerly welcomed, inside and outside.

We are now informed on good authority that success is at last about to crown the efforts of the devout men who are so anxious that our public institutions shall be managed in their interest. The Government, it is said, has been convinced that "Massie must go." Of course they will give him an appointment somewhere else. But, in a little while, the Central Prison shall know him no more.

Strong as the pressure may be to which the Government is subjected, we are unwilling to believe that they have consented, or that they will consent, to take such a step. For, what would it mean? It is not a matter of the personal interests of the present Warden. It is not a matter between this denomination or that. It is a matter of public policy, in which every citizen is interested. If the step indicated is taken, what will the new Warden understand? That he holds his office by the grace of His Grace, and that the more completely he understands that the better for him. Every public official will feel that he may be the next man marked for assault. The Inspectors of Public Schools and of High Schools, and the President of University College will have to learn the lesson and accommodate themselves to it. The unwritten law of the Province will be, No public officer who has incurred the suspicion, dislike or resentment of a Roman Catholic bishop or archbishop can be continued at his post.

It is needless to say that in calling attention to this case, we are acting in no spirit of enmity to the Government. If we were enemies to it, we would say nothing till the thing contemplated was done. Simply because we know that all Governments are under great temptation to purchase support by yielding to skillful pressure, we think it not out of place to utter a note of warning now.

PAYMENT OF VACANCY SUPPLY.

In the Scheme of Distribution and Supply adopted by the General Assembly at Hamilton, it is ordered, we notice, that on a congregation becoming vacant the presbytery shall decide the amount to be paid for supply, regard being had to the amount paid for stipend before the vacancy occurred. This, we believe, is a sound principle, and it would conduce to the best interests of the Church if, in addition, congregations that have been in the habit of paying far less than they should pay for pulpit supply during the temporary absence of their minister, would take the hint and be less economical in future. It is a poor business to get funds for the regular pastor's holiday by squeezing the supply, and no magnanimous pastor would consent to such means of raising the wind for his holiday trip.

But on the other hand, no minister who comes on Saturday, preaches on Sabbath and leaves on Monday, should expect to be paid as if he had ministered seven days instead of one; or as if he had assumed the full responsibility of the pastorate during even that one day. It is not for preaching two or three sermons a week that the pastors of large and important churches are paid from \$3,000 to \$7,000 dollars a year. It is for assuming the weighty responsibility of taking the whole pastoral oversight of charges, the management of which involves much anxiety day and night, and requires great tact and skill. It is for charging heart and brain and body, with the spiritual welfare of young and old, sick and well, and attending from day to day, and from week to week continually to all the interests of the congregation, and to many public interests not directly connected with the congregation to which it naturally falls to the lot of every settled minister to attend. People who estimate the minister's work by his services on the Sabbath, or by the time he has been obliged to spend in his study during the week making preparation for these services, may think that he has comparatively an easy life; but all who have any acquaintance with the real life of the faithful minister, and know how incessantly he is called upon to toil, and with what care and diligence he must attend to the thousand interests that demand his attention, will agree in saying that the pastor of a large congregation in country, town or city, is one of the busiest men anywhere to be found. Such men have much need of occasional—we might very properly say frequent—rest and those who take their places in their absence should be remunerated in a way worthy of the important position which for the time being they are called upon to fill.

It is known among ministers that there is a great difference between churches in point of liberality. Large congregations are said to pay all the way from \$10 to over \$30 a Sabbath for vacation supply. No congregation, large or small should pay less than \$10, which is now the minimum appointed by the General Assembly even in the case of aid receiving congregations. One dollar a Sabbath additional for every additional three or four dollars of weekly stipend would seem not an unreasonable basis where service is rendered on Sabbath only, and no special travelling expenses are included.

FOREIGN MISSION REPORT FOR CONGREGATIONS.

THE Western Division of the Foreign Mission Committee has ordered a large edition of the Report presented to the General Assembly to be printed for the use of congregations who desire to be more intimately acquainted with the facts of our work in the North-West, Formosa, and India. The report was lengthy and full of interesting details that our people should know, and some members of the Committee felt so desirous that the people and the teachers and scholars of the Sunday schools should be able to read them that they urged the printing of the Report in pamphlet form. This has been done, and so cheaply that ministers and others can now order them at the rate of seventy-five cents per hundred copies. Thirteen members of the Committee have ordered between them 3,500 copies. Every one desiring to be supplied should order at once, for there is every likelihood of the edition being soon exhausted, and a second edition will not be printed.

The Report is far too long to be printed in the Review, and yet there is not a line in it that the members of our Church will not be anxious to read. The Committee is particularly desirous this year that the members of the Church should intelligently understand the actual condition of the mission fields; and this is impossible unless the Report is put into their hands. There is advance at present, all along the line; and although the Report now issued deals with only three out of our five mission fields, the news from these alone is sufficiently cheering to stimulate the Church to renewed exertions in the great work it is attempting to do.

Applications should be made at once to the Secretary of the Foreign Mission Committee, the Rev. J. M. Cameron, East Church, Toronto. Cost, 75 cents per 100 copies.

A COMPLIMENT.

THE July number of The Jewish Herald, the well-known London monthly published by the British Society for the Propagation of the Gospel among the Jews, reproduces the second article on "The Everlasting Nation," by our esteemed contributor "M. R. K." which appeared in our columns some weeks ago, and in crediting the article to the REVIEW very kindly says, "We have the pleasure of seeing a goodly number of the journals published in the United States and in Canada, and among those we like best is the PRESBYTERIAN REVIEW, a journal which on account of its tone and talent is worthy of a place in every Christian home on both sides of the Atlantic."

For the past three weeks the eyes of all the world have been turned upon the electoral contest in Great Britain, consequent upon Mr. Gladstone's appeal to the country upon the question of Home Rule for Ireland. The issue has been decided for the present—Mr. Gladstone being left in a minority. Among the factors that contributed to his defeat was undoubtedly the refusal of many of his former supporters to hazard the experiment of committing the interests of the Protestant minority in Ireland to the safe-keeping of a Roman Catholic majority. The vigorous protests of the Irish Presbyterian Assembly and the Methodist General Conference have had much weight in deciding the issue. There is a pretty general consensus of opinion that a large measure of liberty to manage local affairs must ultimately be conceded to Ireland, but it is clearly evident that the country is not yet ready for Home Rule in its entirety, and that whatever shape the measure will finally take, it must embody a guarantee for the preservation of Protestant rights and privileges.

Last week the city was fairly inundated by the Knights of Pythias who came in legions all the way from the gulf of Mexico to Winnipeg, and from California to Halifax. They carried themselves well, performed their various evolutions with wonderful grace and accuracy, entertained us with good music and good speeches, and generally created a most favourable impression. We are informed that notwithstanding their military accoutrements and titles, they are a purely pacific and benevolent order, and have no intention of annexing this country except in the Pythian sense of the word. We cannot help wondering when we see such huge organizations for mutual help and protection, that men cannot find in the Christian Church all that is needed for fraternity and benevolence. Is the Church a strong power to bind men together in works of mutual help and charity, or is it necessary that such gigantic organizations should grow up outside or along side of the Church. Will the Pythian oracle tell us?

