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THE DWELLING-PLACE OF GOD.

DR. JONATHAN LINVARIA brought the following heru-tiful verses to our office one day last week. The evening before he had repeated them from memory to some friends, who expressed the desire to have a printed copy of them. He met with them and memorized them years ago ; and later while living in Danville, Ky., printed them in a local paper on a similar request. He does not know who wrote them. Can any of our readers tell?

There is a world we have not seen,
Which time shall never dare destroy;
Where mortal footstep hath not been,
Nor ear hath caught its sounds of joy.

There is a region lovelier far Than sages tell or ports sing, Brighter than summer beauties are, And softer than the tints of spring.

There is a world-and, oh, how blest ! Fairer than prophet ever told, And never did an angel guest One-half its blessedness unfold.

It is all holy and serene,

The land of glory and repose;
And there to dim the radiant scene, The tear of sorrow never flows.

It is not fanned by summer's gale;
Tis not refreshed by vernal showers It never needs the moonbeams pale;
For there are known no evening hours.

No, for this world is ever bright With a pure radiance all its own; The atreams of uncreated light Flow round it from the eternal throne.

There forms that mortals may not see, Too glorious for the eye to trace, And clad in peerless majesty, Move with unutterable grace

In vain the philosophic eye
May seek to scan this fair abode,
Or find it in the curtained sky;
It is the dwelling-place of God.

-Presbyterian Journal.

WHILE we have all due respect for President Cleveland, and are not among those who apeak evil of dignities, we believe he put himself in a false position when he sent what he considered a personal letter of congratulation to the new Roman Catholic Cardinal. The Romish Church is not on the alert to make these nice distinctions, and will be sure to consider this letter a part of the official courtesies extended by our Government to the gentlemen who brought over to the Cardinal his pallium—or some such ecclesiastical toggery.—Interior.

are events which show how in Scotland there is not, the opinion of their fellow-men. not now that utter repudiation of "black Prelacy and red Popery" which distinguished the Coveman. He called his people together, laid the Mr. Griffith John was one of the first men I met nanters. The great increase in the number of letter before them, and said: "If the congregation to the first man to encourage me. Well, Roman Catholics is probably due almost entirely tion agree with the writer of the letter, my resignation of the Irish, although a few nation is at their service." Then he retired. for another 500 miles, the Gospel has gone; Presbyterianism. It is the form of religion favoured by the landed gentry and by those who had the sense to see his mistake, and neither love to follow English fashions. We do not made trouble in the church nor cherished enmity believe, however, that the Scottish people, as such, are at all likely to leave their Presbyterian convictions. We do not expect that any such great change will take place as some fear and useful after they were useless. others hope for .- Presbyterian Messenger.

WE must come back to our point, which is to urge all of you to give yoursel. to mission work. time ver lamentable, but the mission I mean is and children with unwashed faces, are swift witnesses against those who keep others' vineyards, and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirt, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then as your daily calling only leaves you cracks and crevices of time, fill these up with holy service.— Spurgeon.

REST and worship are the two essential elements of the weekly Sabbath. Neither of these elements can be neglected with impunity. It is

which has served as my reading desk, and play the time, leading all who desire to sing. This is shore or in the mountains, one day in seven, fails of honouring God aright, and fails of promoting his own bodily, mental, and spiritual vigour and growth. It is not enough to rest seven days in the week, without also giving a place to worship, one day.—S.S. Times.

"Weeks came and months passed, and the shore said:—
"I enjoy this, for I can give thirty-five cents a week, and not feel it. It goes like current expenses, and then it amounts to so much delightful example of Christian unity in wership."

This example might be commended to those congregations who are embarrassed to secure at duty."

Rev. Henry Ward Beecher who is now visiting in London, has been to the theatre with his friend Dr Parker, of the City Temple, to hear Henry Irving in "The Bells." Upon this action of these two noted divines, and their teachings, the London Christian remarks: "Where are we?
Whither are we drifting? Rev. H. Ward Beecher
comes from America as the Apostle of the Fatherhood of God and the Brotherhood of Man.
He preaches at the City Temple and lectures at
Exeter Hall, and appears with Dr. Parker at the theatre on Saturday night. Leading evangelical clergymen and ministers with others support him on the platform. At his last lecture the amiable and estimable successor of Samuel Martin, of Westminster Chapel, presided, and introduced Mr. Beecher as one of the great teachers of this age. We were taught on that occasion that craft is [not the effect of the Fall, but] the remainder of the animal life in man. And that, as society advances in civilization, animalism will be climinated, and the knowledge of the Lord cover the earth as the waters cover the sea. A great many true things were said; indeed, the lecture being upon wastes and burdens of life, and nearly the whole of it relating to the things of the present. was wholesome and valuable within that sphere. But there was an undertone of antipathy to the churches; and they were charged with virulent quarrelsomeness and bitter persecution. In this and other respects the lecture was calculated to shake the faith of those not grounded in the truth. A vote of thanks was moved by a very Broad Church clergyman, and recorded by an evangelical missionary. Things are becoming very mixed. Surely God will sift them?"

"TROUBLE" IN THE CHURCH.

Few pastors have the pleasure of serving one church for a quarter of a century without the experience of dissension and "trouble" in the congregation. Some times it comes from the best men in the church, and sometimes from the worst. In the church where I was baptised and trained, one of the elders, a man of commanding appearance and deep piety, a leader in the State of which he had been ruler, as well as in the church where he was honoured, wrote a letter to the pastor, in which he told him that "his usefulness in that church was over, and he had better resign." This was done without con-sultation with the other members of the session, or of the church. The elder had been accus-The election of a Protestant Bishop in Edin-urgh, and the elevation of a Roman catholic men arbitrary, and convinces them that their hurch in Dundee to the rank of a cathedral, own opinion is right, and ought to be, if it is burgh, and the elevation of a Roman catholic men arbitrary, and convinces them that their church in Dundee to the rank of a cathedral, own opinion is right, and ought to be, if it is

persons of distinction have also gone over to that The writer of the letter found himself a minority away north of Shanghai, on to Peking; over the Church. Episcopacy, on the other hand has of one, and the pastor remained, and served the walls to Manchuria, and over the steppes to church for forty years without a break in his use. Mongolia. If any man had told me, twenty fulness or another request to resign. This elder years ago, that I should live to see what I have made a considerable number of converts from church for forty years without a break in his usehad the sense to see his mistake, and neither already seen in China, I should have told him it made trouble in the church nor cherished enmity was an impossibility. In my own region of to his pastor, and both he and his wife were Amoy there were only 400 or 500 persons in buried, in their old age, by the man whose use-

instead of harmony. There is an old saying that church, and a professing Christian community "the devil always goes to church, and usually that will be at least double that number. The sits with the choir." I do not agree with the Gospel has made more progress in China within saying, for my own experience of twenty-five the last twenty-five years than it did for some land, in order to facilitate trade and intercompensation. Responsible to promote communication by water and by land, in order to facilitate trade and intercompensation. Responsible to promote communication by water and by land, in order to facilitate trade and intercompensation. Responsible to promote communication by water and by land, in order to facilitate trade and intercompensation. Responsible to promote communication by water and by land, in order to facilitate trade and intercompensation. Responsible to promote communication by water and by land, in order to facilitate trade and intercompensation. Responsible to promote communication by water and by land, in order to facilitate trade and intercompensation. but to serve God more and in connection with years was marked by perfect harmony with centurier your daily calling. I have heard that a woman the musicians. Every Saturday night found us Britain." who has a mission makes a poor wife and a bad together, and every Sunday the pulpit and the mother; this is very possible and at the same choir were a unit in conducting the service. It required conference and some concessions now not of this sort. Dirty rooms, slatternly gowns, and then, and the agreement was largely promoted! by the fact that the players on instruments and behalf of missions. Among those she visited the singers were sisciples of Christ, and served was a shoemaker, whom she asked if he was for the greater facility and dispatch of official the church chiefly for love. They desired to willing to give eighteen dollars and twenty-five glorify God by the music, rather than to magnify cents to the missionary cause. He replied:themselves, and hence they honoured their office, and were held in esteem by the people.

Before I was settled, I served a union church in a missionary district of Vermont. One Sunday the music was wanting, and I had to lead the singing without an instrument, and to do the greater part of the singing besides. Upon inquiry, it turned out that the man whose daughter had played the "instrument" was angry with the any trap on you. If you will multiply five cents in payment of his subscription to the support of and twenty five cents.'
the minister, and so, like the cross boys, neither "Don't say any more to me about the the minister, and so, like the cross boys, neither "Don't say any more to me about the he nor she would "play." We conducted service eighteen dollars and twenty-five cents. 1 am not enough to rest, without devoting that rest to for some weeks upon the plan of the minister | good for five cents a day." God's honour. Nor is it enough to commingle in Mississippi, who gave a report of a service worship with toil, in the thought that rest is not a duty to one who worships. The twofold service of God in rest and worship is an obligation with prayer by myself; then I read and expound ironing, and so had an income. She cheerfully on every Christia 1 in a place of vacation resor | the Scriptures; next, I open the melodeon, gave her name for five cents a day.

THE REAL PROPERTY.

A moderate cost both first-class music and preaching that will draw. A man who could do both of these things well would be a popular minister. Dr. Kittedge, lately of Chicago, is such a man, though I have never heard of his attempting to be a minister, organist and precentor at the same service.

There are a great many unreasonable men in the world, and some of them are to be found in every congregation. I had not been settled long, before a very good man, who was also very hasty, and lacking in judgment, though he bore the sobriquet of "Judge," came to me, and objected to some action which had been taken by the session. I endeavoured to explain and make the pastor," said I, "and the session are placed over you in the Lord; you must recall those words." He burst into tears at the reproof from one who might have been his son, admitted his error, and work. He rests from his labours, and is where

all the people of God see eye to eye. In a long pastorate, that was as near as I ever came to dissension with any member, and though there rere times when it would have been easy to make discord, it was never made. The pastor's peaceful, useful and blessed.—N. Y. Observer.

prayer should be for wisdom, and the people's prayer for grace; if both these prayers are answered, the body of Christ, his church, will be

Mission Fork.

PANTY FIVE YEARS' PROGRESS.

terien mission, says:

"When I went to China, China was hardly touched. There were then five small churches at the open ports, and two or three flickering lights at a short distance from those ports: but what do we find to-day? From the city of Canton, right on through that magnificent province, through my own province, and away through the next, right on to Shanghai, I can sleep every night, with the exception of one or two nights, at a town or village where I would find a Christian church, and not having travelled a single day more than from twenty to twenty. five miles. I go up to the mouth of the Yanghave in China-and on either bank of that the communion of the church when I went fulness they had thought was ended He was there; how many do you think there are to-useful after they were useless.

there is now many do you think there are to-useful after they were useless. The music is sometimes the cause of discord, over 7,000 persons in the full communion of the

HOW TO ENJOY GIVING.

"A GLERGYMAN's wife canvassed the parish in

"'Eighteen dollars and twenty-five cents: No, indeed! I seldom have such an amount of money. I would not promise half so much."
""Would you be willing to give five cents a

day, or thirty-five cents a week for the cause of "' Yes, and my wife to give as much more."

""I do not wish to play any tricks, nor spring

"He pledged himself for thirty-five cents a

THE difficulty between the British and French Governments as to the New Hebrides is not yet finally settled, but matters are moving on, it is hoped, to a conclusion that will be satisfactory to all interested in the welfare and success of Protestant missions. In the meantime, evidently with a view to protecting and enforcing her rights in the New Hebrides, Great Britain has taken tossession of a small group of islands between the New Hebrides and Australia.

A Hopeful Outlook.—Christianity is beginning to take hold of India. By the recent matter clear to him, but he was hot and burst I census it is found that "the native Christians are out upon me with "I wouldn't be led by the increasing there fifteen times as fast as the popu-nose by an old-fogy session." "Sir, I am your lation. This is accounted for by the continually increasing number of conversions, the higher birth rate among the Christian population than among the heathen and the lower death-rate. The evangelization of the whole Empire at this I had no warmer, truer friend than he was for rate is only a question of time, and not such a the many years we were together in Christian long time as might be thought necessary for so great a work.

> PROGRESS IN JAPAN.—Even in three years the Protestant Church in Japan has more than doubled. The Kirioto-Kyo Shimbun gives the following figures: -88 churches have become 151, 3.769 members 11,604, and 12,477 yen 23.407. The yen is worth about 80 cents in gold. \$18,700 from 11,600 Christians so recently heathen is not a bad indication of the reality of their conversion. \$1.60 per member all things considered is a remarkably high average and would-be equal to seven or eight dollars in Canada as high an average as the giving in some presbyteries of our church.

> Arrica.—The Rev. A. W. Matling brought up and educated in Toronto, writes from Jai Angom (town of peace) in Gaboon of the in-gathering of the first fruits of his mission. "More than a month ago at the close of our Sunday morning service, in which I had explained the nature of baptism and told them of my intention of baptizing believers, I called upon those who repented of past sins and accepted Christ to speak out then and there, ten responded. I took down their names and told them I would give them further instructions to prepare them for baptism. Since then I have at the close of every meeting and told the close of every meeting and the close of every meeting ing called for confessors. Many hang back, because they love their sine, and are not willing to give up polygamy, love of war, heathen customs, etc., but others have confessed. By this time (May 10), through the grace of God, I have on my book the names of fifty-four people of this and neighbouring towns who have professed repentance and faith in Christ. Last week I spent considerable time in dealing individually with some of these, and yesterday at our morning service I had the deep pleasure of baptizing eleven persons, all of whom I had reason to believe had genuine faith. To God be all the praise. My heart is very thankful for all this blessing. During this week I expect to spend much time again in dealing with those who have confessed."

THE KING OF SIAK.—That all the heathen nations are not savage is evident from the following extract from a recent address of the King of Siam to the diplomatic corps at his court. The king said:—"We are using our best endeavours munication, and where travelling by common conveyance fails on account of the distance and difficulties of the road, we intend to use the steam engine and establish and perfect postal communication with different parts of our realm. This, we think, is incumbent upon us as a member of the universal postal union. And and commercial business we are extending our telegraph lines to connect with many of our seaport towns, and already communication has been established with some of them. Whenever it has been deemed advisable for the benefit of commerce, we have caused surveys and charts to be made of such parts of the gulf as are frequented by vessels and of the ports where there is a probability of an increase of trade. As regards public education, which we consider to be the basis of national success and prosperity, we trustees because they would not take her services | by 365 days it will make just eighteen dollars | have established examinations and have inspected the list of students in the numerous Government schools which have been opened, and it affords us great gratification to state that the number of students is daily increasing, and that the system of public education gives great promise of success." Siam should be a very inviting field for missionary effort. A government so sensible and liberal could surely not be

The Family.

ABOVE AND BELOW.

THE wonderful, woful city liclow my window lies. And a rush of love and pity Belevis my girleg eyes :

Under the budding tree-tops, The grass is green and sweet,
And the broad path through is troiden
By a thousand hurrying feet.

tor every man and woman That treads that granite stair, I think, "I too am human: I too know want and care."

And my heart goes out like a river. To reach its k intred sea; For the sad, and glad, and lonely, Are each akin to me.

I know the heart of the mother, Wh so deep eyes mourn her child, I know the J y of the maiden With spirit-love be unled;

I feel in my soul the silence That speaks a man's despoir, And the child's abounding gladness Still finds an echo there,

I am glad it is almost over, Almost all done f r me.
That the pain of loved and lover
Is passed to history.

That life has come and tried me, That living is not begun : That the doubtful, anxious morning Yields to the setting sun.

But out of pain and passion,
Dead as the street's gray dust,
tlas sprung a bloom eternal
Of steady hope and trust.

