

PRESBYTERIAN REVIEW.

T H H

Vol. II.

TORONTO, AUGUST 19TH, 1886.

No. 86.

PUBLISHED EVERY THURSDAY BY
The Presbyterian News Co.,
TORONTO (Limited),
INCORPORATED BY ROYAL CHARTER.
G. H. ROBINSON, Manager.

THE HEAVENWARD CALL.

WHAT shall I do, my Lord, my God,
To make my life worth more to Thee?
Within my heart, through earth and air,
Deep voices stir and summon me.
Through strange confusions of the time,
I hear thy beckoning call resound;
There is a pathway more sublime
Than yet my laggard feet have found.
My coward heart, my laggard feet,
They hold me in bewildering gloom;
Come Thou my stumbling steps to meet,
And lift me unto larger room!
The dearest voice may lead astray;
Speak Thou! Thy word my guide shall be—
Oh, not from life and man away,
But through them, with them, up to Thee.
It is not much these hands can do;
Keep Thou my spirit close to Thine,
Till every thought Thy love throbs through,
And all my words breathe truth divine!
With souls that seek Thy pure abode,
Let my unflinching soul aspire!
Make me a radiance on the road—
A bearer of Thy sacred fire!

—Lucy Larcum in the Congregationalist.

ALL are to some extent teachers of others. We teach our children and form their minds for good or evil. We also are the teachers of our servants and neighbours. Even our masters and equals are more or less influenced by us. No one lives wholly to himself.—Halifax Witness.

THOSE people who are the most confident of their religious faithfulness are just the ones who are in the greatest danger of denying Christ. If a person thinks that he is reaching perfection, that he is nearly or quite sanctified, then is the time for him to fear that he will fall as Peter did: "Let him that thinketh he standeth take heed lest he fall."—N. Y. Independent.

WE meet with this explanation of the reason the committee who had charge of the services conducted by Sam Jones, in Chicago, have concluded not to ask him to return in the fall, as they had expected to do: "It is said that the reason is that after publicly renouncing the use of tobacco he has gone back to the use of the filthy weed. They think that a man who asks others to make a great resolve ought to be able to keep his own good resolutions."—Presbyterian Journal.

REV. DR. O'REILLY, in Detroit, last week cabled to the Treasurers of the Irish Parliamentary Fund in London \$60,000 to sustain the Parnellites in their struggle for the redress of Irish grievances, and sent the following despatch to Mr. Parnell: "Have this day transmitted to the trustees \$60,000. The League in America relaxes no effort—knows no dismay. O'Reilly, Treasurer." There is a significance in the leadership which the Roman Catholic priests take in the movement; and yet some of our people do not see it.—Philadelphia Presbyterian Journal.

THE American Sunday School Union offers a premium of one thousand dollars for the best book written for the society upon "The Christian Obligations of Property and Labour." Each writer will be allowed the widest practicable freedom in the form and style of treatment, and in the phases of the subject emphasised. The society, however, expects writers to present the Christian principles underlying the general subject, free from the prejudice and bias of present controversies. The book must be popular in character, of a high order of merit, and consist of not less than 60,000 nor more than 100,000 words. The manuscript must be submitted to the Committee of Publication on or before November 1st, 1887.

THE Socialists are nearly all infidels. We do not include in this class the gentle sentimentalists who patronize socialism in order to be odd or original, or because they think there ought to be some new pathway out of the ills of life. These infidels are especially mad against God because He is the impersonation of law and authority. They like better the idea of Nature coming out of primitive chaos by fortuitous accidents. But in this up-coming of Nature the strong have always trampled upon the weak, devoured them, and appropriated the fruits of their labor. But here again is the pet animosity of the socialist. He does not want any man to exercise any physical or mental power that shall lift him above the enforced average level. He will not have God, nor any other ruler. He will not have the laws of blind nature. He cannot make the universe over to suit himself. What, then, does the socialist aim to do? From all that can be seen of him his ambition is to have the labor unions tax themselves to support him in idleness.—Interior

Mission Work.

LETTER FROM DR. MCKAY.

REV. DR. WARDROPE, the convener of the Foreign Missions, has just received the following letter from Dr. McKay:—

TANAU, FORMOSA, June 15th, 1886.