DR. ANDERSON, of the U. P. Mission in South Formosa, is now in England on furlough. At a meeting in Edinburgh recently he said that "there were many hopeful features in the mission field of Formosa. It was a compact field, without any overlapping of different workers; the number of open doors was great, and the mission press had a wide latent power, aided by the use of the Roman type. The progress of the mission in Formosa had been so marked as, in some cases, to be embarrassing; such a case was the recently-opened boys' school; and similarly they had been forced to refuse deputations which had come begging for a pastor, and were willing to establish and build a church. Missionaries were often asked, as he himself had been, whether their converts were real ones. He could say that, making allowances for their want of any foundation of moral training, and

for the all-pervasiveness of heathendom in their daily life, Christianity had a deeper hold on the Chinese converts than on the rank and file of church members at home. A Chinaman was subject to loss, to insult, and even to outrage, as soon as he became a Christian; but persecution in most cases simply showed the firmness of their faith."

OUTRAGES perpetrated upon the enforcers of the Scott Act, presumably by the whiskey men, are becoming alarmingly frequent, and are clearly intended to terrorize the administrators of the law into quiescence. These outrages are a disgrace to the country, and call for sternly repressive measures and swift punishment. The Ontario Government might very properly offer a reward for bringing the offenders to justice. It is not creditable to the country that outrages upon life and property of public servants administering the law may be perpetrated with impunity.

EDINBURGH has been banquetting the Chinese Ambassador, Marquis Tseng. His Excellency's secretary, who speaks English well, said, "that with regard to civilization his countrymen had received great help from British missionaries who had been in China. They had done a great deal of good in bringing a knowledge of the west to the east." It is something to have such a debt so frankly acknowledged. The Chinese Government can and should pay this debt by extending its protection to its Christian subjects throughout the Empire, in the enjoyment of their religious rights and liberties.

THE efforts of the public-spirited citizens of Toronto who are endeavouring to secure for the city more breathing space and places of recreation, in the shape of parks and public drives, will, we hope, be successful. The city is now so large and is growing so rapidly, that no expense should be spared to prevent overcrowding, and to preserve as large a measure as possible of sunlight and fresh air for the present and the coming generation.

PROTESTANT EDUCATION IN THE PROVINCE OF QUEBEC.

BY THE REV. PROF. SCRIMGGER, M.A., MONTREAL.

BEING a minority both as regards language and religion in the province, Protestants of course, labour under many serious disadvantages, as to education. It is true, indeed, that so far as legislation is concerned, their rights are pretty fully secured, a fact which must be thankfully acknowledged. The school law gives the minority in any district the right to organize a dissentient school and apply their share of the taxes for its maintenance. All Protestant schools are under the direction of the Protestant Committee of the Council of Public Instruction, have Protestant teachers, and for the most part are inspected by Protestant inspectors. The text-books authorized are entirely different from those for Catholic schools, and provision is made for such religious instruction as will be acceptable to Protestants. Almost universally, too, Protestants have availed themselves of their rights, and in the whole province not more than 650 protestant children are reported to be in attendance in primary schools under Catholic control.

Indirectly, however, these liberal provisions are somewhat neutralized by the present state of legislation, for while there are virtually two school systems in the province, unfortunately there is only one school law, and except in minor details the two systems must move together. No important step in advance can be taken by the Protestant Committee of the Council until the Catholic Committee is ready for it also. Now, this committee is composed mainly of the Roman Catholic bishops or their representatives; and it is well known how conservative, to say the least, the Roman Catholic hierarchy are in matters of primary education. It is pretty generally felt that hitherto at least the Protestants have not been able to turn to the best account the resources at their command, or to insist upon such regulations as are best fitted to secure efficiency. We are still at the period of district boards of examiners, who render their services gratuitously, low grade diplomas and beggarly salaries.

In another way, too, the educational inertia of the Roman Catholic majority operates injuriously. All experience goes to show that much of the success of any general system of primary education depends largely upon the encouragement afforded by liberal grants wisely distributed from the department of Public Instruction. It is only in this way that local authorities can be stimulated to aim at a high degree of efficiency and provide the equipment necessary to secure it in the way of maps, libraries, apparatus, etc. But a government will provide for such grants only in so far as they are demanded by influential supporters. And here we have the sad spectacle of a province that somehow can find money for lavish grants to political railways, but is always under the necessity of cutting down its appropriations for educational purposes to the lowest possible figure. It is not unfair to conclude that this indicates the measure in which education is appreciated by those who rule our rulers.

Then, moreover, it has to be borne in mind, that the local resources are often of the most limited kind. In many districts the minority which is called upon to support the dissentient school is a very small minority and individually poor. To maintain a school at all is a heavy burden; to maintain it efficiently is beyond their power. They are often forced to be content with the poorest buildings and equipment, with the cheapest teachers, and that only for a portion of the year. Of course, this does not apply to large cities like Montreal and Quebec, or to counties such as those in the neighbourhood of Huntingdon and Sherbrooke, where the majority of the people are English and Protestants. In these there is no practical difficulty in the way of maintaining schools of the very best kind. As a matter of fact they do compare favourably with those of any country in the world. But it does apply to a great many isolated communities throughout the province. In these places, too, the difficulty is being constantly aggravated by the steady diminution of the Protestant population. The impossibility of maintaining

good schools is in fact one of the chief motives leading English families to migrate elsewhere. An attempt has been made to mitigate the difficulty by empowering the minorities of adjoining school districts to combine for the maintenance of a single school, and with some success. The element of distance, however, necessarily limits the relief to be obtained in this way.

But if the English minority is often too small to maintain a school, the French Protestant minority wherever it is found is almost always smaller still; and only at a very few points are they able to avail themselves of the provisions of the law to establish schools for their children. In the meantime they are almost entirely dependent upon the mission schools maintained by the various Churches and especially by our own Church. A number send their children to English schools when these are within reach. And it is well that they should learn English as well as French. But everything indicates that the French language is a permanent institution in the country, and French Protestantism cannot be expected to forswear its nationality. They have a right to education in their own tongue and will demand it. As their numbers increase, and they are increasing in spite of every effort to blight them or drive them away, they may naturally expect the recognition of their rights and the enjoyment of the same advantages as their English co-religionists.

In view of all these difficulties it might be asked whether it would not be better to co-operate with the majority and seek to maintain schools in common rather than divide. The inquiry is not without reason. Most undoubtedly it would be better in almost every respect if a genuine common school system could be devised and practically carried out. If we are ever to form our nationality and be all Canadians in anything more than the name, we must learn to speak each other's language, to understand each other's thoughts and to appreciate each other's characters. There is no way in which this could be brought about so readily as by having a common education in the same schools. But so far as the Protestants are concerned the situation is not of their own choosing. The separation is due almost entirely to the strong sectarian spirit of the Roman Catholic Church in the province. The clergy of that Church will neither sanction nor accept any education which is not distinctly Romish, and so long as they control the school system there is no hope of co-operation on any fair basis whatever. How can there be when the chief thing expected of their teachers is that they prepare the children for their first communion? It might be otherwise if the matter were in the hands of the laity. There is reason to believe that many of them are dissatisfied with the present condition of things. They find their children being left behind in the race of life for want of a practical school training, and they are beginning to demand something better. When these shall have become sufficiently numerous to have their own way, there may be united action, but not till then. In the meantime we must bear the burden as best we may, and in doing so will hope to receive the sympathy of our more fortunate brethren in the other provinces.

Communications.

THE EVERLASTING NATION.

M. R. K.'S REPLY TO DR. LAING.

[Second Part.]