And my heart speaks in its longing Damb to the throngs below,— "O weary men and brothers, Look up from want and woe!

Look to the heaven above you, There in his holy place, The Father looketh downward, With tender, pitying grace.

"There stands the Man of Sorrows, Who suffered even as you; With hurger, pain, and thwarted love He fought, and conquered, too.

"He knows the strong, sad crying, Of every human heart; In every mortal anguish The Master had His part.

"Look up with you, my brothers, fle stemmed the flood abreast; Come unto Me, our Brother saith, 'And I will give you rest,'-

"Rest for the sad and lonely, Rest for the weavy brain; Lift up your eyes! Laft up your hearts! "He hath not died in vain."

ROSP TERRY COOKE. Leoking down on the Common,

Boston, April 29, 1886.

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SUMMER AND ITS CHANGES.

is box BY REV. JOHN HALL, D.D., LL D.

17THE following wise words may be a little out of season in the early days of September, but they will, do to-cut out and put away for the holiday time-next year.—ED.]

Like, all other seasons summer is variously reto protect which from the too ardent heat the gentle rains control than a control to the sains control to the sain on; the evening are; sowe to others, when the thermoments is, in, "the pinetica," and there is no corn near, except in the ladies hats, there is something more real in the experience in Sydney Smith, as Lady Holland reports him, when his unconventional language was it Heat, malam, it was so dreadful here that I found! there was in othing defts for rit but to take off

my floon, and sit in my borgs,? ...

Summer, like, seyeral, other, things, is more developed, in America, than, in Europe—that is, all but the southern part of R. A warm night there is dinusual, and even a day disagreeably warm throughout is far from common. The will the is cool and pleasant and long. It is different here. The warmth comes early and comes to stay in our great cities: and inver much pf-the gountry ... No wonder there and other anean properties, the pupulation should migrate that a certain properties, of the pupulation should nection. This migration implies a certain freedom dut enjoyed in the winter. Schools are Closed affices are as a general thickness crowded with additions. Social singuishments if more interrupted, heart inioned fandiesisone bras popald water after

Let as bellig with the class that has the tones himitations might them or thin that one growing this drea, not to speak of vives whose shealth and taken dreh, not to apeak of wives whose shell hand kantee the process of the process of

lytinemseilfe bild werzamydienum ik eine eWin nWo are members marrow but of homostyre in the control of the cont went abere long ago; bandidinit kabu much shout and so had an income. She cheerfelly ment so sensible and liberal could surely not be

intolerant

them. We got out of the way of corresponding." Go and see them. It may save you a world of trouble, my dear sir, when you are making your will to know your own flesh and blood, too proud and self-respecting, perhaps, to make up to you, lest they should be thought to be courting your wealth. They are poorer than you, perhaps. Never mind that. It may do you good to see what you would still be, but for gentle forces outside yourself. You may possibly see ways in which you could, without sacrince, add to their happiness. You may even discover virtues and graces to which you, my dear madam, in a more showy and less sincere society, have become a stranger. Go and visit your kindred and see how they do.

have become a stranger. Go and visit your kindred and see how they do.

There are fathers and mothers who work hard six days of the week, beginning early and closing late, and who, in consequence, see little of their children, too little of even one another. The young ones are away at school, more or less; they go early to bed, the office hours of father, the home duties of mother, keep them on the stretch, and the young ones see but little of them in the natural relaxed condition. Unless your doctor has very earnestly prescribed a particular place fo, little Charlie, whose chest is delicate, or your route is otherwise limited, chest is delicate, or your route is otherwise limited, go to some place, a countryvillage, a pleasant farm, where the young ones and you can live together and make one another's acquaintance, where you can see fom, and Harry, and Jennie without their school tasks weighing on their minds, where they can see you with the wrinkles out of your brows, can see you with the wrinkles out of your brows, the light of real nature in your eyes, and with the capacity to make and enjoy a simple joke or an honest laugh. Leave new gloves, the latest fashions, company manners, and visiting cards behird, and lie on the grass, live in the fields, walk round the lake, climb a hill, run a race with the children. You will get a little summer in your memory that you can carry on through the autumn, perhaps into the winter of life; and as for the boys and girls, who will come to really know you, they will lay up stores, and, when their time of burdens comes, will look back and talk of look back and talk of

"Sweet childish days, that were as long As twenty days are now;"

and see your faces and hear your laughs among the common noises and sordid struggles of their prosaic present.

Young men and maidens who can choose your summer haunts, who have lived the winter through in show and "acciety," If you mean to keep on this line—only in other places—during the months of others' rest and recreation, we have nothing to say to you. There are some places—ten or twelve—where sections of our great cities' artificial life are produced.

Please yourselves. "There's a small choice where sections of our great cities artificial life are produced. Please yourselves. "There's a small choice in rotten apples," says Mr. William Shakespeare. But if you wish to be happy, free, healthy, 'get away at least a hundred miles from these seaside suburbs. Go to quiet country places. "God made the country and man made the town." Learn to live without the currency of compliments, the ministry of 'modistes, the flutter of fashion. Be friends a while with pure e I honest na'ure! Learn to make out 'resource, within yourselves. friends a while with pure a I honest nature Learn to make out resource, within; yourselves. Touch the real life of your fellow-creatures as it is lived in the quiet places of the earth. If you see straitened circumstances, necessarysacrifices, painful limitations, it will do you good. You will see beside—and often with—these heroic control simple faith, unselfish devotion. You will leave that life is real, and be the gainer not early of strength of body, but of that rare possession; health of mind and soundness of heart.

of mind and soundness of heart.

And you, weary men and women I to whom the summer is joyous in prospect, not for its flowers. or its freshness, but for its rest, let a word be spoken to you. Do not think of rest as vacancy, idleness, absolute doing of nothing. No real rest is tasted where

Stretched on the rack of a too easy chair You with an everlasting yawn confess The pains and penalties of idleness."

One set of faculties has been on the stretch. Let them rest. Get the others into inotion. Exercise them. You were always writing. Now read. You were imprisoned in an office. Now walk, climb,

suggestions. They know all these things better than I do. They can find, or make, pleasures anywhere. They do not want dictation. The free lom of their life now is the "fun" of it. If they choose to run races, to fly kites, to play ball in any of its forms, why, let them! They, of course, know best. I will not presume to prescribe. Is not school over? Is not this vacation?

But if anyone did ask a suggestion, it would be easy to say :- There are new forms of life about you now. Listen to their language. There are living things-not pet dogs, but free, unfettered creatures, high and low, tame and wild. Your Father made them all. Get mental photographs of them. day may come when in a narrow room and a narrow life these "treasures of memory" will be worth a thousand fold their original cost. But it is time to atop. The writer was born among rolling hills. Later the acquaintance of mountains was made—and enjoyed. Then came years when they towered daily under his eye over the roofs and factory chimneys of dusty cities. Brown-stone is excellent, fixed up with eight or ten regular rectangles of glass, and sixty uniform houses to a street-level, but a little dirty; but, then, one can carry through it the memory of hill and stream, a panorama which breaks for the while the dull monotony, any with pictures painted by the hand of the Creator.

. J. ₹13£. наммоску.

halis, and braided two rugs in the time angle jest han on her back and stared up into a tree. This was the criticism made against a lady summer bharder, who nad taken her hammock with her live a fural district not familiar withits use. 11th The indigitant speaker was an over-thrifty holise, wife, whose sides of time was that every manapt must, be transmuted into solid work, and that apare minutes between cooking, scouring, washing, froning, milking, churning, bringing up, and sending children out West, must go into rugs, and alle was then at work on her one hundred and signythird real! The hammock, however, de-fended itself(1sp) the igood it quietly did, and the less spaces a dozes of thems sung there. In this land and day we hardly need to put in a

ples for periods of downight, rest. The competi-tions of business, the demands of home-life, the exactions of society, the excitements of pleasure, the appeals of benevolence, the calls of duty, and the friction spectrum; spirits, twoligh the daily press of the world-wide movements of the age, combine save some delicacy from the table to carry to this and the truth shall make you free."— Youth's Com-

ar name for five cents a day

overwork which we have inherited from our fathers and mothers, and of whom, after all, the old lady was only a somewhat exaggerated representative.

The hammock is a great help in the matter of rest. The brain-worker may get one kind of rest he needs in the fatigues of hunting, or walking in the mountains, or travelling amid new scenes. Yet even such as he need to units with it more or less of passive rest.

los fariles rest.

But to another class—jaded teachers, exhausted housewives, and all who have worked right along with some bodily weakness or chronic ailment, which medicine did'nt help, or which hardly seemed worthy a physician's attention—"jest laying on her back and staring up in a tree" may prove the very luxury of rest, a luxury that can be freely indulged in only with benefit. The mental repose in the case tells directly and indirectly on every nervecentro in the system. The posture adds greatly to its value, resting every muscle and fibre of the its value, resting every muscle and filtro of the body, and even the internal organs by relieving their points of tension.

their points of tension.

A hammock hung in the house is well; hung in a veranda is vastly better, but one hung beneath the wide-spreading branches of a tree is the perfect thing. There let the occupint close his eyes and go to sleep, if he feel like ii, or watch the swallows swonping through the air, or the birds hopping from bough to bough above him, or the kaleidoscope of clouds, or the sublime blue. This repeated daily, he will find better than all medicine.—Selected.

ABSTINENCE ONLY EFFECTUAL.

BY REV. CANON FARRAR.

AND if you are not indifferent, what can you do? Be temperate? My brethren, I should not think that worth saying to you; I should not have been asked to come 400 miles to tell you that. In this particular struggle, temperance is worth nothing. Temperate; of course you are temperate, if you be even gentlemen. No Christian, I hope, would feel a spark of pride in saying that he did not know what intoxication was. It was no matter of pride for a man to be able to say that he was not, by greedy drinking, reducing himself to bestial degradation. No I come to ask you for something much more. I come to plead with you for a perfect, a certain, a final remedy. I come to ask you to take stronger part in that struggle, which, even the calm, wise voice of Richard Cobden told us years ago lies at the basis of all moral and social reform. It may not be (we will suppose) your individual duty to take part in this particular effort. I condemn no man. I judge no man. Never against even publicans or gin distillers, have I or will I utter a single word. But this I say, that, except by total assingle word. But this I say, that, except by total abstinence, you will, in this crisis do no real abiding good. Some of you will be ministers. Many of you are fathers; many of you are Sabbathschool teachers. If you take your wine, or your whiskey, because you like it, or because you need it, your people, your sons and daughters, the poor children whom you teach, will do so likewise, and many of them by a natural inevitable consequence, which is purely physical as well -a consequence which is purely physical as well as moral in its awful character, will do so to excess. and say to you .

"But, good my brother, Do not, as some ungracious pastors do,
Point us the steep and thorny path to heaven,
While, like a pull d and reckless lib rtine,
Himself the primrise path of dilliance treads,
And recks not his own robe."

If you, for your own pleasure, or your own fancied at you, for your own pleasure, or your own fanced need, will row about above the rapids, you may be thrilled too late by their shrick of angulsh, but think not that they will heed your voice beforehand, when it warns them lest they be awept over the leaping cataract. "Then (in the Pilgrim's Progress) "Christian called to Demas, saying 'is not the place dangerous?" Not very dangerous, said Demas, 'except to those that are careless. But withal he blushed as he snake." But withal he blushed as he spake."

Consider then, my brethren, whether God calls you or not to help in removing from your country its deadliest curse; but this I say to you, that if He does you can only do it effectually by being a total abstainer. Now, those who argue that a man in favour of that which he likes, in favour of a pluasant custom, in favour of a popular practice, argues with him in shorthand, but he who would run counter to vulgar customs, he who is not affaid. run counter to vulgar customs, he who is not afraid
" to smite the hoary head of inveterate abuse," must be prepared to face at the first stage violence, at the second ridicule, and at the third, for we have already stormed those two redoubts, the heaped fascines of plausible objectors. We are told forsooth that total abstinence is morose, and it is Manichen, that it trenches on the province of the baptismal vow, that it invades the true functions of the Church, that it is a violation of the Scripture. These cobwebs of miserable sophistry, had time permitted, I would have, gladly, swept away.

WHAT IT WAS THAT AILED BERT.

I was sitting, not long ago, on the colonnade of the beautiful Hotel Schweizerhof, at Lucerne, looking across the esplanade that faces the Lake of the Your Cantons, and warching the sun aloping westward behind Mont "Pilatus with his windy My attention was arrested by the question of a ten-year-old boy, the son of a friend, who had only that day arrived from Zurich: "Mother, what is the matter with Bert? This is the first time I have seen him cry since we left New York: he has been wiping his eyes for the last ten minutes.

but I can't get him to tell me what he is crying for."
"I'll tell you," I said, in reply to his interrogation, " and save your mother the trouble of an answer. I saw him go down the street just now, and stop at the fruit stall of the old frau who sells apricots. Of course, he could not make her understand a word, as he isn't well up in German, and d think it is likely he got cheated, and paid three prices for his fruit; probably he is mourning over

his lost pocket-money."
"I know that's not it," said Vincent. "He has been with the Taylor boys sight-seeing, and some-

thing has upset him, I don't know what,"
While we were speaking, Bert came walking along the colonnade, with the trace of recent tears still in his reddened eyes. He was a beautiful boy of eight or nine, with one of the gladdest, and at the same time most sympathetic, faces I ever saw; so that it was a little curious to see that sunny brow couded. His mother's party and ours were traveling together, and he had crossed the ocean with us; and I used to be constantly struck with the joyous nature of the child, which could yet be so disturbed at witnessing pain or distress in another. I remember how he was moved at seeing, among the steerage passengers, a sick child, who lay on a pilluw all day, on the lower deck. I do not think a single day passed in which Bert did not

board are always to be had for the asking, he was constantly after the head-steward to get an orange

constantly alter the head-steward to get an orange for his little patient.

"Why, my boy," said Mrs. Grant, drawing Bert tenderly towards her," Vincent tells me that something has worried you. Have you met a lame hoy for whom you had no oranges, or couldn't you find any bouquet for the sick baby the bonne is hauling along the explanade? Never mind; we'll have then

them yet."

Bert's faco reddened a little as he lifted it from

his mother's tap, and his great blue eyes looked as liquid as the lake before us.

"It's nothing of that sort at all, I can get oranges and bouquets, and I can make the frau understand just how many apricots I want, and how many kreuters I must give for them. But, mother, you and auntie just come with me, and I'll show you what's the matter."

Mrs. Grant, Vincent, and I accordingly followed our little guide. We soon came out upon a little grassy park, and, crossing it, found ourselves within a small grove, which was terminated on one side by a rampart of rocks a hundred feet high at the by a rampart of rocks a hundred feet high at the tallest point. The face of the rock was tawny-coloured, and for fifty yards, or there-abouts, was bare and smooth, but marked with natural fissures and fractures. At its base there was a pretty miniature lakelet, surrounded by an iron railing; and in front of this railing were several rows of seats, under the thick, cool green of the grove.