MY DEAR BROTHER,—For several years I thought the chapel at Pat-li-hun, just across the harbour here, on a very unsatisfactory site. Of course when first established we were very glad to get any place. I wished to remove it, first, because too near a farmer's house, and, second, because not central. The time had come, for it had to be repaired or go to ruins. In two days' time I secured a large plot of ground in a country hamlet very cheap, and only one mile from the old chapel. We could erect half-a-dozen buildings on this large piece of ground. There are several houses on one side which will pay a small rental to the mission yearly. The site being secured and deeded stamped on the first of May, I crossed over and near by on a hillock (which is a grave yard), I built a grass hut in one day and in which I lived one month exactly. Then we pulled down the old chapel and carried all useful materials for the new. There day by day I superintended the work. The thermometer ranged from 85° to 120° in my hut. There being sand banks around, it would sometimes blow until our eyes became sore and my beard like a bunch of withered grass. We worked many nights, until on the 31st May, exactly one month from the day we began, we finished a strong, beautiful chapel—all for \$800, half being out of the \$10,000 for damages. The walls are faced outside with burnt bricks, and are two and a half feet thick of sun-dried bricks. First of May the ground out of which they were made was not dug. In and outside plastered with lime, and roofed with tiles. Four rooms at the back for the preacher. The whole dried beautifully, and is solid and firm. Hundreds asked if I was building a fort.

I never had better times, reaching and healing. Sick people were in crowds coming to my hut, whilst I preached wherever I stood—not preached in the ordinary Canadian sense though; it won't do. I dispensed to five hundred and sixty-four, and extracted seventy-five teeth. Even non-converts are delighted because the new building is in the village. All are quite stirred up. The chapel was packed last Sabbath, but when the wind blows, of course some of the chaff will be blown away. I also created a school close by, and rooms for the teacher in it. Prospects good. The Jamiesons very kindly crossed over to see me several times, A Hoa many times, and Mrs. McKay and children visited converts all around. When my hut was pulled down a venomous serpent three feet long was found under my bed of boards. How many escapes more, O, Lord; how many? Thy will. Ever yours,
G. L. MCKAY.

NEWS FROM AFRICA.

REV. A. W. MARLING, B.A., a Canadian, and former Torontonian, is in the employ of the American Presbyterian Board at Gaboon, West Africa. He has broken new ground since his recent return to the field, and has not had so weary a waiting for fruit as many African missionaries. His first baptism was in March of the present year. The attendance at the Sabbath services has lately increased so as to tax to the utmost the available space on the wide open verandah of the missionary's new house, which is the meeting-place. We present our reader with the following extracts from a letter to his mother, just to hand, and kindly placed at our disposal. We would offer our hearty congratulations to the young missionary and his devoted wife on the blessed results attending their labours.

JALANGOM, COMO RIVER, GABOON,
Sunday Evening, May 9, 1886.

MY BELOVED MOTHER,—I will not attempt to write you a long letter this evening; but I feel I must send a few words to let you know something of the blessing which our good Master is vouchsafing us. I hope you received my last letter, in which I told you of my first baptism of the young Christian man, healed by the prayer of faith and anointing in the name of the Lord, and of the twenty cand dates for baptism which we had up to that time.

During the past week I have been labouring with some of these souls individually, to instruct them more thoroughly in the way of life, and this morning I had the deep pleasure of baptizing eleven converts in the name of the Father, the Son, and the Holy Ghost. May God bless and keep them unto life eternal! I do not think that I ever had greater joy than in welcoming these precious souls out of the darkness of heathenism into the light of God. Surely it is abundantly worth while to come across the wide Atlantic, and make one's home among these ignorant and degraded people, if one be used as a humble instrument in God's hands of leading them into the kingdom of Heaven. I am sure that you will rejoice as much as I, for I know how earnestly you have longed to hear of fruit of our labours.

I continue the practice of calling at the close

of every meeting for confessors—those who will manifest their sorrow for past sins, and acceptance of salvation through the crucified Redeemer. Since I began the practice, on March 21st, up to this evening, there have been fifty-four confessors, whose names I enter in a book kept for the purpose. I do not baptize any until I have dealt with them individually, taught them more thoroughly, and satisfied myself as well as I can that they have genuine repentance and faith. During the coming week I expect to deal with others who have confessed, and prepare them for baptism.

I continue the work of translation. I have now translated the book of Genesis up to chapter xxii., vs. 5.