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—In further reply to Dr. Laing's ex cathedra assertions that prophecy is mainly spiritual in its interpretation in reference to the restoration of Israel, and that the nation of Israel, according to the flesh, is not and never was intended to be an everlasting nation, I would call the attention of your readers to the 37th chapter of Ezekiel. I quote the concluding verses:—"Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people and I will be their God. And David my servant will be King over them, and they shall have one shepherd; they shall also walk in My judgments, and observe My statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt, and they shall dwell in the land, even they and their children and their children's children for ever, and my servant David shall be their Prince for ever. Moreover, I will make a covenant of peace with them. It shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."

Here we have the promise of spiritual blessings to the whole nation, and it must be very evident that if only spiritual benefits were to be conferred no reference need have been made to the land. But, on the contrary, in order that there might be no doubt about it, we have repeated and express assurances given of their restoration to their land, the very land given to Jacob, and in which their fathers dwell. Every child knows that that was not a spiritual land, but the venial land of Palestine. But in this chapter occur two very awkward passages which Dr. Laing and his friends must "spiritualize" out of existence in some way or other. They are:—"And David my servant shall be King over them." And again:—"My servant David shall be their Prince for ever." I am sorely tempted to say something on these very plain words, but must not travel out of the record.

Turning to Jeremiah again, we read:—"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgement in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called—THE LORD OUR RIGHTEOUSNESS. Therefore behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up and which led the root of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land." This prediction has evidently reference to a time yet future, because of its manifest connection with the establishment of Christ's Kingdom. The most curious reader cannot fail to mark in this passage the association of the reign of Christ, with the restoration of Israel to their own land. "Thus," says a recent writer, "is one of the most marvellous political events, the grandest national revolution of the glorious future—rather the resurrection of a nation. Thirty-four centuries ago Egypt and Syria were marked when Pharaoh's bondage arose up as one man and marched across the Red Sea unto the desert, and then marched out of the desert across the flooded Jordan into Canaan, sweeping all opposition before them. But that event will be eclipsed by that to which the prophetic finger here points,

when Judah and Israel simultaneously inspired shall, wherever they be scattered, rise up and make for the long deserted land of their fathers, and gathering around their own true King in their ancient metropolis, shall there inaugurate an empire of which David's achievements and Solomon's regal magnificence were but poor and imperfect typical shadows."

The most hasty reader of Scripture cannot fail to notice the uniform connection in the case of the Jews between Transgression and Dispersion, and Reconciliation and Restoration. This in itself affords strong ground for expecting that their final conversion will be associated with a final restoration. I might quote many passages bearing on this point, but will refer only to one:—"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah and they shall not be found; for I will pardon them whom I reserve."

No man, not even Dr. Laing himself, will be bold enough to say that the present dispersion of the Jews is not due to their sin and God's anger. If this be granted, how can it be doubted from the unity of the Divine procedure that their final conversion will be marked by the restoration of the ancient token of reconciliation, viz., their return to that land given to them as an everlasting possession under the perpetual charter of the Abrahamic covenant. It appears utterly astounding that men's judgment should be so warped as on one hand to point to the scattering of Israel as an unanswerable argument for the truth of God's word, and on the other hand to tell us gravely that Israel shall not again be gathered to their own land when the same word, and indeed the very same passage, says as distinctly that they should be restored. The Jews were literally cast out; shall they only be figuratively restored? When such expositors as Dr. Laing read that "the land shall be made desolate," they admit that this is literal, but when they read "the desolate land shall be tilled," we are at once assured that this is figurative and spiritual! They are even ready to rush into print to maintain absurdities because the hateful subject of the pre-millennial advent lies behind the question.

But no one can shut his eyes to what is going on at the present day. In the sure word of prophecy we read concerning the last great restoration: "At that time I will undo all that afflict thee: and will get for (my people) praise and fame in every land where they have been put to shame, for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord." We are also distinctly told that when they return to their land they shall "bring their silver and their gold with them," and also that they shall "eat the riches of the Gentiles." In the renaissance of the Jewish people of to-day we see these things beginning to come to pass. The time we live in presents a marked contrast to the past days of oppression and degradation. In the petition of the Anti-Semites in Germany in 1880, one of the complaints was that "the fruits of Christian labor are harvested by the Jews, and that capital is concentrated in Jewish hands." One of the German papers recently said "that the rapid rise of the Jewish nations to leadership is the great problem of the future for East Germany." Another writer says that all lower forms and labour in the work-shops, the ditches and the swamps fall to the lot of the German while the constantly increasing Jewish element obtains enormous possessions of land and capital and raises itself to power and influence in every department of public life." In Russia, according to the *Century* of April, 1882, seventy-three per cent. of the immovable property of the western provinces had passed from the hands of the Russians to the Jews, and one fourth of the railway system is in the hand of one Jew. In Prussia, where the Jews formed two per cent. of the population, of 648 bankers all but 92 were Jews. In many districts in Austria the lands are nearly all owned by Jewish mortgages, and it is notorious that the Bourgeoisie of Vienna is entirely in Jewish hands. "In Hungary," says the *London Spectator*, "the Jews have obtained possession of so many of the old estates as to make a change in the constitution a necessity." According to *La Tribuna*, Algiers and Oran belong almost exclusively to the Jews and the whole trade of Algiers is in their hands. The Jews form a very large proportion of the educated classes in Europe. No less than 70 professors' chairs in German universities are held by Jews. They largely control the continental press, and the *Daily Telegraph* in London is owned by a Jew. The names of Jews are found among the most distinguished personages in every department. Take for example the bar of England. The largest practice ever enjoyed there was that of Mr. Benjamin Sir Geo. Jessel, who stood in the front rank as a Jew, and the Lord Chancellor, Sir James Fitzjames, is also a Jew. The recent anti-Semitic movement in various European countries has led to widespread interest being felt in the Jewish question. The *London Spectator* says: "While the question has not yet come within the range of practical politics, yet it has ceased to be what it would have been thought fifty years ago by all but a few students of prophecy, ridiculous." In the Jewish *Chronicle*, of 17th July, 1882, is the following article:—"Once more we are on the eve of an exodus! I want a prophetic eye to see that the Russian Empire is on the eve of one of the greatest revolutions the world has seen. The time has arrived for Israel to depart thence and for an exodus greater even than the original one to commence. But hitherto shall the steps of the millions of Israel be bound? Shall he again, as in the exodus from Spain, betake himself to others and more friendly lands to be again perchance in the course of time driven from them? No, a thousand times no! For the sake of our race and our posterity let this be the final exodus of our race. The land of promise is now subject to a power who can barely struggle against financial difficulties. Its sovereign rights should be purchased with no niggard hand, etc."

The *New York Evening Post* writing on this subject says, "As by common instinct the thoughts of all nations turn to Palestine as the ultimate refuge of the persecuted Jews. In a Russian town last year they were driven from their homes to the relief of, Go to Palestine! The heart of the faithful Jew responds to this, even when the red coat crows, and he sees the terrified faces of his beloved ones by the lurid glare of his burning possessions. The dominant idea of the eastern Jew, whatever may be that of his co-religionist in western countries is to return to Palestine. Not only the poor . . . but also the wealthy Jews think of inhabiting once more the land of their fathers. This is no longer a dream of visionary Bible students but an actual reality. . . . The question of the return of the Jews to Palestine now seems to be one that interests all nations." Such extracts are surely signs of the times.