On one of these iron benches Bert had us comfortably seated almost before we had time to look

fortably seated almost before we had time to look around. When we did, there confronting us, in a niche of the rock, lay, in all the heroic dignity of his silent, agonizing, yet resigned pain, Thorwaladen's splendid piece of sculpture—The Lion of

I think I need scarcely tell my readers what this most masterly group is intended to commemorate. But lest there should be a boy here or there who does not remember it, I will remind him that it is in memory of the noble Swiss Guard, who perished, almost to a man, in protecting Louis XVI. at the beginning of the French Revolution. They suffered themselves to be shot down in cald blood salves. themselves to be shot down in cold blood, rather than prove false to a soldier's oath of honour. Above the niche is cut, in large letters:

" HELVETIORUM FIDEL AC VIRTUTI." ("To the Fidelity and Bravery of the Swiss.")
Below is the list of those who perished. Mortal anguish, agony unto death, which yet wrung forth no groan; pain, of which no language would give no groan; pain, of which no language would give any idea—were never more finely wrought in stone. The figure is above life-size, but did not appear so, seen from where we were sitting. The niche seems the natural lair of the lion, and the colour of the rock is its exact tawny hue. The spear-head has entered the victim's heart, and the broken spike protrudes from his side. The expression of the drawn brows, of the tense nostrils, of the gasping mouth, of the contracted name, conveys such an mouth, of the contracted paws, conveys such an idea of the utmost intensity of suffering, that for relief one is obliged to turn away. Yet, in the midst of all this anguish, the lion's paw protects the shield of France, on which we see the fleur de les, its national emblem. Such extremity of dumb suffering! Such despairing agony! One feels like diving accross the smooth pool, and making an attempt to extract the broken spear.

We sat silently gazing, without so much as looking at one another; and without exactly knowing what I was doing, I found my lianderchief at my eyes. A white-haired gentleman sat near me, with his gaze steadily fixed on the lion, and the tears quietly trickling down his cheeks. I looked about to see what Vincent was doing. He had deliberately squared his back to the pathetic group, and was winking very hard, with hoth his hands in his ately squared his back to the pathetic group, and was winking very hard, with both his hands in his pockets, evidently resolved that he would show no hankerchief. Mrs. Grant's eyes were certainly a little filmy as Bert came up to her, his face all flushed with an emotion he was trying hard to master, and his blue eyes glistening with tears which he was determined should not tall; and he said with a core that would falter in this of him. said, with a voice that would falter in spite of him-self, "Mother, now you know what's the matter with me."-S. S. Times.

LEPT BEHIND.

A Scorcit writer who recently described a visit which he had made to the large publishing estab-lishment of the Chambers Brothers in Edinburgh, states that on leaving the house, he was accosted by a wretched, bloated tatterdemalion, who asked

On receiving it, he burst into a chuckle. "An' that gran' house is Willie Chaumers', heh? Ye'll no believe that I came from Peebles wi' him, twa boys thegether, an' lodged wi' him at the widow's in the West Port?"

" Why did you part company?" The man was thoughtful.

"Weel, Willie took a contract to work fifteen hours for four shillin' the week, an' he faid by money. I could has no patience wi' such doings, san he took ane gate, and me anither." A flash of humour lightened his bleared eye as

he added-"An' ther he is, an' here am I !"

A German poet likens the life of a young man to a great tract of country in which lie two paths, which, at a certain point, separate, at first by a hair line, then by inches, diverging faster and wider, until one ends in heaven and one in hell.

Not every ruined man can look back to the exact point, like the poor Scotchman, where he lost the right road, for, in a long course of ill-doing, right seems wrong, and wrong right. But at the time he knew it.

There is a famous picture of the wise men of the Bast on their way to Bethlehem. The sun has sunk below the horizon, and darkness rests upon the desert save for the shining of the miraculous star. By its light are dimly seen three figures on camels, journeying towards it across the waste of sand. In an oasis beneath the shade of a palmtree, stands a camel, while its rider, stretched lazily on the grass, waves a farewell to his comrades. That rider has been left behind.

There is no warranty in history for this significant figure, but it has its likeness in almost every community and family. There is nothing more pathetic in life than the story of the man who rows tired following the spiritual light which God has given us, across a dreaty waste of days. full of discomfort, care, labour, and perhaps suffering.

He comes to some pleasant little oasis, and stops. He chooses the real tree and fountain and strip of shade; let others follow a visionary star if they

.The tree withers, and the spring dries away. But after the long journey and the desert, the star leads the faithful travellers to the Giver of all truth and life. "If ye continue, ye shall know the truth,

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A S/
DAUGHTEK," ETC. "A SAILOR'S

CHAPTER XXVIII.-(Continued.)

BUT the new impression Hester's appearance had made upon him was significant. Hester's form had indeed, appeared to dilate as her soil expanded with larger emitions. Live, and grief, and contrition, and joy had been at work within her, and the old cramping p-tty habits of distrust, j-alousy, discontent, and self-centred brooding had been swept away by these nobler mods of mind. They were stamping her face with their individualising power. Perhaps Philip Denston, had he seen her for the first time now to treat of in the demand condition first time now instead of in the dormant condition from which she had gradually emerged, might have been attracted by her instead of by Grace; and Hester, having once attracted, would have been

capable of inspiring a great affection.
Hester could not, as she had wished, avoid seeing Miss Densto i till she could unburden her mind, for to leave her friend without her usual visits would have given occasion for such remarks as the girls did not wish drawn upon themselves just then. So Hester went across in the afternoon of the next day, which was Sunday, apprehensive that otherwise Miss Denston would question her concerning

the delay The rain was pouring down ateadily. As Hester crossed the road, under her umbrella, her heatt beat fast at the prospect of coming once more, but with such new sensations, into the familiar room and into the presence of her two friends. She re-ceived a cordial welcome, and Mr Denston took her cloak, as she unfastened it, and himself hung it up. He looked at her with pleasure. He was very glad to see her, partly for her own sake, partly because of her association with Grace, whom he had vowed never to see when he cou'd avoid it.

And he was glad to make a third during the visit, He resolved to talk to Hester himself, and prevent the tite it tite conversation which his sister generally secured even when he was present.

This young spirit shall not, at least this once, breathe the air of Georgina's hothouse of senti-ment," he said to himself: "I will keep them to healthy out-of-door reason." He drew up his chair nearer to Georgina's couch, besides which Hester had seated herself, and at the action Hester's heart rose. She had looked to see him retire, with a book, into the farthest corner, if he did not leave them altogether. He began to talk, but Hester, though she replied when necessary, was scarcely aware what she said. She was full of inexpressible thoughts and feelings. At one moment the darting consciousness would selze her of the secret band between them, of which she alone of the three was aware, and her brain would work in conjectures as to how the others would receive the knowledge. Tuat knowledge had not disturbed her as keenly as Grace had anticipated, probably becauseher attachment to these two forbade any mixture of wounded pride in her suffering. With regard to Philip, there was even a kind of subile Joy in the consciousness that there was need for her to humiliate herself before him. A true woman would perhaps always feel it sweeter to come with penitence than with pride into the presence of the man she loves, and would rather need than give forgiveness. She had no fears for the effect of the disclosure upon him; she knew him far too magnanimous to feel any resentment towards the family of the man who had injured him. Nor as to Miss Dentson, whom she had often heard express the bitterest anger against her father, did Hester feel alarm. The discovery that on so clear a ground rested her obligations to devote herself to her friend, had restored to her a settled calm on the matter, which was an infinite relief, after the mental tossings she had experienced. Mr. Denston had laid it on her conscience not to continue to be a slave and to bear the yoke, while, on the other hand, her conscience spoke loudly to forbid any action which was treasonable to the obligations she had built up for herself, and of which she instinctively felt she ought to bear the burden. Thus, her own conscience, on the one side, desire she fell to obey him on the other had kept her in a wavering state, which made her very wretched. Now all was made clear again, and her conscience justified. Miss Denston might, and probably would, turn from her at first, but Hester knew she loved her too much, and depended on her too entirely, for such a state of things to last. Far more loudly than any feelings connected with her father, as Hester sat with apparent calm in his presence, did anxious alarm clamour in her heart at sight of Denston's pallor and attenuated hands, and in recollection of what she liad learned by chance from the doctor. She scarcely seemed to look at him, yet noted all details, and saw every change that passed over his face. She herself was very beautiful this afternoon, like an Undine with soul new-breathed into her, only this Undine, in her soulless days, had been not tricksome and wayward, but dull and passive. Her beauty was of a subtly feminine kind-it was that of a woman who loves and hopes, but is only half-conscious of either, and who is clothed, as by a lovely veil, with intense womanhood. Faint flushes came and went over her cheeks, her eyes swam in light, her mouth took soft curves, she moved with a modest consciousness. And all this beauty, born of beautiful feeling, failed to awaked recognition or appreciation. But Hester was happy. She had not got beyond the stage when to be with the man she loved was to be happy. She wished for nothing more. Even to her own consciousness, Hester still wore the veil over her heart. She had never told harvelf she loved, atill less had debated as to whether he loved her. Yet she did love, and she did believe that she was

At a certain point during the visit, Heater saw, with eyes that did not seem to be looking, Mr. Denston glance at the clock. She rose and went to the sideboard, returning directly with a glass in her

hand, while the others looked surprised.

"You are a witch," said Denston. "I was that very moment observing that my medicine was due."

"I rembered the time," said Hester, smiling and giving him a fleeting glance.

"Nature evidently intended you for a nurse," said Denston, "Am I not to be permitted to put the glass back myself?" seeing that Hester was holding out her hand; Hester blushed and smiled, but did not move away, and Denston put the glass into it, and in so doing their hands met. "It is shameful that you should wait upon me,"

said Denston, leaning back in his chair and smiling when Hester sat down again; "but after all, too, but I don't notice such things much. Then, peoples and tongues, which shall dwell with him, the young should minister to the old, shouldn't another thing, I'm going out this evening myself, I the universal parent of all eternity.—Comon and she knows, of course, that I shan't go out till Liddon.

count by experience."
"So it should; but what experience has Miss Hester had to counterbalance ten years of difference in age? You are about eighteen aren't you?"
"Nineteen," said Hester.

"Suffering is experience," said Miss Denston,

Heater coloured. Miss Denston referred, doubtless, to those old troubles belonging to an uncongenial home, which appeared now so far-distant, and so unsubstantial.

"Don't let us take the name of suffering in sain," said Philip, with sudden gravity. "There is no and seeing her father thoroughly quieted, ceased to suffering worthy the name in this world that does listen for her mother's knock.

not belong to crime, or love, or death; but Miss Mrs. Notris returned at the end of that time, and Hester could not be expected to know that yet. When we are young and safely sheltered, we pet

our little troubles very much."
"How well I understand him," thought Hester;
"how much better than he knows!"

"You have left out ill-health," said his sister.
"That is a mero nothing in comparison."
"But to see others suffer," began Hester, looking

up enrestly.
"Why, then it comes under my list, for it belongs to love; but that is a kind of suffering which has

an obvious end, for it directly impels us to help and succour others. But," said Hester, "we cannot always succour.

"There is always sympathy." "But sometimes we cannot express it."

"If we feel it, that, will always be of use, believe."

As he spoke, he looked at Hester. The conviction struck him at once that she wished to convey sympathy to him, and he amiled openly and kindly, for his heart was touched. It was new to him to feel himself the object of care

Hester rose to go. The afternoon could have nothing so good in store for her as that kind smile. Mr. Denston secompanied her down-stairs. As he put up her umbrella for her, she said, as steadily

"My sister begged me to say that she would like to speak to you about something. Will you space a few minutes next Sunday evening to come

memory, as marking the close of a chapter in her life's history.

Several wet gloomy days followed this wet Sunday. Thursday opened wet, but cleared later, and in the evening the sun sent a beautiful glow from the west to transfigure Barbara Street, and through the open windows the air blew in soft and fresh. Mr. Fleetwood alept after a restless day, and Grace persuaded her mother to go out into the air for ball an hour or so, and to take K tty with her, leaving her to watch by her father's side. When Grace was left alone, sue sat down by the open window, and leaned out that she might get all the civilly: she could not condescend to show pique. Air possible upon her face. She had forgotten to But Waterhouse concluded her to be nearer forbring a book with her in which she was interested, but the idea of leaving the room was not to be bone was to him more like Eden than common thought of, for she was too much under the appression that her second and the same are ideal to the same a hension that some accident might happen, which would oblige her to send for Mr. Waterhouse. But she had very little time to regret the book, for almost immediately her father awoke, and called, feebly— "Grace,"

"Grace,"
"Here I am, papa," she replied, advancing to his bedside, though well aware that she was not the Grace whom he had called.
"I want your mother," he said, looking at her piteously; "why isn't she here? Where is she

"Why, I persuaded her to go out for a little while, papa," replied Grace, sitting down by the bed, and putting her hand upon his. "You were asleep, or I am sure she would not have gone. I home he summoned up resolution to ask a question of the state of

Has the sleep rested you?" Grace repeated the information patiently, and so the said she expected her back in half-an-hour; after said she expected her back in half-an-hour; after said she expected her back in half-an-hour; after so the said she half-an-hour; afte which her father asked every two or three moments
"'Has she come back now?" At first the inquirtes were made quietly, but soon Grace was alarmed
to find that he was beginning to cry and feebly
wring his hards. She could not soothe him. He

became so restless that she thought every moment he would get out of bed. By-and-by he said suddenly, "Where is John?" He will tell me where she is gone. Is John gone away too?" In truth, Grace did not know whether Waterhouse was in the house, but whether he were or not, her repugnance to sending for him was excessive. To ask a favour from him, to be obliged to meet him on the common ground of attention to her father, was most galling. She tried to pacify her father in every possible way that occurred to her, but nothing succeeded. He walled for her mother, he wailed for "John" to come and tell him where she was gone, and whether she would ever come back. Finally, in desperation, Grace rang the bell, and asked Sarah to see if Mr. Waterhouse were at home, and if he would kindly come in. He was at home—happy Waterhouse, not to have missed such an opportunity !—and came at once. Grace need have been under no apprehension as far as his behaviour was concerned. She could not help remarking that it was perfect. He took no notice of her, after one involuntary glance when he came

in. He knew that he was sent for because she could not help it, and he did not take advantage of her necessity; he would not even give her any of those beseeching looks which he had promised himself. Grace went back to the window, and Water-house took her place, and devoted himself to the task of soothing the sick man. Grace was aston-ished at the gentleness and tact he showed. His brusquere and impetuosity were not displayed here, and his hearty tones were softened. His aim appeared to be to keep the patient's mind diverted by a stream of soothing talk, which was most of it nonsense, but which seemed to answer the purpose

seemed thereby to exercise something of magic power.

"Well, now, and so she left you, did she?" saw her go out from my room, and she nodded up at me, as much as to say she would soon be back. She'd got Kitty with her, so you may be sure she won't be long. I believe she wore an old bonnet,

admirably, while at the same time he kept his

large muscular hand on the thin restless arm, and

"Ah, Philip," said Miss Denston, " age should she comes in. Do you know what a fine evening i is after the rain? She is gone in the direction of the Chester Road, and that is away from the sunset, you know; but, you may depend upon it, she does not think about the sunset. She is gone to get you a lemon, or grapes, or something, I expect, and is hurrying along home again by this time. Be sure you don't tell her you missed her, or she will ha terribly not out?"

be terribly put out."

S. Waterhouse went on, and spun nonsense with entire fluency for a quarter of an hour or more, while Grace was divided between amusement at his method and admiration of his success,

came straight from the front door to the sick-room. Her husband gave a cry when he saw her, and when she kissed him, and took Waterhouse's place by his side, tears of joy coursed down his cheeks. Waterhouse went away as undemonstratively as he had entered, leaving Grace more inclined to I r-give him than if he had asked her forgiveness a hundred times.

But also had not seen the last of Waterhouse that evening. It was fen o'clock when her mother called her to announce to her the appearance of what she believed to be new and serious symptoms in the condition of the patient, of which she con-aldered Dr. Brack ought at once to be made aware. Grace said she would go to his house, taking Sarah, with her for escort; but Mrs. Norris wished to substitute Mr. Waterhouse. Grace repudiated the

Warethouse accompanied her into the street silently, and, when there, they set off walking quickly. They had not far to go Not a word was spoken between them till they reached the doctor's spare a few minutes next. Sunday evening to come in and see her? I ask you now, as I may not see you again."