Please pray for these dear souls that have given themselves to Jesus, that they may be made faithful unto death. I will give you the names of the eleven I baptized. They are as follows: Obaga, Nkama, Bendome, Mbego, Njambu, Bijege, Esuga, Bindutuma, Ewur bakali, Ekometuga, Btaga. They are all men and boys, except Bendome, who is a sister of Nkama, a boy who has been with us almost ever since we came here. Two women confessed at the close of the meeting to day.

A. W. MARLING.

OUR WORK IN INDIA.

REPORT OF REV. J. F. CAMPBELL.

ON November 17th we landed in Bombay and on the 21st we were welcomed back to Mhow by our fellow labourers and fellow Christians.

Of the addresses and presents sent by the F. M. Committee those for H. H. Maharajah Scindia were handed over to Messrs Wilkie and Wilson, as the brethren having most to do with him in connection with the work in Oojein, Neemuch and Mundisore; those for H. H. the Rajah of Rutlam were presented to him by me on December 23rd; and those for H. H. the Maharajah of Dhar were presented by Mr. Bullder, Mr. Murray and me on January 18th. Both of these princes seemed much gratified, and desired me to convey their thanks to the F. M. Committee; and the Maharajah of Dhar expressed his intention of sending a reply. Subsequently he also committed to me a present for the Committee. At the council meeting held in January, Rutlam was selected as an additional station, and I was appointed to it.

Our tour this season extended only as far as Maheshwar and Mundlaisur on the Nerbudda, in the south, before the council meeting; and after it to Ranipura, Jhabua and Thandla, near the borders of Gujerat, in the west; and so by Pitlawad to Rutlam; in all about 240 or 250 miles. It was much more hurried than ordinarily would be wise, but its beginning was delayed by the purchases and preparations following our arrival from home, its end was hastened by the necessity for getting settled in Rutlam before the hot season, and its extent, though too great for the time, was far too small to meet not only the general needs of the field but even the more crying personal cases of interest. We were disappointed in not being able to reach one convert, Bhiku, who lives upwards of thirty miles from the nearest Christian; but the native helpers whom I sent there, found him apparently holding on his way, with imperfect knowledge indeed, but, by his own account and that of others, trying to spread the truth he knows. Some in various places regarding whom in the past we have hoped, seem no more ready than before to leave all—words of full meaning to them—and follow Christ. Our special reason for hurrying to Jhabua was to water one seed sown six years ago, which afterwards seemed to have sprung up; but alas! if so the watering came too late, at least to present appearance—the man argued for pantheistic irresponsibility. And yet he seemed to have more in his heart towards us than common, and so perhaps all is not yet lost. But oh! the fewness of labourers is cruel.

The whole mountainous region of which the Jhabua state is part, is peopled by Bheels, except in the comparatively few towns or villages; and something special should be done to reach them. In Thandla, sixteen miles north of Jhabua, and belonging to the same Rajah, is a bungalow once occupied by a sahib, but for years lying idle. A former political agent for the Bheel years ago suggested to me our planting a station there, but our force continued so small that extension was impossible, and larger and more accessible places remained unoccupied. This year, however, with the prospect of being settled in Rutlam, and the hope of the projected railway from Rutlam to Gujerat passing through Thandla, so that I could effectively superintend a good native helper if stationed there in charge of a school, I broached the subject to the Dewan, suggesting that, instead of lying idle and going to ruin, the bungalow should be sold to us for a small price, in which case I should like to have a school there. He responded most heartily that it would not only be given freely, but first put in repair; and subsequently he said that to secure it to us permanently for the purpose, the necessary papers would be given to us through the political agent. This was of a piece with all our treatment; and what gratified me most was that the fact of our labouring for the good of the people by the spread of religion and the enlightenment among them, was repeat-

edly mentioned as a special reason for so treating us. It will be more evidence of the enlightened counsels prevailing there, if all the hopes thus raised be fulfilled.

Joined by the two native brethren whom I had sent by a more southern route, round by Ali Rajpore, we then came on to Rutlam. When we first visited Rutlam seven years ago we were courteously and hospitably entertained, received the Durbar's permission to preach from Meer Shamlat Ali, C.S.I. (who was then in charge of the State, the young Rajah having not yet been installed) and so strongly felt its importance as a centre of operations that in my report for that year I urged its immediate adoption as a station, and the sending out of a medical missionary as being most fitted to gain a good footing. As this has not been done I have continued to give it flying visits from time to time, circumstances, regarding which it is needless now to speak, have rendered it more difficult to get settled than it otherwise might have been, and we have had to live in a tent till April 3rd, and to be content for the present with a native house in the city at a rent of Rs. 5 a month; but we hope that ere long these difficulties will cease. The reception we have met with from the people generally has been decidedly encouraging.