But what effect will this great restoration have on mankind? The Apostle Paul is very explicit on this point. In *Rom. xi. he asks*, "Now if the fall of them be the riches of the (Gentile) world and the diminishing of them be the riches of the Gentiles how much more their fulness (or full recovery)? For if by casting away of them be the reconciling of the (Gentile) world, what shall the receiving of them be but life from the dead." These remarkable words undoubtedly mean that the restoration of the whole nation dispersed as they are among all countries will be such a stupendous manifestation of the power of God as will not only awaken astonishment far and wide, but so change the current mode of thinking on all spiritual things as to seem like a resurrection from the dead. Men's faith in the Word of God and the reality of religion will be so revived when this great event takes place that this will also be like life from the dead. Were there even no indications of this in Scripture—which there unquestionably are—can we doubt that when the long outcast nation become the contented followers of the Lord Jesus, the Word of God will be a fire in their bones, and being unable to keep to themselves what they know is life to the world, they in the joy of a new found salvation will seek to communicate their spiritual life through the nations of the world. The final in-bringing of Israel will be a palpable assurance to the world of the truth of

the great law of God's kingdom, on which Paul bases his argument for restoration, that the gifts and the calling of God are without repentance.

But I must conclude by quoting a sentence from the latest book of Mr. Gaianetz, "Light for the Last Days," which I wish was in the hands of all our ministers:—"If Daniel, when he knew the first restoration was near at hand, set himself to plead that it might come and not tarry, how should we likewise set ourselves to plead that this greater and better restoration might be hastened in its time. Let us ponder its earnest teaching and impetuous petitions and ask ourselves whether our hearts are similarly excited in intercession for the ancient people of God. We know what their restoration will be to us, and to the world's prayer, therefore, for Israel and work on Israel's behalf, seems emphatically the present duty of those who remember that they are beloved for their father's sake, and that ere long there shall come into Zion the Deliverer!"

I had the privilege in your column of being under the notice of the Church in the case of the Jew and rejoice that the Church has not been slow to take action. Dr. Laing saw fit to impeach my arguments in two letters, you have accorded me the opportunity of replying at the same length. The record is therefore closed, and the case is before the large and intelligent jury of your readers. Yours, etc., M. R. K.

VACANCIES.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—In a former letter attention was called to the difficulty experienced by probationers in reaching the vacant congregations. It was stated that with a fair measure of diligence your correspondent had succeeded in getting only a little more than one Sabbath per month in actual vacancies. To this another fact may be added—that for each Sabbath's supply, the travel averaged one hundred and twenty-five miles. Or, as two Sabbaths in a vacancy usually came together, every vacant charge supplied involved two hundred and fifty miles of travel. This is probably exceptional; I hope it is. Now, a minister without charge, with an average sized family having appetites not below the average, with travelling expenses swallowing up about half of his receipts from vacancies, and with not a great deal added by occasional preaching in other places, has by no means a bright financial outlook before him. He may be pardoned if at times he feels a little exasperated to find settled ministers seeking a change, but at the same time holding on to the "lard in the hand," keeping him out of the vacancies almost half the time, lessening thereby his means of support, and lessening his opportunities for settlement. . . . There seems to be great restlessness in the Church—a great many desiring a change. The cause of this deserves consideration; at present, however, we merely note the fact. Whatever the cause, the fact is that many appear to believe they are not in the field where God intends them to carry on His work—they could do better work in other fields. If so, what is the proper course to pursue? Should the first step be to give up the charge they believe is not the right place for them, trusting God to open the way for the next step—settlement in another place—when they are ready for it? Is this walking by faith? Or should they sit the nest before the first is taken? It may be the financial outlook just described is forcing some to hold on to their present charge until they can find another—to hold on even though they believe it is not the right place for them. Is this right? Is it practical wisdom, or is it want of faith? It seems to me this whole subject deserves examination.

The General Assembly's tentative scheme may prove better than past plans or want of plan. Perhaps it is not best to say much about it until it has had a trial. It may well be doubted, however, whether any scheme will prove effective until it goes a good deal more deeply into the whole matter. So long as the restlessness in the Church is ignored or almost ignored, and ministers desiring change are left each one to take his own way to secure it, there can scarcely fail to be confusion and dissatisfaction. This state of matters has not been fairly grappled with yet. Scheme-constructors appear to almost leave out the largest factor. Until they give this factor its true place we need not look for a thoroughly successful scheme. Yours truly, SURPRISE.

MEETING OF PRESBYTERY.

Sr. JOHN.—Presbytery met in St. Andrew's Kirk, St. John, on the 6th inst., Rev. A. McDougall, moderator. The report of committee in Rev. G. S. Allan's case was called for. Statements were made by Dr. Macrae and Rev. W. Stuart, members of committee, indicating much satisfaction with Mr. Allan's spirit and state of mind, when it was moved, "That the presbytery having heard the report of the members of committee appointed to confer with the Rev. G. S. Allan, resolved that they express their great satisfaction with the state of mind evinced by Mr. Allan, as reported by said committee, and agree that the suspension to which Mr. Allan has been subjected during the past four months be removed at the date of the presbytery's next regular meeting, on the first Tuesday of September, at which meeting it is agreed that their brother shall be restored to full status as a minister of this Church, after admonition suitable to the circumstances of the case which has originated these painful proceedings." Matters relating to church building were referred to committee. Reports were presented from various mission fields. Application from Mr. Borden for work in Shepoung received. Deferred action till convener should make inquiry. The Rev. R. N. McKibbin applied for appointments to vacancies. The clerk was authorized to ask him to supply Woodstock and other vacancies. Presbytery discouraged the idea of building a church at McAdam Junction, at present Mr. Langile was to be authorized to collect funds to aid in building a church at Hampton. Various payments to missionaries were recommended. It was reported that the matters at issue between the present and former members of Calvin church had been amicably settled and disposed of. The trustees of Calvin church have received conveyances of all outstanding claims, and the property is now vested in the church. The debt of the church now amounts to only \$3,500, and the happy issue of its affairs was shown to be largely the result of Rev. Mr. Macdonough's persistent efforts in its behalf. Rev. Dr. Macrae and Mr. Willett submitted to the presbytery a paper, showing that the congregation of Calvin church had at length succeeded in liberating itself from all the difficulties in which through litigation and claims of a variety of character it had been for many years entangled; and that the whole indebtedness now resting upon that corporation amounts to only \$3,500. They said the presbytery felt it incumbent upon them to express their thankfulness at this happy issue of the trouble through which Calvin church congregation has been conducted and to congratulate that congregation and its pastor, to whose earnest and persistent efforts the result they are assured on all hands is largely due, upon the brightening prospects now opening up, in the extension of their usefulness for good, and that a copy of these minutes be sent to the clerk of Calvin church. Matters were said to be in an unsatisfactory condition at Grand Falls. Messrs. Fotheringham and Willett gave account of proceedings at General Assembly. Moved by Rev. Dr. Macrae, seconded by Rev. Wm. Stuart, that the presbytery do express their very deep sympathy with Rev. Mr. Bruce, in regard to the sad bereavement, which, in the mysterious providence of God, has recently befallen him, and cast a gloom over his renewal of intercourse with his friends in the west. They earnestly pray that their dear brother may receive consolation from Him who alone can comfort in tribulation. This was carried and it was ordered to send a copy to Mr. Bruce. Rev. T. F. Fotheringham and Mr. Willett were appointed a committee to prepare standing committees.—JAMES BENNET, Clerk.