Poor Hester I Little did she guess that whereas, a moment before, Pailip Denston had been thinking only of her, with pleasure, friendliness, and even affection, these words chased her from his thoughts at once, and brought the image of Grace there, with a throng of tumultuous feelings. Hester crossed the road, still happy, to dream at home over the visit. It was destined to live long in her memory as marking the close of a chapter in her presence: but as they walked up the Chester Read—still, at this time of night, alive with flaming gas-lamps and swarming with people, he made it evident that his silence was not that of indifference, but be guard he kept over her, and the care with which he shielded her from rough contact. Grace, who was used to independence, and to hold her own successfully, was yet woman enough to be affected pleasantly by this strong protective care. At first she had a grateful sense of power in finding the close of a chapter in her presence: but she began to grow uncomfortable. house. But as they walked up the Chester Roadpresence; but she began to grow uncomfortable, and by the time they reached their destination had made up her mind to begin conversation on the way home. So, when she joined Waterhouse again outside the house, she made a remark about her errand. To be allowed to walk by her side had been an unlooked for boon to poor Waterhouse, even though he knew her implacable; but to hear himself addressed in her ordinary tones was alto-gether dumbfounding. He scarcely knew what he replied, but he knew that she continued to talk. Grace could either avoid him altogether or behave civilly: she could not condescend to show pique. earth. Grace even praised him for his nursing, and said she did not now wonder that her father cried out for him.

"Where can you have learned to be so clever?

she asked. I don't think it's a matter of cleverness," said Waterhouse, red with pleasure and con usion under this praise. "I nursed my father; he would not have any one near him but me. One has only got to be sorry for sick people, and then the knack comes. You see, being so strong myself, it is easy for me to feel sorry for a poor old fellow like your father. "Do you know "—he was going to say, "do you know that he takes me for his son?" But

wreck on a rock of offence. Just as they reached home he summoned up resolution to ask a question over which he had long been inwardly hesitating. He made no reply, but after a moment or so many tone, "your mother asked the same question, "Where is your mother?" manly tone, "your mother wishes me—has asked Grace repeated the information patiently, and me to stay a luttle longer. Shall I do so, or shall I "Miss Norris," he began in an embarrassed bu

Grace, in an easy tone. "Da just what is most convenient to you.

There was no answer. Then, smitten with com punction, she added-

"It is very kind of you to think of staying. Pray, do whatever my mother wishes, if you can do so without inconvenience.

"It would not be inconvenient," said Water house. And his voice sounded rather choked. They had reached home. Waterhouse replied to Grace's thanks and good night, and shut himself up as quickly as he could. He felt there was no hope—that he had done for himself for ever—that he might as well go. Yet, like the drowning man, he seized at a straw, which, in his case, was the thought that he ought to stay on other and less selfish grounds, since Mrs. Norris wished it.

(To be continued.)

FAMILY PRAYER.

THERE is one mark of a household, in which God is known and loved, which is too often wanting in our day-I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers though occupying only a few minutes, do make a great differ ence to any household at the end of a year. How indeed, can it be otherwise, when each morning and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of the same equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruth-fulness and sloth, and the whole tribe of evil thoughts, and make way for his gracious presence in the hearts of old and young alike, who, as he brings one by one nearer to the end of our existence, so does he, and he alone, makes us to be "of one mind in a house," here within the narrow pre-cints of each home circle, and horeafter in that countless family of all nations, and kindreds, and

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

THE MISSION OF THE SPIRIT.

LESSON XI., September 12th, John xil 5 %; memorise verses 8-11. GOLDEN TEXT -He will guide you into all truth -- John xvi 13

TIME.-Thursday evening, April 6, A.D. 30, The night before the crucifizion, immediately after our last lesson.

PLACE.-An upper soom in Jerusalem

INTRODUCTION.—This lesson is a continuation of the discourse in our last lesson

HELPS OVER HARD PLACES -7. It is expedient for you that I go away: why? (1) Because only when glorified in heaven could they see him as he is in his divine nature. (2) In bodily presence he could be with but a few at a time, now he can be with all alike at all times, (3) By his going away the Comforter came. (4) B cause they needed to be trained to live by faith, not by sight. (5) Only uy going away (b) the cross) could he make atonement for sin. The Comforter: the Advocate One who pleads, convinces, insteacts, as well as comforts. I will send him: first on Pentecost two suggestion vehemently. Her mother expressed weeks later, and ever after. 8 Reprove: convince, nerself nervously fearful of the condition of the convict. 9 Of Sin, etc. (3) Rejecting Christ is streets. Grace denied and coaxed, but to no effect, rejecting all goodness, for he is the sum of all. and finally, rather than cause her mother uneasi- (2, It is rejecting God. 3) Only a very sinful ness at such a time, was obliged to allow her to heart could resist his love. (4) Christ is a perfect request the savour from Mr. Waterhouse. Her characterist may be imagined as the prepared for her crand. She thought of taking Hester with her, but discarded the scheme as undignified.

Waterhouse accompanied her into the street could resist his love. (4) Units is a periect standard, and, by seeing him, we are convicted of our own short-comings. (5) Unbelief shows great ingratitude. 10 Of righteourness: of God's good-but discarded the scheme as undignified.

Waterhouse accompanied her into the street could resist his love. (4) Units is a periect standard, and, by seeing him, we are convicted of our own short-comings. (5) Unbelief shows great ingratitude. 10 Of righteourness: of God's good-ness, and what we ought to be (1) Jesus going to his Father, made men see his goodness in its trud-light. (2) By dying on the cross he showed perfect obedience. (3: By his death for us he showed how much he valued our becoming good. (4) By his going the convincing Spirit came. It Of judgment: their false views and standards, and God's true and just judgment, and that God will God's true and just judgment, and that God will judge us for all the deeds done in the body. The prince of this world: Satan is judged condemned; the mark of disapproval put upon him, his plans thwerted and defeated, 13 Gulle you into all truth so that they would be inspired in their writings, and in their plans for the new Church. Not steak of himself: the Father, Son, and Spirit are all in harmony. The Spirit unfolds the things to come: the book of Revelation, and new developments of truth through all the history of the Church, misearchable, riches of history of the Church, universthable, riches of Christ. 16 A little wille, etc.: they would behold him no more in bodily form, but they would see him after his resurrection, and then in his Spirit at Pentecost, and his working all through the ages.

SUBJECTS FOR SPECIAL REPORTS .- Why expedient for Jesus to go away—The work of the Spirit in the world.—Convincing of sin—Of right cousness.—Of Judgment.—His work in the disciples.—A little while.—Sorrow turned into joy.

OURSTIONS.

INTRODUCTORY.—Give the time and place of this lesson. Its connection with the last lesson The circumstances.

SUBJECT . THE MISSION OF THE HOLY SPIRIT.

1 THE PROMISE OF THE COMFORTER (vs. 5 7). -Why were the disciples filled with sorrow? What did Christ promise them for their comfort? Give reasons why it was expedient for him to go away. Who is meant by the Comforter? Why is he so called? When was this promise fulfilled?

Why would not the Comforter come unless Christ went away? Explain more fully the reasons why it was expedient for Jesus to go away. II. THE WORK OF THE COMFORTER ON THE II. THE WORK OF THE COMFORTER ON THE WORLD (vs. 8-11).—What three things does the Spirit do for the world? What is meant by "the world"? Meaning of "reprove" here? How does the Holy Spirit convince of sin? What is the need of being convinced of sin? Is unbelief so great as sin? Why? What is it to convince of righteousness? What is the need of this?

What is it to convince of judgment? How does the Spirit convince of sin "because

they believe not on me?" What is the connection between his going to the Pather and the Spirit convincing of righteousness? What judgment is referred to? Meaning of "because the prince of this world is judged"?

III. THE WORK OF THE COMPORTER FOR THE DISCIPLES (vs. 12-20) -Why did not Jesus tell his disciples all they needed to know? (v. 12) Who would guide them to all truth? How does this teach us the inspiration of the New Testa-ment? What would the Spirit teach them? How is this a test of influences whether they are from the Holy Spirit? May we have this guidance? What must we do to receive it? What did Je us mean by "A little while and they should behold him no more?' When should they see him again? In what ways? (I Cor. xv. 5-8, Acts ii. 32, 33, compare J. hn xiv. 16-18, Acts I. 11.) How many texts can you find showing the work of the Holy Spirit?

PRACTICAL SUGGESTIONS.

I Sorrow comes at some time to all.

II. But the sorrows God sends are expedient for us, for only through them can come the fulcess and perfectness of jay.

III. One great need of the world is to be convinced that they are sinners and need salvation.

IV. Then they need to be convinced that there is real goodness, and that it is possible for them to

V. They need to be convinced that judgment will come upon them unless they forsake ain and become righteous.

VI. The greatest sin, the source of many sins, is refusing to believe in Jesus Christ.
VII. Those who wholly commit themselves to

the Guidance of the Holy Spirit will be guided in to all truth.
VIII. We can test whether we are guided by the

Spirit, because what the Spirit teaches always agrees with the teachings of Christ.

REVIEW EXERCISE. (For the whole school in concert.)—7. Where was Jesus soon going? ANS. To his father in heaven. 8. Whom did he promise to send to his disciples? ANS. The Holy Spirit the Comforter. 9. When was this promise first fulfilled? ANS. On the day of Pentecost, two weeks after the promise. 10. What does the Holy Spirit do for the world? ANS. (Repeat v. 8.) 11 What does he do for Christians? ANS (Repeat v. 13, [.a.)—Peloubet.

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THURSDAY, SEPTEMBER 2ND, 1886.

THE CENTRAL PRISON.

IN the Globe of Saturday, the Hon. A. S. eye, and especially as to their foreign work; and, medium of an interviewer, makes a statement regarding Central Prison affairs, which as far as and each organization is being assigned its own it affects the charges made by this journal in space. Scandalous collisions are things of the reference to Roman Catholic pressure upon the Warden, must appear, except to the blindest partisans, a clumsy evasion of the real points at issue. Until Mr. Massie himself explicitly denies that Roman Catholic pressure has been Barrie exerted upon him to hamper him in the discharge of his duties and to force his retirement, no statement of the Globe or of the Provincial Secretary to the contrary can now be accepted by the public as finally disposing of the matter.

A WINNING BATTLE.

CHART now familiar to the readers of missionary periodicals represents the population of the world by 1,470 squares, each square standing for a million of souls. Four hundred and twenty-six of these squares are white, indicating one hundred and thirty-five millions of Protestants, eighty-five millions Greek church, one hundred and ninety-five millions Roman Catholics, eight millions Jews, and three millions converts from Heathenism. The remaining black squares, a thousand and thirty-nine in all, comprise the Mohammedan and heathen world, the "world lying in the Wicked One." The inspection of such a diagram, less than one third white and more than two-thirds black, produces the most dismal feelings; whilst the three white squares, representing the converts from heathen-ism, in the centre of the solid blackness of over a thousand millions saill Christless, depress one almost to despair. Is this all that Christian missions have accomplished? Are the odds indeed so greatly against us? With the thousand numbers, and with only three millions of converts, and these growing at the rate of but a quarter of a million a year, are we over to catch up with the inevitable growth of p-paiation, or accomplish the whole work of evangelizing the world?

An answer to these questions is of extreme importance. The future of the great missionary enterprise depends upon the character of the of the near and complete evangelization of the answer. Of course, even if we are never to get beyond mere salvage work, the rescuing of a courage for the task of carrying out the divine remaint, we shall not give up; "if by any commission to "disciple all nations." With that means we may save some" is an inspiration of commission there was given promise of the abidiabiding force. But it requires only very dim leg presence and aid of the all-powerful Master. vision to see that, if there should appear to be good ground for hope of the final and speedy accomplishment of the whole task in its fullness, a stimulus will have been imparted of the most important character. If it is only a few whom we are to expect to rescue as from a sinking ship, the few are worth the labour; but if there is one great work for which the Church exists, prospect of the straining ship itself being kept and righted so that it shall teach harhous. affoat and righted, so that it shall reach harbour in safety, that work will arouse highest enthusi-

A somewhat exhaustive examination of the problem has led us to the conclusion that the outlook is most hopeful, and that on the present lines the work of evangelizing the world is likely to be in no very long time accomplished. Dr. Pierson has made ingenious calculations as to the number of men and the amount of money required to secure the preaching of the gospel to every creature before the end of the century. Such calculations are vain, except as showing that the work is not so formidable as might be thought, and thus stimulating to increased in-terest and effort. The agencies that are to accomplish it can be of no sudden creation. They are to be of development, the development of the agencies already in existence, as the Church' becomes more fully seized of the pressing im-portance of the foreign mission enterprise.

We stand on the threshold of a second century of Protestant foreign inlssionary work. The Moravian Missions and the Society for the Propagation of the Gospel in Foreign Parts were the only active organizations prior to 1786. In that year, by a curious coincidence, Charles Grant in India, afterwards one of the founders of the Church Missionary Society, and William Carey in England, propounded their views on missions. A.D. 1786 may be reckoned the birth-year of modern missions. The retrospect of the century is inspiring. It has been well styled "a century of conquest." Beginning at the zero point, it closes with 146 missionary societies, having an income upwards of \$10,000,000, a staff of more than 6,000 male and female workers from Christendom, and about 30,000 from among the listics of the Baptist Church throughout the converts, 776,000 native communicants, and a native Christian community of 2,650,000. It is reckoned that in A.D. 250 the ratio of the Christian to the non-Christian inhabitants of the earth was one to 1497; in A.D. 1786, one to three and four-sevenths; now it is one to about two and one-third. It is plain that we occupy a better portion statistically than ever before; and when some other facts of importance are taken into account, our vantage ground for the start! "The above includes only the regular or upon the second century's work becomes more! Calvinistic Baptists. Add to the list those who apparent still. The first century has been largely, one of beginnings, and, therefore, of experiments, others—and the total would be 3,230,275. We go forward now with the benefit of all the experience gained. Missions have been reduced to a science. The work has been systematized Certain great highways have been struck out on which we may move freely onward. Though! the era of romance is past, the missionary spirit is not weaker but stronger. The churches are calmly settling down to missions as their great work. Besides, and this is of no small moment, the various agencies are more fully recognizing one another. Missions are great liberalizers. No missionary returns as narrow as he went out. The crying needs of the heathen make denomin ationalism appear in all its pettiness. The mis-Hardy, the Provincial Secretary, through the though somewhat informally, the great unoccupied wastes are being blocked out into fields,

It would only be to repeat what every one knows, if we were to say that the whole globe is now open to the missionary of the Word. Barriers have been everywhere cast down, and, besides, no Christian government is hostile to ! Christian missions. But the fact may not have race are the leaders in missionary enterprise. This means probably of itself world-wide triumph. great colonizing race, and whenever the Anglo-India and China. A wise providence has placed the former under England's rule, and no power can now prevent the freest access of Englishspeaking missionaries to the latter.

thousand four hundred "consecrated Amazons," as they may be called for want of a better heathen; and under marvellously shrewd and words:energetic management, Women's Missionary alt was

Perhaps no one of the considerations just mentioned would suffice as basis for a prophecy world. But taken together they give fresh effort to the cause.

COMPARATIVE STATISTICS.