The importance of the city as a mission station is even more apparent now than it was seven years ago. By last census the population is over 31,000; it is the terminus of the projected railway to Gujerat; and besides smaller places, on and off the line of railway, Jaora, twenty miles north, and Burnuggur, twenty-nine miles south, by rail, can be easily superintended from it, till missionaries can be planted in those centres.

There is a State high school or "college," with an English gentleman at its head, and there are inferior schools, and girls' schools supported by the State, but there is need for more, and especially girls' schools, for which we have begun to arrange.

It is probably better to say nothing more at present about our position than that it is as yet neither as settled nor as pleasant as we could wish; but believing ourselves to be here in obedience to Him to whom belongs all authority in heaven and on earth, and who has promised to be with us, we purpose patiently and joyously continuing our effort to obey His commission here as wisely and well as we can, cheered most by His promises, but also by the indications of at least interest on the part of some. I will mention only the Jain Sewak of whom I wrote seven years ago, and who still remains our warmest friend, declaring his faith, but shrinking from baptism and consequent loss of caste and position.

As helpers, Raghu and Bapu are with us, the wife of the latter and the eldest daughter of the former being able to teach in girls' schools; Jairam and his wife we hope to settle in schools in Jaora.

HAWAIIAN MISSION WORK.—Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest:—The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home-field, and nine are in foreign service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick and Sturges, no less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the Islands for Foreign Missions has been \$170,149.44. Of this amount \$133,015.86 was contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the Islands. The contributions of the Hawaiian churches from the beginning, so far as can be ascertained, amount to \$818,270.35. This record should awaken our gratitude and stimulate our faith.—Missionary Herald.

THE GOSPEL AND OPIUM.—Mr. Walker, of the A. B. C. Mission in China, writes, as follows, on the opium question:—"The forces of good and evil are both working with greatly increased power in China. The gospel and opium came in together, but so far opium has entirely outstripped the gospel. I fear it would be no exaggeration to say that there are one thousand, or even ten thousand, opium-smokers to each convert to Christianity. The Chinese nation stands self-condemned in that it has thus proudly and persistently rejected the good things we would give them, but greedily received this evil thing. It is not quite true that opium was forced upon them. China was forced to legalize a trade which under the corruption of officers and people had already thriven apace."

This is both truth and sense. The British Government, though not without fault in the matter, is certainly not responsible for all the havoc opium has made in China. And if the Chinese Government protests in good faith against the traffic, the British should join hands with them to put an end to the infamous traffic which is the source of untold misery to millions. It is in many parts of the Empire, the drink-curse of Canada intensified tenfold.

The Family.

THE POET'S DEATH SONG.

THE recent death of Paul Hamilton Hayne, the noblest poet that the south has produced, leads peculiar interest to his lofty strain of final triumph which appeared in the May number of *Harper's Magazine*. Mr. Hayne early devoted himself to literature, and his name is associated with nearly all the best American Magazines, especially the southern ones, several of which, though short-lived, rose to eminence under his editorship. When the war deprived him of his fortune he still continued true to his standard. His picturesque little home near Augusta, furnished with what ancestral goods he managed to save in the destruction of Charleston, has been the scene of his labours for twenty years. Having experienced all the phases of prosperity and adversity, his lingering decline with consumption made him a calm and fearless student of the coming change. The result is beautifully shown in his poem, which, though written two years ago, by a strange coincidence was published just before the writer was permitted to verify its truth. We repeat it for those who may not have seen it in *Harper's Magazine*.—*Interior.*

FACE TO FACE.

Sad mortal! couldst thou but know
What truly it means to die,
The wings of thy soul would glow,
And the hopes of thy heart beat high;
Thou wouldst turn from the Pythian schools
And laugh their jargon to scorn,
As the babble of midnight fools
Ere the morning of Truth be born:
But I, earth's madness above,
In a kingdom of stormless breath—
I gaze on the glory of love
In the unveiled face of Death.

I tell thee his face is fair
As the moon-bow's amber rings,
And the gleam in his unbound hair
Like the flush of a thousand Springs.
His smile is the fathomless beam
Of the star shine's sacred light,
When the Summer's of Southland dream
In the lap of the holy Night:
For I earth's blindness above,
In a kingdom of hazy breath—
I gaze on the marvel of love
In the unveiled face of Death.