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Church News.

THE congregation of the Campbellford church, Rev. Mr. Hay, pastor, has decided to enlarge the church building.

W. F. M. S. garden party, Orilla, raised \$50; congregational excursion around the lakes, \$70; Amherstburg excursion, \$32 25.

THE induction of Rev. J. Sieveright, Huntsville, was celebrated by a strawberry festival which is reported to have been a very enjoyable affair.

THE ladies of the Presbyterian congregation of Penetanguishene had a very successful strawberry festival and sale of useful and fancy articles on Dominion day, realizing after paying all expenses \$100.00.

EVANGELISTIC services, held nightly in Knox church, Lancaster, are well attended, and quite a number have professed faith in Christ, and a great many are anxiously enquiring the way. At Williamsstown also nightly services are being held.

Mr. J. P. WATSON, the secretary of the Cornwall Manufacturing Company, was lately presented with a gold watch by Knox church congregation. Mr. Watson has been leader of the choir for some time, and generally has done much to assist in making the church and Sabbath school prosperous.

THE Rev. P. M. Dewey, M.A., for a number of years pastor of Chalmers' church, Richmond, has received a call from the Stanley Street Presbyterian Church, Montreal. The rev. gentleman pursued his preparatory studies at St. Francis College, and is a graduate of McGill in arts, and of Princeton in theology. His removal from Richmond will be universally regretted. He is a young man of ability, of great catholicity of spirit, and he is thoroughly devoted to his work.

IMPORTANT and extensive changes are to be made in Knox church, Hamilton, without delay. Since Rev. Mungo Fraser took charge of it the congregation has steadily increased, and the church has prospered so that it has been deemed advisable to beautify the church inside and out. A new brick school house, capable of holding 800 people, has just been erected. The church will be fitted throughout with stained glass windows. It will be repainted and calcimined throughout, and the pews will be handsomely cushioned, and both pews and aisles carpeted. The pew doors are to be removed. The heavy gallery front will be torn down, and replaced by something lighter and more artistic.

THE missionary meeting held in the Presbyterian church last Friday evening was well attended by representatives of all the churches. The Rev. T. Macadam occupied the chair, and on the platform beside him were the Rev. Messrs. Des Brisay, McDonagh, Middleton and Dayfoot, who all took part in the proceedings. The Rev. Joseph Annand, described the people among whom for fourteen years he has been labouring, giving a very lucid account of their character, customs, language, etc. On Saturday afternoon Mrs. Annand addressed a meeting of ladies, and excited great emotion in every heart by her touching story of the work. It was felt by all who heard these cultured and devoted missionaries, that nothing but the love of Christ could prompt them to the self-denial of banishing themselves alone among a savage people, when so well fitted to succeed in any sphere at home, and so capable of enjoying the comforts of civilized life and society. Mr. and Mrs. Annand intend soon to return to their work, not this time to Aneityum, where most of the people have become Christians, but to Espiritu Santo, the northern island of the group, where all the people are still savages and idolaters. There they will have to acquire a new and entirely different language, and be exposed to many hardships, and even to the risk of their lives. The Christian people of this town, who heard these faithful missionaries, will no doubt follow them with loving thoughts and prayers.—Strathroy Age.

A VERY pleasing entertainment was given on the 8th inst. in connection with St. Andrew's S. S., Gananoque. Strawberries and cream with cake and lemonade were served on the lawn beside the church so abundantly that even the children had to allow there was enough and to spare. In the second part of the programme Mr. A. Muchmor presided to the satisfaction of all. The singing under the leadership of Mr. Gage was excellent. The children joined in the various hymns with heartiness and good taste. Several solos and duets were very nicely rendered. There was also given in a very effective way a number of recitations fitting nicely into the general theme of the programme, a missionary concert. A notable feature of the entertainment, and one that pleased the parents and friends present very much, was the full and clear answers given by the children who have attended Mrs. Wm. Byers' missionary class to questions about missions and mission work in general, and our own fields and missionaries in particular. The questions were practical and the answers were full and clearly given. A series of questions was then given by Mr. McNoughton, first upon the moral law and second upon the Gospel promises to which answers were given by the children from the Scriptures. In all these exercises the answers were such as to show thorough and painstaking preparation, and the whole was practical and profitable. The entertainment was brought to a close by a novelty called "the shaking of the quilt." Mrs. Gage and her class had spent a great deal of time and labour upon preparing an autograph quilt. The work of piecing was largely done by the girls composing the class, while Mrs. Gage had gathered names for insertion at from ten to thirty cents apiece to the number of about 300. The whole represented a great deal of work. "The shaking of the quilt" was a new ceremony not provided for in the "Book of Forms." However the girls went through it in a very pleasing manner. Standing upon the platform they shook the quilt while they sang a song kindly composed for the occasion by Miss Machar. The quilt was then presented to Mr. Gracey, the pastor, who made a suitable acknowledgment. The last but not the least interesting part of the proceeding was the presentation by one of the class to Mr. Gillies, the superintendent of the school, of a cheque for \$50, the proceeds of the quilt to be applied by him to the S. S. Building Fund.

NOTES FROM NOVA SCOTIA.

ST. PAUL'S congregation, Truro, reports an average weekly attendance at the prayer-meeting of 250. A struggling mission station in the Lunenburg and Shelburne Presbytery with only thirty-two families reports even a better showing, 125 at the prayer meeting every week.

Kentville congregation in the Halifax Presbytery, heretofore paying \$750, is now calling Dr. E. Archibald, received at the late Assembly. The congregation now numbers \$900 and a manse, an average of \$22 per family for stipend. A creditable increase in times of depression.

Mr. Vane, the evangelist, laboured last winter within the bounds of the Wallace Presbytery. As a result there have been unusually large additions within the bounds of the presbytery to the membership of the Church. Four congregations at late communions reported over 336 accessions.

The Church of England Synod at its late meeting in Halifax, took action in reference to the establishment of a Ladies' Seminary in connection with that Church. We hope the Presbyterians in the Maritime Provinces will follow suit. The racy letters of Rev. Robert Laing in the Witness should bear fruit.

A young public spirited elder in our church at Halifax, with commendable zeal, is interesting himself in the erection of a Presbyterian hall at Farmington, four miles from the city, on the Intercolonial railway. A mission station has been formed, and is now in a flourishing condition. Such zeal is worthy of imitation.

Seventeen catechists are employed in Nova Scotia and Cape Breton this year. Some of these young men undergo a good deal of toil and sacrifice in the prosecution of their work. One labouring in Hants County, occupying four stations, has organized four Sabbath schools, and often holds three services each Lord's day, sometimes walking between stations.

The second pioneer of Presbyterianism in Nova Scotia was the Rev. James Murdoch, who came out from Scotland in 1766. He laboured for a time at Windsor, and afterward at Meagher's Grant, where he was unfortunately drowned in the Misquodoboit River. An old elder at Meagher's Grant recently died aged 96 years, who sat for a time under Mr. Murdoch's ministry, and remembered seeing his body carried from the river to his own house.

The Rev. Allan Simpson, of Park street church, Halifax, has lately visited the United States, and on his return gave people his impressions of American Presbyterianism. In speaking of the educational schemes of the Church he said:—Numbers of our own young men are attracted to the American colleges, and I am of opinion that such will continue to be the case, especially while the Canadian Church refuses to consolidate its various theological seminaries.