HE numerical strength of Churches is fre-quently a subject of enquiry and not seldom of controversy. It is difficult from a variety of causes to obtain perfectly trustworthy statistics, but under improved methods of collecting and tabulating facts, we are within measurable distance of obtaining sufficiently accurate returns for all practical purposes. Much attention has been given of late to a comparison of the numerical strength of the chief Protestant Churches, and while it would be a great mistake to lose sight of the truth that the true strength of a Church, as of a congregation, does not consist in its bulk but in its ability and willingness to work, it is inspiring for any body of Christians to feel that they belong to "a great company." What good reasons Presbyterians have for encouragement and for assurance that the belief and form of church government which they cherish, are adapted to meet general acceptance, may be seen in the following statistics prepared by the S. W. Presbyterian. Our contemporary says:

"The popular belief has long prevailed that

the largest Protestant denominations in the world are the Methodists and Baptists. When we look beyond this country and take in the whole world it will be found that by far the most numerous body of Protestant Christians is that one holding the Presbyterian system, as the following comparison of statistics will show:--

BAPTIST. "Rev. Dr. H. Osgood (Baptist authority), in the Schaff-Herzog Encyclopædia, in giving sta-

tion of communicants :-

United States (including negroes) 2,296,327
Great Britain 282,658
Continent of Europe 44,292
Asia 42,072 Australia....

world up to 1880, makes the following enumera-

METHODIST.

"Bishop McTyeire, in his recent history of Methodism, gives the following as the numerical strength of the Methodist Church throughout the

PRESBYTERIAN.	
Grand Total	,212,186
South African Conference	26,038
Austriau Conference	69,392
French Conference	2,024
Irish Conference	25,050
Great Britain and Missions	937,185
Canada	171,903
United States (including negroes)]	,980,594

"The late meeting of the Presbyterian Alliance (June, 1884) at Belfast, makes the following enumeration of the membership of the Reformed Churches holding the Presbyterian faith and order :-

United Kingdom. 2,999,038
Continent of Europe. 2,352,42t
British Colonial Churches. 107,614 . ..6,750,460

"The publishers of the 'Proceedings of the Belfast Council make to the above statement been so often exhibited that the Anglo-Saxon this note: 'The incompleteness of the detailed statistical returns renders this summary a very This means probably of itself world-wide triumph.
No race multiplies so rapidly. Great Britain doubles its possible from all doubles its population every seventy-two years, the Reformed Churches would very materially the United States every twenty-five. It is the increase the above figures. The constituency represented in these figures are variously esti Saxon holds sway, the gospel flourishes. The mated from forty to fifty millions, or nearly equal two great missionary battle-fields of the world are to the population of the United States at the last census.

THE case of the Rev. Peter Leys, an aged U.P. Minister of Scotland who preferred, as It is of no slight importance that, at this junc- noticed in these columns three weeks ago, to go ture when the whole field has been surveyed and to prison rather than deliver, upon the request of its vastness realized, and the possibility as well, an unfilial spendthrift son, his grandchildren to of overtaking it if all energies are bent upon the the Jusuits, has created no small stir in the reliwork, the interest of Christian women should gious world, and evoked many expressions of have been so largely called forth. Woman has sympathy for the aged and heroic sufferer for always had a share in the aggressive work of the conscience sake. There is a very general con-Church. Her record in modern missions is a sensus of opinion that Mr. Leys should be set noble one. But it is only within the last quarter at liberty, and that the court should continue to of a century that she has awaked to anything entrust him with the guardianship cf. the worse like an adequate sense of her reponsibilities in than orphan children. His daughter asks prayer the matter. Once awakened, she has valiantly that he may be sustained in his imprisonment, undertaken, her share of the burden. Two that the children may be kept in safety, and that the father may be led to faith in the Lord Jesus Christ. Referring to this case, the Glasgow unevangelized millions constantly increasing in name, are now in active work among the Christian Leader has the following ringing

> "It was of consequence to know west the law was, Societies are developing with most gratifying and now we understand it. So Mr. Liys, who differs rapidity. They bid fair soon to form the larger from this view, must go to prison. Precuely; and those element; and we say "God speed the day !"
>
> and now we understand it. So Mr. Liys, who differs from this view, must go to prison. Precuely; and those members of the Jessit persuasion who anonymously or hader adroitly feigned signatures have in the newspapers

been writing in condemnation of Mr. Leys must be in tensely gratified that fusiters have thus issued. So long tensely gratified that matters have thus Issued. So long as perversion was contined to titled gen'lewomen Rome profited little. Let men of mark with young children be chosen as depes and the apostacy will prosper I. But are protesters against. Roudsh error and Jesuit distinulation to stand quictly by and make no effort to say the current Shall we witness the ravages of Rome without remonstrance? Have those words a meaning s. Whose shall receive one such little child. In My name receive he, But whose shall offend one of these little ones which be lieve in Me. It were better for him that a millistone were lieve in Me, it were better for him that a milistone were hanged about his neck, and that he were drawned in the tranged about his neck, and that he were drowned in the depth of the sea? Are we interested in Sabbath schools and diligent to gather in the lambs of the flock? If we are, then surely one who has gone to prison that from the wolves he might protect his grandchildren, should have our sympathy and our prayers. If it is needful that at this holiday season, when parents and grandparents are everywhere upon our seaboard and upon our mountainshies enjoying with the young folks rest and recreation, Mr. Leys should occupy a cell in the Calton prison, let this be perfectly understood. If it is needful by any consideration, human or Divine—needful in the cause of morals or of religion—needful for the maintenance of civil order, or of judicial supremacy—needful for the interests order, or of jedicial supremacy—needly for the interests of church or state, then we say let the imprisonment proceed at all hazards. But if a good man is suffering in the best of causes—a cause in which, if any man is not prepared to suffer, he is destitute of humanity—then we say, in the name of heaven, let those who have torn Mr. Leys from his weeping family restore him to their embrace."

Since the above was in type the English mail has arrived, bringing the welcome news that Mr. Leys has been released. The Leader says:—

Leys has been released. The Leader says:—

"Tilk Fox Polign.—The deepening lodignation felt by the people of Scotland, though it has not found anything like adequate expression in the daily newspapers-for the most part they have been dumb—has at length alarmed the Jesuit conspirators; and on Monday John Kirkwood Leys—unworthy son of a worthy sire—filed a petition craving the court to order the liberation. his father. To this effect was at once given by the ford ordinary. The warrant to search for the children is still in force; but we hope and believe it will no more be heard of. The Jesuits have made a serious blunder; and, in spite of their reputation for wisdom, we do not look upon the Leys case as anything but a fresh illustration of their stupidity as well as of their utter lack of scruple and humanity. The sinner, by an irrevocable decree of the Moral Governor of the universe, is always a fool; from this there is no escape—not even by joining the society of Ignatius Loyola."

AFTER a trial lasting two months, after eighteen days had been consumed in selecting a jury, during which time over nine hundred men were examined as jurors, and after every effort by counsel for the defendants was exhausted in their behalf, the Chicago anarchists have been fully convicted of the horrible crimes laid to their charge. Six of them have been sentenced to death and one of them condemned to imprisonment with hard labour for fifteen years. The issue of this memorable trial gives the utmost satisfaction to all lovers of social order and true liberty. The American people are to be warmly congratulated on the fact that the ordinary machinery of law has admirably stood the severe strain put upon it by this trial. The court in this case has shown neither weakness nor corruption; and the verdict of the jury is consistent with good law and common sense. We sincerely hope in the interests of law and order that no means will yet be found by maudlin sympathizers with criminals in bonds, or more open but not less shameless promoters of sedition to defeat the ends of justice, and that the well-deserved punishment of the first phalanx of anarchists will teach the enemies of society that while America is a land of freedom, and has land enough for the toiling millions of Europe who wish to better their condition on this side of the Atlantic, it has not one inch for the apostles, of Anarchy and Socialism when they put their creed of dynamite into practice.

In the abduction of Prince Alexander of Bulgaria and the attempt to force him to sign away has seen to what limit Russia is willing to go to serve her own selfish purposes, and how little she values the peace of Europe. A most happy succession of events however has brought the machinations of Russian diplomats to naught, restored the Prince to liberty, and roused his people to enthusiastic demonstrations of loyalty and affection for him. In the meantime Russia is diligently seeking, with very indifferent success, to justify herself in the eyes of the nations; but the world will refuse to see in the Bulgarian coup detat engineered by emissaries of the Czar anything but a flagrant outrage upon civil liberty and a wanton disregard of honour. Russia's low cunning and deep duplicity have in this instance been thoroughly unmasked, and her boasted skill in diplomacy has completely over-reached itself. Rude as has been the shock to the quiet of Europe the Bulgarian incident will not be without lasting good effect if it will serve to con vince British statesmen that no faith can be placed in Russia's promises if it serves her interest to disregard them. In the eyes of the political seers the Bulgarian coup d' elat advances by one immense step the apparently inevitable Eastern conflict.

According to the latest figures in that trustworthy authority on missionary statistics, the Missionary Review, the total amount raised by the American churches for missions last year was \$3,892,814, which is at the rate of 32 cents per member. The Presbyterian Church in Canada does not head the list by a long way, giving only 56 cents per member, while our Presbyterian sisters across the line give respectively \$1.07 and 87 cents. The Southern Presbyterian Church, which must be much poorer than we are, gives at the rate of 53 cents. The Moravians, all houser to them, head the list with \$4.47 per member. Is there any reason why Presbyterians should do less per member for the heathen than Moravians, or that Presbyterians in Canada should give little more than half as much per member as Presbyterians (North) in the United States?

A PEW HINTS TO YOUNG MINISTERS.*

ру вру, ровест намистом, мотиккувы, онт. TAKE the words of our Lord as the motto from which I would address your "Every Scille who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasure things new and old," For the word Scribe we substitute the term Gospel minister. In so doing we think we are suitably applying the language of Christ. If so the language implies that every minister should have as a treasure at hand to which he can conveniently go for supply at any time of need.

The Church to which we adhere has wisely adopted this thought, and provided means by which those who minister in her pulpits be instructed in Bible truth while they are instructed in science and literature. The words imply that however great our knowledge may now be it is to be increased. The new is to be added to the old. With this agree the words of the Apostle 1 4 Give attendance to reading, to doctrine s meditate on these treasure is to be increased by diligent study. Whatever may be our attainments now, we are yet far from fully comprehending the revealed Word, and the facts in the world around us. So long as time and opportunity are given for the increase of knowledge there is given us the opportunity for the increase of capacity for usefulness.

There is an impression abroad, and we believe it is well founded, that failure in the work of the ministry is to be traced often to a lack in adding to the mental treasury. If any minister of the Gospel is satisfied with the amount of knowledge he acquired during the early days of his student course and gives the same thing to his people, much in the same clothing, week after week, they will get tired, and his own mind will become enfeebled and the soul will lose interest in the truth he may preach. If this mental monotony is to be avoided there must be diligent study of the truth revealed, and of every source from which useful knowledge can be obtained so that new and fresh views of the truth will arise to the preacher which he l can communicate to the hearers as if it were a new discovery, and they will feel and say : we never saw it in that light before.

In order to fresh thought we do not believe it is needful to be diligent students of the boasted philosophies of the day nor to be deeply versed in the so called sciences of the times. Occasionally they may be made useful by illustrating and giving point to a truth so as to render it more easily remembered and in this way give a freshness to our presentation of Gospel touth. We are persuaded however that illustrations drawn from those things with which the people generally are not familiar should be sparingly used, lest we cast a shadow rather than a ray of light on that we wish to tell.

Our conviction is, that a daily and careful study of the Word itself and of human nature will always be the most efficient means of giving freshness to our sermons. The most interesting and fresh preacher of the day does not obtain his freshness from Darwin or Huxley or any of the speculations now popular in some quarters, but from a careful and prayerful study of the Word. By that study he has grown rich so that he brings forth from his treasure things new and old. By the use of the same means we may attain something of the like fitness for the work to which we are set apart.

In addition to the duty of increasing our knowledge we should see that this treasure is our own. There seems to be an emphasis upon the words "Ais treasure." It may seem learned to tell what philosophers say, what scientists say, what the poets say or what historians say, but amidst this wealth of knowledge it is well that we make a selection of that which we have personally examined and endorsed as important truth, to which our own spiritual experience testifics, and as something which throws light upon the Word of Salvation we

There is a danger of quoting opinions and theories which find no testing place in our own spirits. They may belong to vague speculation and for the time interest the gine that hearer, but they lead away the thought from the truth we desire to communicate. So far as possible let us gain all facts which are likely to interest and draw our hearers to accept of the truth. It is when we feel the force of the truth ourselves-when it has become a reality to our own souls, we have the most powerful human instrumentality of interesting those to whom we speak.

The intellectual knowledge of the truth-a clear understanding of the doctrine we preach, gives us a power which cannot be measured; but additional power is given us when we feel the reality of the truth upon our own hearts as the spirit of God makes it to shine so that we see the light of the glory of God in the face of Jesus Christ. It is then the truth is new to ourselves so that like the song of Moses and the Lamb that though substantially the same it is ever new to ourselves and to our

Again, that which is new in our treasure must corerspond with that which is old. We bear much of modern, thought as something greatly different from ancient thought. The new is commended, the old is condemned. We have not been able to see any such progress in modern religious thought as to lead us to despise the old. Much of that which is called new we find to be another Guspel which is not another Gospel but the old spirit of unbelief and self-rightcourness which has afflicted the human race since the fall. The new which we must endeavour to get into our treasure is the flower and fruit which naturally springs out of the old bud-it must be the development of what was in the old. The new which springs from another source than that from which the old have been put in the achools, that Hebrew professors have been put in the achools in order that Christianity came is not the new thing we are to store in our treasure. I might be undermined. How could the Pope gather from among those educated in such schools by Pagans almost, those who should be his ministers and ambassadors? the development of what was in the old. The new which from which the old came will often be found on examination to be some old thing which some modern antiquary has brought to light from the grave with a renovated face. Such new things are not resurrected by those who have been drawing largely from the well of salvation through personal fellowship with the spirit of God, nor have been striving hard to win others to the Saviour.

The new must be tempered with the old while the old is developed and adorned by the new, so that all may see more fully that there is one Lord, one faith, one baptism. one God and Father of all who is above all and in us all. Again, out of the treasure we are to give to the people.

The possession of knowledge is a good thing in itself, but "Substance of an address to a newly ladacted minister.

it may become an evil as gold becomes an evil to the miser. The way by which it is made valuable is by distributing in such a way that others are instructed and made happier by it. We must draw out of the treasure and spread it around,

Even the wealth of knowledge, when not used, will narrow the man who has gathered it, as material wealth narrows the man who refuses to let others share in his wealth. Knowledge puffeth us up but shrinks our apliftual being unless we mingle with it the benevolence of our an extensive knowledge of divine truth, so that it shall be Master and by it seek to do good as we have opportunity. If the minister of the Gospel will add to his own mental and spiritual wealth he must scatter to others the new things he has discovered in the Word. It is while he waters others his own soul is watered. In the act of expounding the Gospel to others new views of exquisite beauty shall be disclosed to his own soul. Here specially is the proverb true; There is that scattereth and yet increaseth and there is that withholdeth more than is meet, and it tendesh to poverty.

It is when we bring out of the treasure things new and things, give thyself wholly to them." In other words the old we carry back to that treasure more than we have given away. As you are ministering to the people either in the public place of worship, by the sick bed or in the house of moutning, new aspects of truth shall reflect upon your own soul as you seek to transmit the gems to those who hears so that It shall be with you as It was with the disciples when they distributed the bread fesus multiplied; there was more left than they had at the beginning.

Let the theme of the Apostle be the centre of your preaching-Christ and Him crucified and you shall not lack either the new or the old to make your ministrations tresh to the people.

"THE POPE OF ROME."