In his eyes a heaven there dwells—
But they hold few mysteries now—
And his pity for earth's fustel's
Halt furrows that shining brow.
Souls taken from Time's cold tide
He folds to his fostering breast,
And the tears of their grief are dried
Ere they enter the courts of rest.
And still earth's madness above,
In a kingdom of stormless breath,
I gaze on a light that is love
In the unveiled face of Death.

Through the splendour of stars impaled
In the glow of their far-off grace,
He is soaring aoid by world,
With the souls in his strong embrace;
Lone ethers, unstirred by a wind,
At the passage of death grow sweet,
With the fragrance that floats behind
The flush of his winged retreat:
And I, earth's madness above,
Mid a kingdom of tranquil breath
Have gazed on the lustre of love
In the unveiled face of Death.

But beyond the stars and the sun
I can follow him still on his way,
Till the pearl-white gates are won
In the calm of the central day.
Far voices of fond acclaim
Thrill down from the place of souls,
As Death, with a touch like flame,
Uncloses the goal of goals:
And from heaven of heavens above
God speaketh with batelss breath—
My angel of perfect love
Is the angel men call Death!

LETTER FROM REV. J. WILKIE, INDORE, INDIA.

THE following letter written to the Sabbath School of Ivan, Ont., has been kindly forwarded for publication in the REVIEW:

MY DEAR FRIENDS:—We have often been cheered by hearing of your interest in the dark ones of this land, and have as often been urged to tell you something of the work being done among them. Chanoo and his wife Najoo have been especially cheered and have been much more ready to write you than I was able to translate and send on for them their letters. No lack of appreciation of your kind efforts to encourage Chanoo and Najoo has kept me back. I have been prevented simply by the pressure of work.

The printed reports of Chanoo and Najoo require a word of explanation. Like all official documents they are more or less formal, and to a certain extent unnatural. Had they but given you, as they do me, when I go to see them, a simple statement of their every day work, with the evidence of the truth of their words lying all around me, their report would have been much more interesting. They fail to do themselves justice through a modesty that is pardonable, but sometimes unfortunate for themselves. Amongst a people hardened by sin, in a city literally mad after its idols, and full of the most foolish prejudices, they have succeeded in not only making friends, but even in instilling such an amount of Christian truth into the natives as leads us to hope for the speedy turning to Jesus of one whole caste, even as the head man and some of his family have already done.

Whenever I go to the city of naked Fakirs and lazy priests, I am met at the station by a group of happy boys, escorted to their school, and cheered by hearing not only reading, spelling, etc., but by hearing them sing Christian hymns, and give ready answers to questions about Christianity, and by seeing their reverent attitude and respect during prayer. When I go from place to place it is to be invited here and there by one and another to tell them about Christian truth. All this is the result of only two years' work in a city where the name of Jesus was all but unknown before, and that too by Christians of not more than four years standing. Well do I remember when four years ago Chanoo first came to me to inquire about that religion of which he had read in one of our tracts. He was then a Mohammedan in name, but already had been made to feel the necessity of something better than that system had been able to give. Little by little the truth dawned upon him with power, especially as his wife, who before him had accepted of the gospel in its simplicity, was aiding

our efforts. Chanoo is of a very modest, telling nature, whereas his wife is very active, energetic and pushing. Being thus more or less the counterpart of each other, they naturally assist and restrain each other. Neither of them is very learned. In fact, Najoo only learned her letters and began to read after she became a Christian. But in their own simple way they do most effective work. Come with me in imagination to their school. As they see us coming up the hill-side, on the top of which the school stands, little wild boys and girls come out to meet us scampering about on all sides. None of them wear much clothing, many being almost naked. The school itself is a small room about fourteen feet by eight, with walls and roof of mud, and roofed with single tiles. For me a chair or stool is provided, for they will not allow us to sit on the ground as they do, and until we are seated they all remain standing. You must not, however, form too high an opinion of their cleanliness and order. Many of them are very filthy and covered with vermin, which is a necessary result of their ignorance of the gospel; for we are indebted to the light of God's truth for even the comforts of the present life.