MEETINGS OF PRESBYTERY.

PARIS.—This presbytery held its ordinary meeting on the 13th July, in Dumfries St. church, Paris, Rev. W. A. McKay, moderator, presiding. Rev. D. M. Beattie was elected moderator for the ensuing year. Commissioners from Norwich and Windham were heard, viz, Messrs McKnight and Barr, relative to a proposal by the Presbytery of Hamilton for the union of Delhi with Windham to form a pastoral charge and involving the separation of Windham from Norwich. The commissioners informed the presbytery that these congregations were unwilling that existing relations be disturbed. On motion of Dr. Cochrane it was decided that the Presbytery of Paris take no further action at present in the matter. An extract from the minutes of the General Assembly was received authorizing this presbytery to certify Mr. J. G. Shearer as a second year's student in theology in Knox College. Mr. D. M. Beattie resigned the trusteeship of the presbytery, and Mr. James Little was appointed to that office. Next meeting was appointed to be held at St. George, September 14th, at 10 a.m. Session records will be called for.—W. T. McMULLEN, Clerk.

KINGSTON.—Presbytery met at Belleville, 5th and 6th inst. Mr. Gray, of Stirling, was appointed moderator for the next term. A call from Brighton in favour of Mr. McLeod, of Consequon, was accepted. The disposal of a call from Camden, etc., in favour of Mr. Gould was deferred. The quarterly report of the Home Mission Committee was presented. Mr. Gracey was appointed moderator of the recently united charge of Dalhousie, etc., and instructed to take steps to expedite a settlement. Mr. Maclean was appointed moderator of the session of Melrose, etc., and to it was referred the ultimate settlement of the question as to the hours of service in that field. The conveners of the standing committees for the year are as follows: Mr. Chambers for State of Religion, Mr. Young for Sabbath School Work, Mr. Gracey for Temperance, Mr. McCuaig for Sabbath Observance, Mr. Housh for Examination, and Mr. Maclean for Home Missions. The parties entrusted with the duty of looking after the interests of the several schemes were reappointed with the addition of Mr. Young in connection with the Aged and Infirm Ministers' Fund. The tabulated statement prepared by the statistical committee in relation to the contributions to the schemes is to be printed for distribution among the congregations within the bounds. Arrangements were made for the moderation in a call at Glenvale, etc., by Mr. McCuaig. An endeavour is to be made to secure a correspondence in all cases between the congregational and calendar years.—THOS. S. CHAMBERS, Clerk.

QUEBEC.—Presbytery met in Sherbrooke on the 6th July. The Assembly having granted leave to receive as ministers of our Church the Rev. Donald McKay and the Rev. Geo. Maxwell, it was agreed to acknowledge these gentlemen as ordained missionaries labouring within the bounds of the presbytery. The clerk reported that the Assembly had instructed the Aged and Infirm Ministers' Committee to place the name of the Rev. D. Anderson, of Point Levi, on their roll after receiving fuller information from the presbytery. A joint medical certificate from Drs. Russell and Sewel was submitted stating that Mr. Anderson was physically unfit to continue in the active work of the ministry. After discussion it was agreed to transmit the certificate to the committee with the recommendation that Mr. Anderson's name be added to the roll of retired ministers, and that he be permitted to enjoy the full benefit of the Aged and Infirm Ministers' Fund. Provision was made to supply the pulpit of Point Levi for several weeks to come. Mr. Robert, student catechist, gave an interesting report of his labours at Sawyerville, Island Brock, etc. He stated that the people of East Clifton were preparing to build a church for the use of the mission. Mr. Dewey was appointed to visit the field, administer ordinances, enquire into its prospects and report. Mr. Scott reported from the congregation of Scotstown and stated that they desired a settlement as soon as possible. The clerk was instructed to make enquiries regarding a suitable person to take the pastoral charge of the congregation. Mr.

Charbonnel gave an encouraging report of his work among the French Roman Catholics. It was decided to request the French Board to assume the whole charge of Mr. Charbonnel's support. A call having been given to Mr. Sym, of Melbourne, and he having accepted the same, it was agreed to release him from his present charge on the 12th inst. Mr. J. R. McLeod was appointed moderator of the session of Melbourne. The congregations of Inverness and St. Sylvester and Lower Leeds were given permission to moderate in calls. Mr. James Ferguson having decided to move to the N. W., resigned the pastoral charge of Kennebec Road. His congregation were cited to appear in their interests on the 22nd inst. Mr. J. R. McLeod reported that he had appeared before the Presbytery of Montreal in support of the call to Mr. Lee from the congregation of Sherbrooke, that Mr. Lee had accepted the call and the presbytery had agreed to his translation. His induction was appointed to take place on the 22nd July at 8 p.m. A document from the clerk of the Presbytery of Montreal was read, stating that a call had been sustained by that court from the congregation of Stanley St. church, Montreal, in favour of the Rev. F. M. Dewey, of Richmond. Mr. J. G. Pritchard was appointed to cite the congregations of Richmond and Lower Windsor to appear in their interest at the next meeting of presbytery. After careful examination and the hearing of trial discourses, Mr. George Kinnear, B.A., and Mr. James Sutherland were licensed to preach the Gospel.—F. M. DEWEY, Clerk.