MGR. O'BRIEN, the Papal Ablegate who brought to Archbishop Taschereau the beretta, has lately visited Toronto. He occupied the pulpit of St. Michael's Cathedral on the 23rd ult., and at the evening service delivered a discourse on "The Pope of Rome." The following report from the Mail is commended to the careful consideration of our tearlets,1

"He felt, he said, that no subject interested the world so much as the position and condition of the Holy Father in Rome. He explained the position of the Pope as the Vicar of Christ on earth, the representative of Christ until the consummation of all ages. The consequence was that the representative of Christ upon earth was to table that infallithe power of teaching tenth which he was that the representative of Christ upon earth was to inherit that infallible power of teaching truth which belongs to 'Christ himself.' As the head of the Church, therefore, it was 'impossible for the Pope to err in that which belongs to faith or morals, that which belongs to spiritual truth or to the actions of our, daily life, in the same way as it is impossible for God to err, because, 'I am with you always, even unto the consummation of all ages,' a huge, and infinite power, as it were, confided by God himself to mortal man. God who created man, and has the power to redeem man, who has the power of reading the thoughts of man, has given unto that one man ing the thoughts of man, has given unto that one man those powers that are necessary to preserve him in the

THE POPE 'IS INSPIRED

correct faith.

by the Spirit of God when he speaks to the Church at large. The lope speaks in the name of Christ, and the man who despises the Pope despises Christ. The world has been shocked, has been frightened at the expounding of this grand truth. Then, it says, there is only one in the world who has power to direct us. Are we all to how down the knee to the one man in Rome? Are we all to be dependent upon him for salvation? Are we to go to him before we knock at the gates of Paradise, and are we to be excluded forever if he should close the gate against us? Yes. Notwithstanding the anger, notwithstanding the horror of the world, this is the revealed truth of God. And yet it is only with regard to those things over which other men have no control that he continues to teach. He continues to preserve and keep together those truths which it was impossible for man of himself to learn. He keeps the integrity of faith and morals from generation to generation. The one whom Christ chose for this great power was Peter, the fisherman, and gave him Rome as a place to stand in, and he became Bishop of Rome. He explained how Peter's successor, these hundred was explained how Peter's successor, three hundred years afterwards, was placed by the Emperor in a position to be free to exercise his authority. Time went on and the patrimony of Peter was added to until it was secured by in ernational right. Some people, the preacher said, ima-

THE TEMPORAL POWER

of the Pope means a universal jurisdiction, a universal claim to interfere in all the worldly concerns of men, a subjection of the whole surface of the globe to one individual. That was a false idea. The Pope of Rome had no power over temporal matters, and claimed none. His mission was divine, and touched the soul only. temporal power: was only that same temporal power which every one present possessed, that temporal power of possessing the means of subsistence. Every man who had an acre of land, every man who had a house of his own, has temporal power. The rights he had over it were temporal power. This was the whole temporal power the Pope enjoyed. He had just sufficient to keep him free. The preacher then referred to the many invasions of the Papal States until in 1870 the Italians took possession. He was often asked how the Pope was a prisoner. The Pope, as the representative of Christ upon earth, had a commission that was to last forever; and ruled over 200,000,000 of Catholics who knew that he was necessary to their salvation, who knew that he must continue to exercise his duties or they will be like sheep without a shepherd. They therefore could not think of him being reduced to slavery, going down to be a subject, mixing with a crowd and being one of them. The States being taken away, his

MEANS OF SUBSISTENCE

was gone. The Italians offered to give him an allowance to keep him from want, but Pius IX. refused to take it, or to anandou a tittle of his rights. His Holiness never put his foot outside the Vatican, and remained a prisoner until his death. Leo. TX. since his coronation, had not gone outside and had solemnly declared that neither he nor any of his successors, if the present state of things goes on, could abandon any of his rights. The preacher, then mentioned that the catechism was forbidden to be Mgr. O'Brien concluded an interesting discourse by com municating the Holy Father's request that they should pray for the time when he may once more present himself openly to the world, and gave the congregation the papal

WE notice with pleasure that the Philadelphia Ciristies Instructor devotes two columns to a highly commendatory review of Ur. Middlemise "Misconceptions of Calvinian " which our readers will remember first appeared in these columns, and has since been published in pamphlet form. The "Misconceptions" has met with a very cordial reception from the press, and the many friends of Dr. Middlemiss will be glad to learn that it is meeting with a good sale. All our readers should pro-cure a copy of this excellent pamphlet, and heads of fam-ilies should instruct their young people in it.

Literary Holices.

Bouquet of Kindergarten Songs. Part 1st. Introduction by Mrs. J. L. Hughes. Notes and Gestures by Mrs. J. L. Hughes and Gessie E. Hallmann, Toronto. Selby & Scott.

This little bouquet of songs is the fruit of actual work lo the school room. Much care has been manifested not only in the selections but in the directions for movements and gestures. The Houques should be a welcome guest in schools and musical households.

Human Desiny: By Robert Anderson, LL.D.: S. R. Briggs, Toronto Williard Tract Society.

The gist of this remarkable book may be seen in the following paragraph: "On this whole subject orthodoxy has gone beyond what Scripture warrants, and therery ignores or denies some of its plainest teaching. Our choice, however, does not lie between orthodoxy and heresy as Judged by creeds and churches, but between Revelation on the one hand and the opinions of men on the other. In a sphere where reason can tell us nothing, we are bound to keep strictly to the very words of Scripture, neither enlarging their scope nor drawing inferences from them. But in contrast with this, the inspired words have been used in such a way as to produce a mental revolt which endangers faith." Obviously this is work for the theologian and student, and to the attention of such we commend it.

The Medical Missionary Record (editor and proprietor George D. Dowkontt, M.D., 118 East Forty Fifth street, New York. One dollar a year) has reached with August the fourth number, and gives promise of vitality and much usefulness. We have already expressed our high opinion of this publication, and again commend it to the favour-able notice of all interested in missionary work.

The Pulpit Treasury (E. B. Treat, New York) for August is warm, fresh, timely and able. The variety and suggestive helpfulness of the articles in this monthly never flag, but are sustained with vivacity and increasing vigour. The needs of the preacher and Christian worker are kept The needs of the preacher and Christian worker are kept steadily in view, and are amply supplied. Rev. N. H. Van Arsdale, one of the editors of The Christian Intelligencer, New York, and pastor of the Reformed Datch Church, Paterson, N.J., is accorded the first place in this number. Other full sermons are by Dr. W. H. Anderson, of Kentucky, and Dr. A. H. Moment of Brooklyn, Leading Thoughts of Sermons are by Drs. Raymond, Mitchell, Davis, Huntington, Storrs, McCosh, Beach, and Ormiston. Yearly, \$2.50. To clergymen, \$2.00. Single copies, twenty-five cents.

Messes. Charles Scribner's Sons. Mr. Gladstone's

Messes, Charles Scribner's Sons, Mr. Gladstone's authorized American publishers, have issued simultaneous with its appearance in London, his great pamphlet cutilled, "The Irish Question." The bare announcement of this extraordinary publication has created the greatest sensation in London, where its political effect will be momentous, and its interest and importance will be hardly less marked in this country. The book is divided into two parts. Part I, is entitled "The History of an Idea," and traces the development of the Home Rule idea in Mr. Gladstone's own mind, defends his past course, and defines his present position. Part II, is entitled "Letons of the Election." In it Mr. Gladstone analyzes the election returns, and concludes that Ireland has only to wait with patience and hope. Messrs. Scribner have issued the work in their Yellow Paper Series. The price is ten

Another volume of "The Pulpit Commentary" by Messrs. Anson D. F. Randolph & Co., New York, has appeared, maintaining the high excellence of the work in the past. It contains Galatians and Ephesians. The the past. It contains Galatians and Ephesians. The treatment is at once learned, devout, practical, varied and preeminently rich in homile tical matter, from the peas of some of the greatest and best divines of the day, emicent some of the greatest and best divines of the day, eminent for scholarship, piety and literature. For Galatians the exposition is furnished by Prebendary Huxtable, of Wells Theological College, homiletica by Rev. Prof. Croskery, W. F. Adency, R. M. Edgar, and R. Finlayson; while in Ephesians these last four are aided by Dr. D. Thomas, in the homiletical department, the expository comment being the work of Dr. Blaikle, of Edinburgh. Thoughtful friends, wishing to enrich a minister's library and aid the labours of his study, could hardly make a better choice than "The Pulpit Commentary."

MBBTING OF PRESBYTERY.

HALIFAX.—The presbytery of Halifax met on Tuesday, 10th ult., at Kentville for the induction of Mr. W. B. Archibald, B.D. The congregation that filled the curch manifested deep interest in all the services. Mr. Cattanach preached the sermon, Mr. McNab presided and offered the induction prayer. Mr. Nelson addressed the pastor, and Mr. Laing the people. Mr. Ross of Wollville, and Mr. Dawson of Canard, were also present, and along with hand of fellowship and wished him prosperity in his work as pastor of Kentville congregation. It was evident from the numbers present, and the interest manifested that Mr. Archibald enters upon his work at Kentville under very favourable auspices. Mr. Archibald is no stranger at Kentville, as he has anspiled the congregation almost continuously since the first of March last, and the meeting on Tuesday evening was the best evidence that his services have been appreciated. There is every reason to believe that now being ordained over the congregation his services will be more acceptable and effective. Rev. W. Maxwell was appointed to dispense the Lord's Supper at Bay View on the first Sabbath of September. The presbytery holds its next meeting in St. Matthew's church, Halisax, Tuesday, September 14th. at 10 s.m .-- ALLEN SIMPSON, Clerk.

SYDNEY.—Met in Falmouth street church on the roth inst. The various committees appointed at the previous meeting reported the discharge of the duties assigned to them, and were duly thanked for their diligence. In connection with the report of the committee on arrearage in Mira, it was resolved, That a committee consisting of Dr. Murray, D. McMillan and Jas. A. Forbes with the trustees of Mira congregation, be appointed to confer with Dr. McLeod in order to get a satisactory account of the financial condition of Mira, said committee to report at next regular meeting." Moderation in a call to a pastor was granted to Mira, and also to Grand River and St. Peter's. Rev. John Murray was appointed to moderate in Mira on Wednesday, the 25th inst., and Rev. James A. Forbes in Grand River on the same day. Mr. Wm. R. Calder, a graduate of Aberdeen University, and a divinity atudent of the Free church college of that city, was taken on trials for license. The trials proving antisfactory, Mr. Calder was licensed to pre ach Mr. Calder was appointed to supply Mira for the last three Sabbaths of August. It was resolved to apply to the Home Mission Board for the services during September, of a Gedicapcaking probationer. Rev. D. Drummond was appointed to dispense the Lord's Supper in Framboise on the second Sabbath of September, A commission consisting of Revs. A. McIntosh, D. McMillan, A. Farquharson, D. Drummond and Daniel McKay was appointed to visit Boulardarie, attend to some matters there, and report to next meeting. Prosbytery adjourned to meet in Falmouth street church, Sydney, on Wednesday, September 1st, at ten o'clock.—JOHN MURRAY, Clark.

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Church News.

A PRESENTIFIEM church is being organized near Creeford, N.W.T.

REV. J. SHARRIGHT, Huntaville, discensed the sacrament at Berriedale and other stations on the

RLy J. PROUDPOOL, D.D., London, conducted the opening services, Presbyterian church, Allens ville, on Sanday, 29th August, at 11 s.m. Dr. Proudfootalso preached in the Presbyterian church, Huntsville, at 7 p.m.

CALVEN church, St. John, N.B., has fately been renovated within the last few weeks. Architecturally the interior of this fine edifice is one of the handtomest in the city, and since it has been painted it presents a very fine appearance.

THE many friends of Rev. Andrew Hudson, past tor of the Presbyterian church, Parry Saund, will regret to learn of the death of his son John, which sad event occurred on Tuesday morning 17th ult. The young man has been ill for some time past

On Wednesday night after nine o'clock, a boy of eight years of age, barefooted and very weary, was found leaning against the wall of a house in one of our streets, crying. When spoken to kindly he gave the following information. His father and mother had gone to the Salvation Army. They shut and fastened the door leaving him—the little boy-in the street till they should come home. They would likely be out till ten o'clock. He cou'd not tell when they would be home. He had no shelter, and no one to care for him during those hours of darkness in the street. He goes to Sunday school. His parents regularly attend public worship. We need not dilate on the folly and wickedness of such conduct on the part of parents It is cruel and unchristian, and worthy of the severest reprehension.—Halifas Presbyterian Wil

AT the Grimsby Camp, August 22nd., Rev. Dr. Taimage lectured on the "Absordities of Evolution" before an audience of between five and six thousand people. " If we leave to the evolutionists," said the lecturer, "the question of "where we come from," and to theology to prophesy "where we are going to," we still have left for consideration the fact that we are here." We like to come here to see you, and we do not want to have any trouble between the two countries, and if any scoundrels shall rise up to make war between the United States and Canada let them be accursed. Glory to God; peace and goodwill toward men. Any man, women, or child cannot afford to be uninformed about evolution. It is too late for that. About every two thousand years God turns a leaf in the history of this world. He turned in leaf and the world was prepared for man's residence—Creation. About two thousand more years passed, and God turned another leaf. It was the Deluge. Two thousand more years passed on and then came, the inission of Christ. Almost two thousand more years have passed on, and we may soon expect something stupendous. It might be an overwhelming demonstration to the human race that the God of nature is the God of the Bible." Dr. Talmage, during his discourse, quoted freely from the evolutionists of the past and present, and read passages of Scrip-ture, and used vigorous arguments to refute the theory of evolution.

A CORRESPONDENT writes us from Vancouver :-On Sabbath, July 25th, a new church in Vancouver was opened for public worship, and dedicated to God's service, just six weeks after the terrible fire which consumed the previous one and the entire city. It was a real church opening—for the windows and doors were not yet put in. Mr. Thomson the missionary, conducted the services morning and evening, and preached to large congregations. On the 28th of June, Mr. Thomson took three men on to the church ground and began clearing the debris, after which they set to work framing and building a newchurch the greater partol which has been done by voluntary labour. The undertaking was a great one, especially at a time when carpenters were getting \$4 a day; the people themselves could do nothing in the way of giving and were afraid to risk the responsibility. Mr. Thomson formed himself into an architect, carpenter and building committee, and shouldered the entire responsibility, saying that he had entire confidence in the Church, which had commissioned him to Vancouver, that he believed the appeal he had made would be niet with a hearty response, and to-day we have a church neat and commodious, capable of seating 375 people, the only church in the city to-day, while we have forty four saloons. The Lord hath done great things for us. May this Euflding be preserved to us. are greatly cheered at the response already given to our pastor's appeal, and trust that it will be equal to the amount he has had to borrow to pay the material for the building. The congregation is now reorganized with trustees, managing committee and three elders. The latter are Edwin Sanders, formerly elder of St. Thomas and Knox church, Winnipeg; William P. Findley, elder of Richmond, Quebec, and John M. Dalgleish, a former member of Knox church, Toronto. It is hoped better and brighter days are in store for us."

REV. C. B. PITBLADO, Winnipeg, has been writing a series of interesting letters to the Winnipeg Sun, descriptive of his trip through Scotland. In one of date, July 23rd, he says:-" It has been very pleasant to remember some old scenes recalled by the site of old places, nor less so to find some of the old acquaintances who knew me in boyhood. The reception from my friends; has been kind in the extreme. But, an me i these new tenants in the old, houses these ruins where the home of my friends stood, these railways that have removed the old landmarks, these charged circumstances of my companions of early days! On these vacant places, these green-covered graves! This is home, but 'the illusions of boyhood, the dream of life, is sadly dispelled... I delight in having the melancholy pleasure of walking through the cemeteries of Scotland and bidding good-type to the friends of my boyhood. We left Glasgow for a trip via. Balloch, Loch Lomond, Trossachs, Callender and Stirling. We walked through the streets of Glasgow with a good deal of disappointment. The crowd on Argyle atreet, Tron, Salimarket and such like was largely made up of bareheaded, barefosted women, many of whom seemed to drink. My wife declared and never saw such a crowd of bad looking men and women in her life. I got her away from the crowd to the cathedral and the necropolis. I was pleased to see two of these rough-looking women with bare heads, the little shawl over the shoulders and simply a petticoat for a skirt, in the cathedral reading the inscription on the stones and speaking of them with carnest and joyful thankfulness to Almighty G.d. feeling and intelligence. We went through the crypt and all over that rocky hill where G asgow's who has unheld us in mirry and owned his work

is in the city, but it has the look of a great smoky

MRETING OF PRESBYTERY.