Round the room Chanoo has hung up several scripture tracts and Sabbath school cards, but otherwise you have nothing to relieve the sameness of bare walls but bare legs and interesting, though even mild looking faces. By this time the report has been circulated that we have arrived, and so the atmosphere that was before very unpleasant, becomes even more stifling, for the door, which is the only aperture for the admission of air and light, has become closed with a mass of strange faces, all intent on what is going on inside. By taking a place in the door itself and inducing those outside to sit down, a slight improvement is made for us at least. But what about those sitting inside as closely as they can be packed? We begin by asking God's blessing and singing a hymn, Chanoo leading; the singing by beating on a small drum, and the priest after accompanying by striking two pieces of hardwood together, much as the bone-player would in Canada. There is no danger, you see, of the introduction of an organ ever creating a disturbance in that congregation. Arithmetic, reading, writing, dictation, geography, etc., follow each other, and then the catechism and bible are produced, and we are much pleased with their ready answers. Next the headman of the district comes forward and annoys us with native perfume, puts garlands of roses round our neck and wrists, and gives us nuts, oranges, and such like fruit. To all this we must cheerfully submit or give grievous offence.

In the midst of the closing ceremonies one of the scholars (perhaps not less than twenty years old), will bring in a large black cobra snake and cause it to go through a series of performances all for our amusement and to show their respect for us, and their gratitude for what Chanoo has done. Of course we took all this as an evident sign of friendship. I carry with me Sabbath school cards, tracts, small books, etc., all bearing on Christianity. These I distribute, and though they know their character, yet they all receive and read them greedily. One of the principle text-books is the Bible, and all the hymns sung are Christian hymns. But this is only one side of the work. The Brahmins, and those who consider themselves better educated pass Chanoo with a scowl, and often reproach him with bitter words. But with a patience often sorely tried, and a most consistent Christian walk they continue on their way together doing what they can to teach their benighted heathen the glorious truths concerning the way of life.

But I must reserve further details for another letter. When I tell you that it is one hundred and ten degrees in the shade as I write this letter, with not a breath of wind blowing, you will be able to overlook its imperfections. Thanking you for your kind interest in the work.
Indore, June, 1886.

THE ELDER'S SERMON.

WHERE THE DEACON FOUND EVERY WORD OF IT.

"I REALLY wish, deacon, that you would tell me what your candid opinion of our minister is."

Deacon Brown looked meditatively at the speaker, a small, wiry-looking man, whose features were almost as sharp as the sharp black eyes fixed so intently upon him.

"I don't know, Brother Quimby, as a candid opinion of our minister would do him any good."

"I dare say not," responded Mr. Quimby, darkly; "but then it would do me a great deal of good to hear it."

"I don't know as to that either."

"There is no one in the church whose opinion I think more of," continued Mr. Quimby, "Not that I approve of giving it to every one. But you needn't be afraid of saying just what you think to me, deacon, for it won't go any further, and it might serve to clear up some doubts that troubled me."

"What doubts?"

"Well, about various things. But you haven't told me what your opinion is, deacon."

"I have only one opinion of Elder Wakeman, and that is that he is a man who tries to do his duty in all the relations of life."

This was evidently something that Mr. Quimby had neither expected or desired to hear, and he started blankly at the speaker. But quickly recovering himself, he said:

"Ha! I think I understand you, Deacon. What you say is very well put indeed. I have thought that he might have been a little more willing to take advice; but there is no question in my mind but what he tries to do his duty, as you say. But is he sound?"

"Perhaps not. Some ministers are all sound."

The merry twinkle in the good deacon's eye found no reflection in the solemn visage opposite him.

"It's no laughing matter, deacon," responded Mr. Quimby, with a rebuking shake of his head. "I am surprised that you should speak so seriously of a subject with such unseemly levity. I referred to being sound in doctrine. I have been a good deal exercised in my mind in regard to this ever since I heard his sermon on 'Justification,' which is no justification at all, as I understand it, and as good old Dr. Seavor used to lay it down. Dear old man! I wonder what he would say if he could come back and hear the new fangled ideas that are taught from the pulpit where he preached such good old-fashioned doctrines nigh on to twenty years."

"If he is where I think he is, he doesn't want to come back. I only hope that some things he used to preach about are clearer to him now than he ever succeeded in making them to me."

"There is no merit in believing where everything is made clear. There are mysteries of faith,

deacon, that nobody has any right to try to understand. Now, Elder Wakeman is forever preaching about what we ought to do, as though such poor weak creatures as we can do anything toward effecting our salvation. As for me I am free to own that I don't consider anything I have done, or am doing, of the least account whatever."