WINNIPEG.—Presbytery met in Knox church, 7th inst. Rev. Jas. Quinn, moderator pro tem. W. D. Roberts, B.A., a graduate in Theology, presented an application to be taken on trial for license. An application from Rev. W. H. Spence, a minister of the Methodist Church, for reception into our Church, was made in person. The moderator stated that the managers of the Emerson congregation had instructed him to ask the presbytery to recommend the Church and Mans' Board to increase their loan to said congregation from \$400 to \$600. On motion of Mr. Pringle, seconded by Mr. McFarlane, it was agreed that the application for the Emerson congregation for the said increased grant be recommended to the favourable consideration of the C. and M. Board. There was read an application from the board of management of Knox church, Rat Portage, for the separation of that congregation from Keewatin. The clerk was instructed to notify the Keewatin station of the receipt by the presbytery of the said application, and to request them to indicate their views there anent. The application was then referred to the Presbytery's H. M. Committee to issue the case. The clerk reported to the presbytery that he had appointed Mr. M. R. Gordon to supply Whitemouth and Brokenhead district in lieu of Mr. A. C. Manson, who through an affection of the throat, had been unable to undertake the work there. The action of the clerk in so doing was sustained. Mr. Bryden reported for the committee anent the licensing of Mr. W. D. Roberts. The presbytery agreed to receive report and to sustain the examination on the subjects mentioned in the report. The Superintendent of Missions reported that he had made enquiries regarding the Rabbit Mountain and the Silver Mountain districts—mining localities near Port Arthur—and he recommended that Rev. R. Nairn be instructed to visit the region and explore it and report to the presbytery thereupon, and that the Presbytery's Home Mission Committee be authorized to receive said report and take such action as it may deem best. Prof. Hart reported from the committee appointed to strike standing committees. The report was adopted. The following are the conveners: Home Missions, Mr. Gordon; Foreign Missions, Prof. Hart; State of Religion, Principal King; Sabbath Schools, Mr. Pringle; Sabbath Observance, Mr. Pitblado; Finance, Prof. Bryce; Temperance, Mr. Quinn; Examination of Students, Mr. Bryden. An application from Mr. W. Steele reappointment for the winter was referred to the H. M. Committee. The Committee on Finance and Statistics was instructed to consider any existing arrears due within the bounds and to report as early as possible. Principal King submitted and read the following report of the committee appointed to examine Rev. W. H. Spence. The committee recommended the presbytery at once to receive Mr. Spence to labour as a missionary within its bounds if a suitable field can be obtained, to instruct Mr. Spence to submit to examination in Greek, Exegesis, Systematic Theology along with the theological students of Manitoba College at December and April, and that the presbytery make application to the General Assembly to receive Mr. Spence into full standing as a minister of the Presbyterian Church conditional on his passing these examinations to the satisfaction of the Senate. The report was received and adopted. Prof. Hart moved, seconded by Mr. McFarlane, that the appointment of Mr. Spence to a field of labour be referred to the Home Mission Committee with instructions to give him such a field if possible. An application from Rat Portage that Mr. Spence be appointed missionary in charge there was received and referred to the Home Mission Committee, after which the presbytery adjourned. The presbytery met again at 2 p.m. Mr. Pringle announced that he had decided to accept the call to Port Arthur. Principal King then moved that the presbytery agree to translate Mr. Pringle to Port Arthur in accordance with his decision and to record its earnest prayer that his ministry there may be crowned with much success. The presbytery also expresses its sympathy with the congregation of Kildonan in its loss of a pastor to whom they were much attached, and also hopes that they may soon obtain another. The presbytery appoints Prof. Hart to declare the pulpit vacant after Aug. 15th. He is also appointed moderator of session during the vacancy. The presbytery then appointed Thursday, Aug. 12th, as the day for the induction of Mr. Pringle into the new church, and selected the Rev. D. M. Gordon to preach, the Rev. R. Nairn to address the minister, and the Superintendent of Missions to address the people. The examination of Mr. Roberts was then resumed. It was agreed to sustain the examination and proceed to license and ordain Mr. Roberts. The superintendent gave notice that the congregation at Gretna wished to purchase the West Lynne church, and suggested that the presbytery authorize its Home Mission Committee to transmit with their approval any application from the congregation thereanent to the Church and Manse Board. The presbytery then adjourned to meet in the same place on the first Tuesday of October next at 7.30 p.m.—D. B. WHIMSTER, Clerk.

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CHURCH NEWS. BRITISH AND FOREIGN.

It is said that three-fourths of the Highland ministers are now total abstainers.

THE receipts at the recent bazaar in aid of Donegall Pass church, Belfast, reached nearly £900.

THE General Assembly of the Irish Presbyterian Church was attended by 465 ministers and 295 ruling elders, a total of 760 members.

PROF. HARPER's summer Hebrew school, whose sessions are held at Morgan Park, has opened with over sixty in attendance.

THE decrease in the membership and congregational attendance in the Irish Presbyterian Church, which has been reported for several years past, seems to be stayed.

AFTER a pastorate of sixteen years, on the 27th ult., Dr. Kuttredge, of Third Presbyterian Church, Chicago, preached his farewell sermon.

A SINGULAR complaint is made by the clergymen of St. Louis, to wit, that they are delayed in the return from funerals by the carriage drivers stopping at the beer houses to get their beer, and drawing up in procession in front of the saloons, and so near that the inmates of the carriages can hear the clink of glasses within.

REV. A. A. CAMPBELL, Catholic, recently conducted service at Balmoral in presence of the Queen and court. None of the royal family attended church.

AT the conference of the Irish Methodists at Dublin, it was resolved after a four hours' debate, by 137 to 22, to uphold the action of the committee on privileges in opposing Mr. Gladstone's home rule scheme.

BUDDHISM in Japan has been virtually disestablished since 1874. While there were 392,087 Buddhist temples in 1714, there are now but 57,824.

A CONVENTION of representatives of the Psalm-singing Churches is to be held in Holland during the coming autumn.

THE number of students of theology in Prussia has so increased during the past four years that the Church is threatened with a plethora of pastors.

Rev. ERSKINE N. WHITE, D.D., for several years the pastor of West Twenty-third Street church, New York, has accepted the secretaryship of the Board of Church Extension, made vacant by the death of the lamented Dr. Wilson.

WE learn that the number of applicants for admission to Princeton College is much greater than it has been in any previous year of its history.

THE sense of Dublin University has conferred the degree of LL.D. on Prof. Kennedy of Cambridge, Jowett of Oxford, and John Tyndall, F.R.S.

DR. STOCKER, of Berlin, writes and prints one sermon each week. When he began this work four years ago only 600 copies were distributed.

DR. J. A. WYLIE, author of the "History of Protestantism," has issued

a pamphlet on the Irish Question in which he says we stand on the brink of an abyss, where a single step forward will precipitate us on the partition of our empire, giving such a shock to the fabric of our power as will be felt to the very ends of the earth.

THE New Haven Journal makes the following statement as to the members of the present Congress: Of the 408 senators, members and territorial delegates who compose Congress 72 are Methodists, 63 Baptists, 41 Episcopalians, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christians (Campbellites), and 2 Quakers.

THE Egypt Exploration Fund's year closes on July 31st, and Rev. W. C. Winslow (429 Beacon Street, Boston) announces that it will be some \$500 behind unless contributions quicken and increase.

THE American Sunday School Union offers a premium of one thousand dollars for the best book, written for the society, upon the Christian Obligations of Property and Labour.

On June 1st an event of remarkable interest took place in Cairo, being nothing less than the unrolling, in the presence of the Khedive and a distinguished company, of the mummy of the greatest of the Egyptian kings, Rameses II., the Sesotris of the Greeks, who carried his victorious army into Asia about fifteen hundred years before Christ.

THE Danish Bible Society during the past year disposed of 4,711 copies of the Bible. At the suggestion of this society, the minister of Cultus, Scavengers, has appointed a commission to prepare a revision of the Danish translation of the New Testament.

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THE BEST YET. There is no preparation before the people today that commands their confidence more, or meets with a better sale than does Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for all forms of summer complaints.

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Presbyterian Review.

THURSDAY, JULY 22ND, 1886.

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

DR. AND MRS. WARDROFF, Guelph, have gone on a month's trip to the Bay of Chaleur. REV. ROBT. GRAY, late of York Mills and Fisherville, has received a call to Kinross, etc., in the Presbytery of Bruce.

Mr. Howie, late of Mount Lebanon (now a minister of the Presbyterian Church in Canada), preaches in Knox church, Owen Sound, on 25th of July, and remains in the Presbytery of Owen Sound till the end of August.

This attention of all interested in life assurance is directed to the advertisement of The Temperance and General Life Assurance Company of North America, whose announcement appears in our column from time to time. The basis upon which risks are taken in this company will commend itself to the intelligence and sympathy of our readers. The names of the officers connected with it are a guarantee of fair and honest dealing.

SAYS the Bowmanville Statesman:—The Rev. John Smith, of Toronto, late pastor of St. Paul's church in this town, delivered an able address on temperance to his former congregation on Friday July 2nd. The Rev. gentleman congratulated the people of Bowmanville and county of Durham on the passage of the Scott Act and urged on them the necessity for its proper enforcement. The lecturer held that the Scott Act was but a step in the direction of entire prohibition—the only real cure for the evils of intemperance. Short speeches were also made by Mr. Fairbairn, president of the Temperance Association in connection with the church, Dr. McLaughlin and Rev. R. D. Fraser.