MERTING OF PRESBYTERY.

COLLIBITY, B.C.—Met in St. Andrew's church, New Westminster, B.C., on the 3rd ultimo. Rev. R. Jamieson, was appointed Moderator for the next twelve months, and Rev. T. G. Thomson, Clerk. Also the following committees:—Home Mission, D. Fraser, D. McRae, J. A. Chisholm, and W. Ciarke, Elder, State of Religion, R. Jamieson, J. A. Chisholm and A. M. McDougall, and P. McCieery, Elder; Temperance, D. Praser, T. G. Thomson, J. A. Jastray, and M. Clarke, Elder. Sabbath Schools, D. McRae, J. A. Jastray, F. McCeery, John Meston and J. C. Brown, Elders; Finance, J. A. Chisholm, D. McRae, and W. Clarke; Church Property, R. Jamieson, T. G. Thomson, D. Fraser and Thompton Fell; Sabbath Observance, R. Jamieson, T. G. Thomson Sabbath Observance, R. Jamleson, T. G. Thomson and D. Fraser. Reports were presented from the several Congregations and Mission Stations within the bounds, which were received and the following deliverance given: That the Presbytery express satisfaction with the reports. That in the opinion of the Presbytery, Missionaries should be sent to Spence Bridge and Albernl fields with as little delay as possible. Mr. Atmstrong, an elder from Mud Hay, representing the Langley group, asked for instruction as to how they could be received into and supplied with ordinances by the presbytery. Instructions were given, and Mr. Fraser asked to confer with the Rev. Mr. Somerville, delegate from the Colonial Committee of the Church of Scutland, regarding the above application. Mesars, Henderson and Campbell, of Chilliwhack, also appeared before the presbytery and requested that peared before the presbytery and requested that rarangements should be made as soon as possible to send a missionary to that field. Mr. l'raser was asked to visit that field on the 6th ultimo, and Mr. Thomson on the first Sabbath in September, and; if possible, the Lingley group, during the following week, and hold a conference with these congregations and report to the Home Mission Committee. The moderator was instructed to visit Science Bridge, Chinton and Ashcroft, and make fuller entitled to the control of the contr quiry into the prospects of that field, and report quiry into the prospects of that held, and report before September 15th. It was agreed to ask the Assembly's Home Mission Committee to place at the disposal of the presbytery a sum sufficient to pay the expenses of members of presbytery appointed to explore new fields. The Clerk was authorized to correspond with railway and steamboat companies with the view of securing reduced rates of travel for members of presbytery when engaged in mission work. The ministers of the gaged in mission work. The ministers of the Methodist church, New Westminster District, waited on the presbytery, and through Rev. Mr. Watson, congratulated the ministers and congregations of the Presbyterian Church on their erection into a presbytery, and referred to co-operation and harmonious working of various fields by the two churches. The presbytery reciprocated these cordial greetings, and appointed Revs. Jamieson and Fraser to hold a conference with two of the Methodist brethren as to co-operation in certain fields and report. On their report being received, it was agreed that owing to the differences in the methods of working and appointing missionaries to mission fields by the two churches, it was deemed better to enter into no special arrangement at present. The Rev. Mr. McElmon, of Belingham Bay, W.T., being present was asked to sit and corres W.T., being present was asked to sit and correspond. Mr. Jamieson was appointed treasurer of presbytery fund. Mr. Fraser reported having moderated in a call in St. Andrew's church, New Westminster, to Rev. S. J. Taylor, BA., Moose Jaw, N.W.T., stipend \$1200 and a manse; the call was sustained and ordered to be forwarded to the presbytery of Regina. The Rev. Mr. Urquhart was appointed to prosecute the call before that presbytery. Mr. Fraser resigned, the moderatorship of St. Andrews, New Westminster, and Mr. Thomson, Vancouver, was appointed in his stead. The Presbytery referred the session of S. Andrews to the Assembly's regulation anent the amount to to the Assembly's regulation anent the amount to be paid to probationers supplying the pulpit during the vacancy. That in their case it should not be less than \$20 00 per Sabbath, and expressed satisfaction on fearning that the congregation have re-solved to ask no further aid from the congregation fund, and prayed that God would prosper them more and mure, and build them up in all knowledge Mr. Jamieson was appointed a and goodness. member of the supply committee, and to supply the pulpit till the call was disposed of. On motion of Mr. Fraser, the presbytery expressed their deepest sympathy with Mr. Thomson and his congregation in Vancouver in the fiery trial through which they had recently passed, and would most earnestly commend their case to the liberality of the church at large and trust that: a speedy response will be given to their appeal for assistance, that they may soon be re-established, and that the work of the Lord may very greatly prosper among them. The temperance and Subbath observance committees were instructed to collect all possible information and watch legislation in these points, support, and there are not wanting men amongst and make such representations to the legislature as sourcelves of courage and zeal equal to the risk. O in their wisdom they' deem proper and in accordance with the views of the Church.

On the evening of the 4th inst., pursuant to adjournment, the presbytery met in Temperance Hall in response to an invitation by the congregation of St. Andrews, to a social gathering in honor of the erection of the presbytery and its first meeting, when the following address was read by Mr. John C. Brown:

" To the Reverend the Presbylery of Columbia,-In name and by the appointment of the Congregation of St. Andrew's church, we most heartily bid you welcome to New Westminster, and extend to you and to our brethren represented by you out warmest congratulations on the formation in this Province of a preabytery of that church by whose wise daring our congregation was called into existence, and by whose large-hearted liberality it has been sustained through nearly a quarter of a century. Twenty-four years ago, some of us were privileged to take part in founding here the first congregation of our Church in British Columbia, a congregation dependent for its existence on the liberality of our Eastern brethren. Pew in number and with small resources called upon at the very outset to witness the fading of these bright hopes of temporal prosperity which had lured us to this then isolated land, our faith was often near to failing; but to-night as we meet to hail the formation

princely merchants the buried, and which is crowned with the folty statute of Knox, who seems to be fact that we have represented here a chain of Prespecting to the city over which he locks. There is no doubt the love of truth, of learning, of virtue ing and others rapidly approaching that point ing and others rapidly approaching that point - which extends almost from the one end of the Province to the other. Especially do we deem it matter of thankfulness to God that he has been pleased to spare Hisservant who as the pioneer of our church in this Province, organized our congregation not only to witness the formation of the presbytety but to preside over its first meeting, and to constitute it by invoking the Divine blessing on its labouts. We pray that that blessing may rest upon you in all things, that the great Head of the Church may mightily advance His work and manifest his Glory in and through you, and that when our work in the thurch militant is accomplished we may meet in the church triumphant to ascribe blessing and honour, and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and

To which the clerk read the following reply : We the ministers and elders of the Presbytery of Columbia have a special pleasure in accepting the kind invitation of the people of St. Andrew's church to the entertainment to-night. We heartily join with you, in giving thanks to God for his many kindnesses. in years gone by and for what our eyes are permitted this day to behold. We have heard of the struggles and anxietics of by gone days, and we rejoice with you on entering what we believe to be a brighter era. We look upon the erection of a presbytery of our Church in this province, not only as an event of importance in the history of Presbyterianism, but as of great importance to the cause of Christingeneral, While we rejoice in the work being done by other Christian churches, we believe there is a special work for us to do; we believe there are fields of labour which we can occupy to more advantage than any other denomination, and we are thankful to be able to say that the way is being opened for the occupation of these fields one after the conductive with your in rejoining another. We cordially unite with you in rejoicing that our venerable moderator has been spared to see this day. You know better than we can tell you, how faithfully he has laboured during these long years, how clearly and eloquently he has presented the great saving truths of the gospel and from first to last maintained a high Christian character. And we are sure you will earnestly join with us in And we are sure you will carriestly join with us in the prayer that God-may long spare him to aid in carrying on the Church's work in this province. We pray that grace, mercy and reace may be upon you and remain with you, that you may soon have a paster not only of your own choosing; but 'the choice of the great Head of the Church. And that as you have been one of the pioneer churches of the province, you may always continue to take a prominent and honourable place in carrying on the Redeemer's work in our land. Redeemer's work in our land.

The presbytery then adjourned to meet in the First Presbyterian church, Victoria, on the first Wednesday in March, at 10 a.m.—T. G. THOMSON,

EVANGELISTIC WORK.-III. [To the Editor of the PRESBYTHRIAN REVIEW.]

SIR,-One obstacle to the proper conduct of this work by the Church remains to be noticed. It is limitity. Many good men are convinced of its excellence and importance under the direct super-vision of the Church, but they see difficulties in the vision of the Church, but they see difficulties in the way and are waiting, like the simpleton at the stream, till the water shall subside. Was it thus that place was found among the schemes of the Church for Foreign Missions, Colleges, French Evangelization, etc.? No. The obligation and interest involved in these undertakings was felt, duty urged, faith led the way, and the thing was done. So must it be here. The Church has already suffered incalculably from the timid inaction which has left her solendid fields unoccupied.

adjusted in our Church machinery?

To take the last point first, its natural place would be in connection with Home Mission Work; but in our Church the present demands upon the resources and attention of that department, to say nothing of other hindrances, render this arrange ment impracticable. Besides the special nature of the work justifies a separate management. In the

Churches of the mother country we find it provided

for and more or less vigorously prosecuted as a department of "Christian Life and Work," under the cate of a committee corresponding to ours upon the "State of Religion." Why not extend the functions of this committee and charge them with the conduct of evangelistic work? It is true this would call for a new fund, which to the timld is an exceedingly grave aspect of the question. To this we have no hesitation in saying, and the right men for the work and the money for their support will be readily obtained. Already a large number of evangelists are in the field, and to our certain knowledge those who are competent find ready ourselves of courage and zeal equal to the risk. Of their other qualifications this Committee, assisted perhaps, by the nominations of Presbyteries, would be the judges. We Presbyterians believe in doing things "decently and in order." While we believe in special gifts of the Holy Ghost, as sincerely as brethren from Plymouth or elsewhere, we must confers that we are often slow, and timid in "dis-

covering' and utilizing these gifts. But, as in the case of college professors, we are already practi-cally committed to the employment of specialists. In the providence of God, the time seems now roe for action in this exceedingly important matter. Evangelists and their services it is evident our people will have, and the question must now be faced and settled. Shall they be self constituted, irregular and irresponsible, or shall they be care fully chosen, duly guided, sustained and honoured by the Church? One would think there could hardly be hesitation as to which was the wise and right course." Let the path of duty become plain and the lions will be found to vanish from it as we advance. Instead there will be a widening horizon of aim and power in the land scarcely yet dreamed of. we have stood upon the conservative tack long enough. It is time our Church as well as others should wake up to its mission and boldly take to an aggressive policy. We have long been tinkering at our tackie; now let the Master take the helm

and every man be ready for the order, "Launth out

into the deep, and let down your nets for a draught."

Greater draughts than any ever yet taken will reward the bold obedience of faith. Yours, etc., GOSTALLAR.

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IN Otago and Southland the Presby. terians outnumber all the churches put

Two Otago ladies, one the daughter of Rev. V. Will, of East Talerl, have taken the degree of B.A., in the university of New Zealand.

FIRE Emperor William has given £150 to the committee appointed to collect money for the new Protestant Missions to the German colonics.

Tith London Christian (Aug. 12th) contains a most interesting sketch of the life and work of Principal Cairns, of Elinburgh, with portrait.

A DEPUTATION from the Edinburgh students' holiday mission, accompanied by Prof. Henry Drummond, has been visiting some of the Welsh Colleges.

MR. CHARLES CAMERON, who was a member of Dr. Andrew A. Bonar's church in Glasgow, has been ordained in St. Andrew's church, Hobart, Tas-mania, as pastor of Campbell Town and Tunbridge.

THE induction of a Unitarian minister in a New England town had to be postponed the other day because the "Mika-do" was to be played in the theatro that night and the members of the choir must sing there.

A SCOTTISH parish minister writes: "When I was in London recently I got baptized at Mr. Spurgeon's. Though I belong to the Church of Scotland, I think a Christian should take every blessing that he can get."

Ir is stated that from the recent editions of the Remanist service book, published by a leading Dublin firm, the prayer for the Queen, which formerly stood in the service for the Mass, has been withdrawn *by authority*.

MR. HOPE-JOHNSTON, of Annandale, has given £1,000 to the building fund of the new church at Mosfat, for which he will also have to pay £3,000 of assessment as an heritor. The church will cost £10,000, of which £4,000 is to be raised by the congregation.

Ir has been arranged to hold Sunday afterneon Gaelic service in the Scotch Church, Covent Garden, on behalf of the Celts residing in London. Recently a large congregation was attracted, and Rev. W. Thomson preached (in Gaelii) with great power.

A HUNDRED years ago the Anglican Church had not a single bishop beyond the four seas; now it has seventy-seven, not reckoning coadjutors. In the same period its daughter Church in the United States has founded no less than seventyone Episcopal sees.

THE Glasgow, presbytery of United Original Secession Church has sent a letter of remonstrance to Lord Salisbury against the appointment of a Romanist as Home Secretary; and a letter of sympathy to Rev. P Leys as a sufferer for conscience sake.

THAT is a high sounding title assumed by a society of negroes of Norfolk, Virginia, "The Union State Grand Tabernacle of the Imperial Order of Galilean Fishermen." It is impossible, comments an exchange, to believe that people with such a noisy name could catch any fish.

THE Presbytery of Trinidad will be recommended for membership in the Pan Presbyterian Alliance at its next meeting. This presbytery is composed of members from a variety of churches in the mother countries—an example, on a small scale, of union in mitsionary effort on foreign soil.

THE Scottlish Law Review says the statement of Mr. Leys in the court of session "will be long remembered by those who heard it as the most excellent example of personal pleading within memory." The writer adda that he never heard sympathy so universally expressed with a person confessedly dis-obeying the law.

Tith Irish Christian Advocate, animadverting on Lord Salisbury's selection of Mr. Matthews, Q.C., for the office of home secretary, says: "It would have been much more worthy of an enlightened statesman to have given the appointment to Mr. Henry J. Atkinson, Wesleyan member for Boston. This would have been but bare justice to the Methodists. of the empire.

THE favouritism shown to Cardinal Moran during his visit to New Zealand originated with the colonial secretary, Mr. Patrick Buckley, who is an ardent Romanist. When notice of the petition for inquiry was given Mr. Buckley expressed a hope that it contained nothing of an offensive character either to the legislative council "or to the Holy Roman empire!" The inquiry is being prosecuted.

GERMANY has at the present day no small part in the missionary work of the world. There are twelve German societies labouring in India, China, Africa, the East Indies, Australia and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 193,975 native Christians. Of these 72,ooo are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were \$1,276,8.00

TURRIFF presbytery has unanimously found Rev. George Fairbairn of Monqubitter guilty of contempt of the courts of the church, and of slandering Monqubitter guilty of contempt of the courts of the church, and of slandering members of the presbytery by saying they were guilty of falsehood and drunkenness. He appealed to the synod. It

appears that the reason why there is no precentor at Monquhitter is because the worshippers hold down their heads in the pews and prevent the passing of the ladle, and therefore there are no funds to pay a precentor with.