"A man ought to know better than anyone else the quality of his own works, Brother Quimby, so I won't dispute you on that score. So far as I am concerned, I feel that the Lord will have quite enough to do in effecting the work you allude to if I help Him all I can."

"Well, deacon, I wish I could have my mind cleared up in regard to Elder Wakeman. What did you think of his sermon last Sabbath morning?"

"There is one thing I might say about it, if I thought it a prudent thing to do. We can't be too careful speaking, especially if it's anything that's likely to effect the character and usefulness of a man like Elder Wakeman."

"Very true, deacon. But you needn't be afraid of my telling; I'm not one of the leaky sort. I knew, as well as I wanted to, that a man of your sense couldn't approve of such doctrine as that."

"Oh, I've nothing to say against the sermon; it was a very good discourse—you won't often find a better. But the fact is, every word it contained—I really don't know as I ought to mention it, though; if it should get about it might make trouble."

"I'll never slip a word of it to any living soul," was the eager response.

"Well"—here the deacon lowered his voice to a very impressive whisper—"I have a book at home which has every word of it in."

Here the train for which Deacon Brown was waiting came rushing up to the depot.

"Is it possible?" ejaculated Mr. Quimby, with uplifted eyes and hands. "But you haven't told me—"

Deacon Brown was already up the steps, smiling and waving his adieu from the platform of the rear car, which rapidly disappeared around a curve in the road.

He was absent for nearly a week. When he returned he found not only the church but the whole village in a state of excitement and commotion.

He had not been home more than an hour when Elder Wakeman called on him, and in the course of the day he was waited upon by two deacons and several church members, to say nothing of being interviewed by various of his acquaintances and neighbours, all of whom were anxious to ascertain if there was any truth in the rumour of the grave charge made against his pastor.

Deacon Brown, though somewhat startled at first by a result so little anticipated, took all this with his usual calmness and serenity. He was very reticent on the subject, asserting that he had said nothing that he was not both able and willing to prove when the proper time came to do so. His interview with Elder Wakeman was a private one, but it was noticeable at its close that the countenance of the latter had a serene, almost smiling aspect. But as the Elder took no measures to prevent the meeting of investigation that had been called, no particular importance was attached to this. He didn't seem disposed to talk much about it, merely saying that he thought the deacon ought to have an opportunity to prove or explain what he had every reason to believe he had said about him.

The meeting in question was held at the vestry, which was filled to its utmost capacity before the two chiefly interested, Elder Wakeman and Deacon Brown, entered, and who appeared to be the least excited ones present.

Mr. Quimby was there, full of importance, and with an exultation of look and manner only thinly veiled by the gravity which overspread his countenance. He was standing by the stove, the centre of an interesting and curious circle, when the two entered, but he avoided meeting the eye of either.

At the motion of Elder Wakeman, one of the deacons called the meeting to order, briefly explained its objects, the serious nature of the imputation under which their pastor rested, and appealed to Deacon Brown to put a stop to the talk it had occasioned, by either denying or proving the assertion.

Rising to his feet, Deacon Brown looked around upon the excited and curious faces that were directed toward him.

"Behold, brethren, how much mischief the tongue can do! I said a few words to one of you, under a pledge of secrecy. I think it was under a pledge of secrecy, Brother Quimby?"

"I considered it to be my duty to tell what you told me," said the individual addressed, turning red.

"You are to be commended for having performed your duty so thoroughly," continued the deacon; "a very painful duty, as it is easy to see. I understand you said that I told you Elder Wakeman stole his sermon from a book in my possession; are you sure I used the word 'stole,' Brother Quimby?"

"You said that you had a book that had every word of it in. Where's the difference, I'd like to know?" was Mr. Quimby's prompt and triumphant rejoinder.

"There might be none at all, and again, there might be a great deal," responded the deacon.

"I did use the language ascribed to me by Mr. Quimby," continued Deacon Brown, addressing the rest of the assemblage; "moved thereto by his evident desire that I should say something to our pastor's discredit, and without a thought that it would lead to this trouble and excitement. I declare, furthermore, that I have seen a book containing every word of his sermon in Elder Wakeman's own library. I have taken the liberty of sending for it, and will offer it as evidence as to the truth of my statement."