THE following appears in the Globe of the 5th inst:—A short time ago it was stated in these columns that Mr. Farnell is a Presbyterian. A friend in Toronto asked what authority we had for the statement. The reply was made that none of the published biographies of Farnell that we could find gave his religion, and that the only authority we had was a statement by an English correspondent of the New York Tribune. To settle the question, we wrote to Mr. Farnell, and have now received the following answer:

HOUSE OF COMMONS LIBRARY, June, 1886.

To the Editor of the Globe, Toronto, Can.

DEAR SIR,—I am directed by Mr. Farnell to acknowledge the receipt of your letter, and to inform you that the religious denomination to which he belongs is the Episcopalian Church of Ireland.

I am, yours truly, HENRY CAMPBELL, Secretary.

THIS is the period of centennial celebrations, and the people of Pictou are now to have the opportunity of celebrating the centennial of an event of the first importance to this country and of wide reaching influences upon these lower provinces. On the 21st July, 1786, the Rev. James (afterward Dr.) McGregor, arrived in Pictou, and on the 23rd of the same month he preached his first sermon here. So that during the present month one hundred years will have elapsed since the commencement of his ministerial labours on this side of the Atlantic. The Presbytery of Pictou have at more than one of their late meetings had before them the subject of celebrating the occasion by suitable services. They have accordingly directed all the ministers within their bounds to direct the attention of their people to the subject at their ordinary services on Sabbath, 18th inst. At their meeting this week they have also determined to hold a public centennial celebration on the 21st inst. It has been thought best that this should take place as early as possible on the spot where he preached his first sermon. This was a little above Norway House, near Pictou town. Committees were appointed to make all necessary arrangements for carrying the resolution into effect, and we need not say that we hope that their efforts will be entirely successful. We shall probably in our next be able to give full particulars as to the arrangements.—New Glasgow Chronicle.

AN OLD FAVORITE.

An old favourite that has been popular with the people for nearly thirty years is Dr. Fowler's Extract of Wild Strawberry for all varieties of Summer Complaints of children and adults. It seldom or ever fails to cure Cholera Morbus, Diarrhoea and Dysentery.

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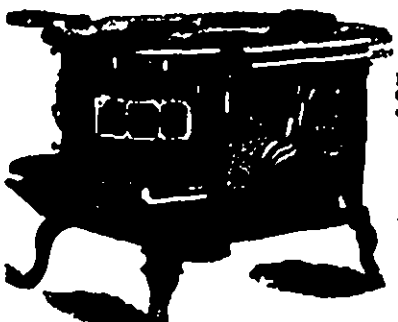
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MEETINGS OF PRESBYTERY.

BARRE—In Barre, on Tuesday, 27th July, at eleven a.m. CHATHAM—In First Presbyterian Church, Chatham, Tuesday, Aug. 10th, eleven a.m. KINGSTON—St. Andrew's Hall, Kingston, Monday, Sept. 10th, three p.m. LIVERPOOL—At Widdie, on the last Tuesday of August, at eleven a.m. REGINA—In Regina, on Tuesday, August 10th, at eleven a.m.



F. MOSES, 301 Yonge St., Toronto, Inventor and Patentee.

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For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

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MISSIONARY WANTED.

THE Foreign Mission Committee, Eastern Division, invite correspondence from Licentiate or Ordained Ministers of our Church, with a view of obtaining an additional laborer for the New Hebrides Mission, if the way be clear to send him.

Marriages.

Pritchard—McMullin.—At Wakefield, Que., on the 6th inst., by the Rev. R. Gamble, B.A., Robert Pritchard, of Masbam, Que., to Jane McMullin, of Wakefield.

Kilgour—Goyas.—At Beauharnois, on the 15th July, by the Rev. W. Cochrane, brother-in-law of the bridegroom, assisted by the Rev. James M. Hojd, D.D., Robt. Kilgour, of Kilgour Bros., Toronto, to Clara, daughter of the late Wm. Goyas, merchant, Glasgow, Scotland.

McGregor—Hewitson.—At the residence of the bride's mother, George Street, on Wednesday, 14th July, 1886, by the Rev. D. Fraser, M.A., Louis Bennett, Esq., Newcastle, to Annie, second daughter of the late Thos. Humphrey, Esq., Bowmanville.

ACKNOWLEDGMENTS.

Vancouver.—Dr. Reid has received for Vancouver Church and sundries, the following sum:—W. Hartman, Esq., \$10; Toronto, per Mrs. Campbell, \$50; Mrs. H. O. Clark, per Mrs. Campbell, \$50; Mrs. Topp, per Mrs. Campbell, \$50; King St. Andrew's Church, \$45; Galt Knox Church, \$75; Rev. John McKay, Esq., \$10; Rev. Principal Grant, D.D., \$10; Toronto—Presbyterian sufferers, \$5. Total \$291. It is earnestly hoped that the sympathy of the Church will be manifested by prompt and liberal donations. Mr. Thomson and his congregation have been called on to perform a noble trial. Let us remember them and let us see that their appeal for aid is not made in vain. In such a case the prompt and ready giver gives twice.

McDOWALL MEMORIAL CHURCH.—Dr. Reid has received for this object:—J. Macfarlane, Esq., \$11; Rev. John McKay, Esq., \$1; Rev. Principal Grant, D.D., \$1. It is hoped that many will respond to the call made in behalf of this worthy object.

FRAGRANCES.—Wholesale: The Rev. Principal King, D.D., \$10; St. Thomas: A. McLachlan, \$5; U. McDougal, \$1; Mr. McLarty, \$1; A. Friend, \$1; A. Friend, \$1; J. Currie, goods for bazar, \$5; D. Ferguson, goods for bazar, \$1.75. Presbyterian Ladies in Montreal: Mrs. H. Morton, \$2 and parcel for bazar; Mrs. Dey, \$2; Mrs. Ross, \$1; Mrs. and the Misses Walkbank, parcel for bazar; Mrs. Hildmand, parcel for bazar; Mrs. J. R. McNeil, parcel for bazar; Mrs. R. J. Duguid, parcel for bazar; Mrs. Leslie, parcel for bazar; Mrs. Arch. Campbell, \$10 and parcel for bazar; also the firm of Morton, Phillips & Palmer, one box of useful and valuable articles—the goods, with money, from Montreal amounting to about \$50. Ten to guarantee. 11th July, 1886. HIRSH CURRIE, Pastor.

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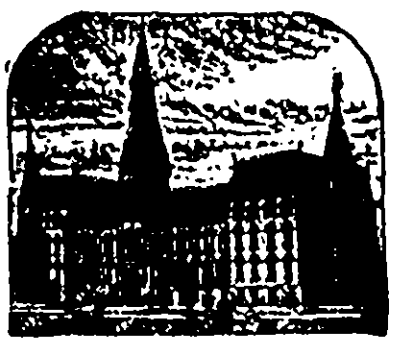
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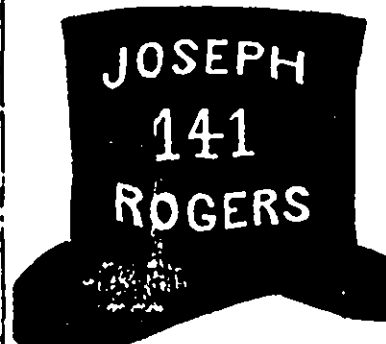
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