REV. JAMES WATKIN, a Methodist who shared in the revival that made Tonga famous in missionary annals, died last month at Sydney. In 1830 he went to the Friendly Islands, where he labour-ed with conspicuous success. He was the first missionary of any church who laboured in the South Island of New Zealand, where his principal station was about thirty miles from Dunedin. The last thirty years he spent in New South Wales. He leaves three sons in the ministry, and one of his daughters la a pastor's wife.

MR. DALL, for thirty years the solo Unitarian foreign missionary, has died in Calcutta. In his effort to influence the Bramoh Somaj he joined that society, but without much effect on it. He had charge of a large school. He was a man of a profoundly benevolent nature, impetuous in giving and helping the poor. One day the Ellots, with whom he lived had lust set down to dinner he lived, had just sat down to dinner when Mr. Dali rushed in, exclaiming, "The worst case yet!" snatched the dish of roast meat from the table, and rushed away again to give it to a poor starving family he had discovered.

THAT is a pretty compliment, says the Christian Leader, which Rev. W. J. Amherst, a Jesuit priest, pays to Scotland in the book he has just published on the history of Catholic Emancipation. He says he "may almost describe" Scotch Presbyterians as having "an instinctive horre of anything Cheistian." attrictive horror of anything Christian." When we consider what the term Christian signifies to Mr. Amherst, we may reconcile ourselves to the acceptance of his statement. It is quite true that Scotch Presbyterians loathe the perverted form of Christianity which is identified with the "Society of Josus."

THE Sydney presbytery is divided on the subject of a divorce bill introduced in the local legislature. Rev. G. Mac-Innes moved a petition against the bill as opposed to the confession of faith, which recognises only adultery and wilful desertion as grounds of divorce; Rev.' R. S. Paterson moved that the presby-tery take no action; Dr. Steel moved a petition in favour of making wilful descrition a valid ground of divorce. Fortwenty-four years, said Dr. Steel, the Presbyterian Church had been in advance of other bodies on this subject. "The debate was adjourned; but the prepore derance of feeling seemed in favour of the bill.

DR: SOMERVILLE, in the prosecution of his Highland mission, has visited Iona, Saleo, and Kilmore. On the 8th ultrhe preached at Tobermory in the Pree Church to the largest congregation that has ever assembled in that building. Since then the doctor has delivered stirring week-day addresses at Strontian, Aharacle, and Ardnamurchan. On Sunday, 15th ult., he again preached to an' overflowing congregation at Tobermory.: Rev. Charles Ross, of that town, accompanied the doctor to all the places.in the regions which he visited. The reception accorded to Dr. Somerville, was everywhere most cordial.

THE General Assembly of Delegates of the Liberal Church, held in Paris last May, nominated a committee, charged to study the best methods of making Liberal Protestantism known to those persons whose religious needs are not met by the superstitions of Catholicism, nor by the negations of Freethinkers. One result was a meeting held in July, in the theatre at Rive-de Gier, attended by six or seven hundred of the working. classes. Addresses were given by two Liberal pastors, and received with marked attention and applause. It is hoped that come good will accrue from this movement to the Liberals themselves, thinking that this mission to Atheista and Materialists must turn the missioners from negations and criticisms to definite dogmas:

IT appears from the annual report of the committee of the General Assembly of the Presbyterian Church in Ireland on statistics that there are \$56 congregations on the roll, consisting of 78,855 families of whom 102,027 are communicants. There are 42,265 contributors to the Sustentation Fund, which amounted at the close of the financial year to £22,-119 128, 1d. The stipend payers num-ber 26,679. The amount paid to minis-ters is £55,683 8s.8d. There are 404 manses belonging to the Church. The Congregational Debt amounts to £81,-528 128, 10d. The sum of £31,434 128,-10d. was raised during the year for building and repairs. Sabbath collec-tions amounted to £20 534 6s. 6d.; mis-sion collections, £13,500 6s. 2d.; mis-sions in Sabbath schools, £2,834 148,-7d: other 'charities,' £17,444 158, 8d. at the close of the financial year to £22,-7d; other charities, £17,414 15% 8d. Total, £136,828 13% 11d. Contributed to poor, £2,016. There are 742 national schools connected with the Assembly; 1,087 Sabbath schools; 8,797 teachers; 100,156 scholars enrolled, besides 10,211 on roll of Bible class. There are 903 prayer meetings conducted by members of the Church. The ordinary Sabbath collections are greater by \$405 188. 10d. and the amount paid to ministers is almost £1,000 in advance of what it was previously, although ateadily increasing for the last thirteen years.

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E. B. SHUTTLE Laboratory, Toronto, Oct. 18th, 1835.
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Table Raleine in London layers, blue and black backet, and finest Debess cooking Raisins in Valenclas; selected do. sol Sultanas; Currente in Patras and finest Castoria. Pools in Orange, Lemon and Citron. Also Malaga Grapes, Dates, Figs, Prones, Oranges, Lemons, etc., etc., at

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AUGITON SALE

VALUABLE FREEHOLD PROPERTY, CITY OF TORONTO.

CITY OF TORONTO.

There will be offered for sale at public another, by Messra. Oliver Coate & Un, at their resona, No. 37 King Street East, in the City of Trovato, on SAT URIDAY, the fourth day of September, A.D. 1s-d, at 12 o'rlock moon, that reducible property on 1 slow Street (formerly Little Adelside Streets, in the City of Toronto, lately occupied by the St. Marke Mission Church, having a frontage on Deloe Street of seventy-two feet by a depth o' absety-dra feet, more of sea, to a lane, and teing composed of bots numbered 13, 28 and 30, according to registered plas No. 125 for the City of Toronto. The purchase money to be paid enerthald cosh at time of sale, and the balance within ten days without leterest, the purchaser to rearch the title at his own expense, and the title to be accepted or refused within ten days from the day of sale. The versions at la not produce any deeds a betracts or documents, except such as are in their own presention, and if there is any defect in the title which the vendors are mable or unwilling to remove they are to be at liberty to cancel the sale, and the purchaser is not to be entitled to a return of the cash depose without in terest. Further particulars war be obtained from Messra. BLANE, LASH, CASSELS & HOLMAN, Toronto, addition for the vendors.

Presbyterian Leview.

THURSDAY, SPEENBER 2ND, 1886.

In ordering goods, or in making inquiry encerning anything advertised in this paper you will odige the publishers, as well as the advertiser, by stating that you saw the adver-tisement in the Presentation Review.

REV. A. MCLAREN, Unnlikliten, has been spending his holklays on the Northern Lakes. WE regret to learn that the Rev. Mc-Gregor, Tilsonburg, is seriously ill with in-flammation of the lungs.

REV. P. FLEMING LASKAY, conducts a Bible class every Thursday evening for the preparation of the S. S. Lessons.

Titz West End Presbyterlan ehurch Bible class and V.M. P.A. held its annual excursion to Niagara Falls fast Tuesday week.

THE REV. A. H. SCOTT, Knox Church, Owen Sound, has returned home after a delightful holiday trip to the Marltime Provin-

Knox Cituren Lantes Ain Society, London, South, last week held a most successful garden justy on the beautiful grounds of Mr. D. MacFie.

REV. Dr. MACKAR, of St. Stephen's church, St. Johns, N.B., has been presented by a well-filled purse by his congregation on leaving for a month's vacation.

THE REV. P. McF. McLion, Central THE REV. P. MCI. MCI. 50. Central Church, Toronto, sends this week \$73.00 to Mr. Thomson, Vancouver, \$23.00 from a few friends in the congregation, and the remaining \$50.00 the generous gir of W. Mulock, Esq., M. P.

KNOX COLLEGE ENDOWMENT FUND.-IL is very desirable that the Local Treasurers o this Fund should as far as possible prevent arrears accumulating. It would be a great pity after the efforts to raise the subscription list that any part of it should be lost throught neglect, and the good friends of the College neglect, and the good friends of the College are urged to make the work of the local agent as easy as possible by paying up the instalments as they fall due, without solicita-

WORTH REMEMBERING

In a long letter from John H Hall, of Baddeck Cape Bretco, N.S., he says: "I believe werd'it not for Burdeck iffood Bitters I should be in my grava." It cured use of kilogy and liver complaint and gene-ral debility, which had nearly proved fatal.

"When all other remedies fall," for Boxel Com-rialist, Colic, Cramps; Dysentery, &c., "then Dr. Fowler's Extract of Wild Strawberry comes to the rescue." Thus writes W. II. Crocker, Droglest, Waterdown, and adde that "lits sale are large and in-creasing."

AT a meeting of the Presbytery of Chicago, held last Monday, 16th inst., the call of the Presbyterian congregation—of North and South Westiminster to the Rev. E. H. Sawers, pastor of the Scotch church, Chicago, was considered. The Rev. J. Rennie, of Ailsa Craig, was present as commissioner from the Presbytery of London, and addressed the court. Commissioners from the Bootch church also spoke, and expressed their great reluctance to past with Mr. Sawers, to whom the congregation was most Sawers, to whom the congregation was most warmly attached, and whose pastorate of three years and a half had been signally successful. They consented to his removal only for the sake of his own health, which had been injured by over-work in the city and and might be benefited by translation to a rural charge. Mr. Sawers signified his acceptance of the call of Westminster, and the preshurers, with many expressions of terret. presbytery, with many expressions of tegret, resolved to loose him from his charge of the resolved to loose him from his charge of the Scotch church. Mr. Sawers is a native of Stirlingshire, Scotland. After some years spent in Canada, and attending one accision at Knox college, he completed his theological studies at the Northwestern Seminary, Chicago. He was hist settled over a congregation in Iowa. The Scotch congregation in Chicago, which was weak when he took charge of it, has grown strong and rumerous. During Mr. Sawer's ministry 400 members were added to its communion roll.

The Westerning Charge of the Scotch Congregation in Chicago, which was weak when he took charge of it, has grown strong and rumerous. During Mr. Sawer's ministry 400 members were added to its communion roll.

The Westerning Mr. Sawer Sministry 400 members were added to its communion roll.

Pealtry, Game, Vegetables and The Westminster congregations are to be congratulated on obtaining a minister of such an excellent record.

Da. Carsov's Cavarsu Cras is no longer an experiment. No cure no pay is the terms on which it is sold. Moosy refunded it medicine not satisfactor. Ask your Druggist about it, then buy it and take no other.

Don't use any more rauseous purgatives such as bills, raits, &c, when you can get in Dr. Casson's frontace littrata, a medicine that moves the linear gently, cleaneding all impurities from the system, and rendering the liked pure and ood. Great Spring Medicine. 50 cents.

WANTED-A MISSIONARY

To labour within the bounds of the Brockville Presbytery for the remainder of the summer; a theological student preferred.

Apply with particulars to the REV. DAVID KELLOCK, M.A., Convener, Spencerville, Ont., without delay.

TEMPERANCE, LONGEVITY AND ASSURANCE

The wooderful change that has taken place in the history of the temperance reformation and the views half with reference to use of intoticating inquors within the last fifty years is estonishing, so great was the prejudice that life assurar a companies in England actually charged total abstainers algher raises than moderate drinkers. This led to the United Kingdom Tempe, and and Clearmi Provident Institution in 1840. This company has proved to be one of the most successful in British; the company assures total abstainers and very moderate drinkers, tharging the same rate to each, but keeping the recepts and expenditure of each class separate and paying the same rate to each. In the experience for the last twenty years shows that the death rate was nearly, thirty-jest cost. The superience for the last twenty years shows that the death rate was nearly, thirty-jest cost. It favor of total abstainers over the general class. The men who becaused life sessurance companies are usually good beainess men, and not influenced by sentiment, so that we find no less than six life companies in Expland have interduced the principle, and their appriment full for mentioned. The death chains in the Scipite Life Assurance Company, in the lotal abstainence branch, for he last ten years were only 45 per vent, of the number anticipated. The reports of the Writilagton Life Assurance Company in the lotal abstainers branch, against 31 per 1,000 in the temperance branch, against 31 per 1,000 in the general. It will be observed from the foregoing that total abstainers he longer than meterate delabers. We are pleased to hooke that a new company similar to the United Kingdom Temperance and boniess men. The name of the new company is the Temperance and tieseral Life Assurance Company, whose offices are situated in the line trick ellifier known as Minning Areada, King Street, Treonie, we trust the company will be a decided success, as it will establish salushe statistics in the cause of temperance.

Miscellancous.

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Over 10,000 Articles of Furniture to choose from, also

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Seven TITANIC FLATS to stroll through and take your choice. Take a Queen Street car. Inspect our enormous stock and compare prices.

JOLLIFFE'8,

467 to 471 QUEEN ST. WEST.

Marriages.

McTavisu-Barnur.—On the fith August, at the Manee, White Lake, by the bride's father, assisted by the Rev. D. McLean, Armyelor, Rev. Alex. McTavish, Chater, Manitoba, to Hella, only daughter of the Rev. God. Bremner, White Lake, Ont.

Inch-Martins,—At the resilence of the brides father, "Blair Atho"," by Rev. Alex. Bell, on Tuenday, August 21th, 1896, Mr. K. O. Isch, client son of Wm. Lech, Eaq., Peterborough, to Miss Tina, third daughter of Thomas Menties, Eaq., of peterborough.

TRIBINAY—Niciocaox. On the 19th inst, at the resiscose of the brise's father, at Relyath Street, by the Rev. John Seringer, Malovim C. Leishman, to Dora Reid, fourth daughter of Peter Nicholson, Eq., all of Montreal.

MEETINGS OF PRESBYTERY. Banke -Barrie, Tuesday, Sept. 18th, 11 a.m. Baocuvitte, -Prescoti, 2nd Tuesday of Sept., 2 p m Batta.-Port Elgin, 2nd Tuesday of September at lour p.m.

at four p.m.

Instrume — In St. Andrew's Church, Chatham, on flux reptember, at ten a.m.

Diggoardy.—In Knox Church, Lancaster, on Tuesday, September 14th, at eleven a.m.

MIRANICHL-In Newcostle, on October 4th, at three p.m.

Qrasac. At Sherbrooks, on Tuesday, List Sept., at eight p.m. ROCK LARE.-Pliet Mound, September 18th, at 19.50 o'clock.

Poultry, Game, Vegetables and Fruits in Senson.

296 KING STREET EAST. TORONTO. Butter and Eggs a Specialty.

DARTIES SENDING CLOTHING, ETC. FOR gratuitous distribution among the Indians of Manische and the North-West, will please notify General Ottos, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the Areat at the station from which the groods are to be sent, to have them forwarded at half rates. Heavy goods such as stores, furniture, etc., will not be taken on these terms.

THOS. HART, · Indian Head, N.W T.

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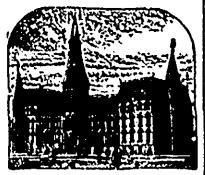
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Will Respon September 14th.

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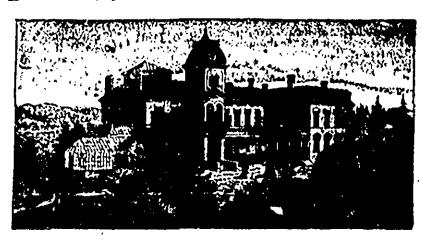
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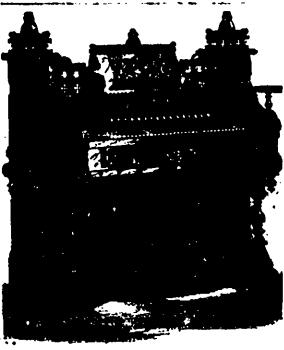
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The experience of the Sceptre Life Assurance C.mpany for the last ten years shows that the deaths in their total abstinence branch were MORE THAN TWENTY FIVE PERGEST. th pavor of that class over Moderate Drinkers insured in the Company.

27 Agents Wanted.

H. O'HARA, Managing Director.