Taking a ponderous volume from the hands of his son, who had just entered, Deacon Brown laid it on the table before the presiding officer, who carefully adjusting his spectacles, opened it.

Giving one glance at its outspread pages, he raised his eyes to the serene and kindly face opposite.

"Why this is a—a dictionary!"

"Very true," responded Deacon Brown. "But you'll find every word of Elder Wakeman's sermon in it—if you look long enough."

"I must confess, however," added the deacon as soon as the general laughter and astonishment had subsided a little, glancing smilingly across the table at Elder Wakeman, "that there are not many that can string them together so as to form such an interesting and instructive discourse."

Here the elder and deacon shook hands, which was the signal of general hand-shaking, congratulations and good feeling. No one was dissatisfied, with the exception of Mr. Quimby, who, mortified and confounded at the unexpected turn affairs had taken, had slunk from the room.—*The Christian.*

JOHN JONES'S MONUMENT.

JOHN JONES began at the age of fifteen to build a monument, and finished it at fifteen. He worked night and day, often all night long, and on the Sabbath.

They say he came home one day and was about to take the blankets that lay over his sleeping baby to keep it warm, and his wife tried to stop him; but he drew back his fist and knocked her down, and then went away with the blankets and never brought them back, and the poor baby sickened and died from the exposure. At last there was not anything left in the house. The poor, heartbroken wife soon followed the baby to the grave. Yet John Jones kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him, he was so worn; his clothes were all in tatters, and his hands and face, indeed his whole body was covered with scars which he got in laying up some of the stones. And the wretched man had been so little in good society all the while that he was building that he had about forgotten how to use the English language; his tongue had somehow become very thick, and when he tried to speak, out would come an oath.

That may seem strange; but I have found out that all who build such monuments as John's prefer oaths to any other word.

Now come with me and I will show you John's monument, it stands in a beautiful part of the city where five streets meet. Most men put such things in a cemetery. But John had his own way, and put it on one of the finest lots to be found.

"Does it look like Bunker Hill monument?" asked little Amy Arlott by my side.

Not at all. John didn't want to be remembered that way. He might have taken that \$50,000 and built an asylum for poor little children that have no home, and people would have called the asylum his monument.

But here we are at the front door. It is a grand house! It is high and large, with great halls and towers, and velvet carpets, and elegant mirrors and a piano, and I know not what all; so rich and grand.

This is John Jones's monument! and the man who sold John nearly all the whisky he drank lives here with his family, and they all dress in the richest and finest clothes.

Do you understand it?—*Ell Perkins's "Wit and Humor of the Age."*

DOES THE PRECOCIOUS CHILD MAKE THE DISTINGUISHED MAN?

THE idea that genius reveals itself early in life does not at once recommend itself to common sense. Observation of nature as a whole suggests, first of all, perhaps that her choicer and more costly gifts are the result of a long process of preparation. And, however this be, there is certainly more of moral suggestiveness in the thought that intellectual distinction is the reward of a strenuous adolescence and manhood than in the supposition that it can be reached by the stripping at a bound by sheer force of native talent. And it may not improbably have been a lively perception of this ethical significance which fostered in the classic mind so wide-spread a disbelief in early promise of great intellectual power. We find a typical expression of this sentiment in the saying of Quintilian: *Illud ingeniorum velut praxos genus non temere unquam pervenit ad frugem*. That is to say, the early blossom of talent is rarely followed by the fruit of great achievement.

It is evident that this saying embodies something like a general theory of the relation between rank of talent and rate of development. Where superior intellectual ability shows itself at an early date, it is of the sort that reaches its full stature early, and so never attains to the greatest height. On the other hand, genius of the finer order declares itself more slowly.

In order to estimate the soundness of this view, two lines of inquiry would be necessary. We should need to ask, first of all, what proportion of those who had shown marked precocity have afterwards redeemed the promise of their youth; and, secondly, what number of those who have unquestionably obtained a place among the great were previously distinguished by precocity.

These two lines of investigation are, however, in a measure distinct. It may turn out that a large proportion of clever children never attain to anything but mediocrity in later life, and yet that the majority of great men have been remarkable as children. Hence, we may confine ourselves in the present essay to the second branch of the above inquiry, the retrogressive search for signs of precocity in the early life of those who have attained distinction.—*From "Genius and Precocity," by James Scully, in Popular Science Monthly for August.*

The chief difference between agreeable and disagreeable people, in this world, between those whom everybody loves and those who are loved by nobody, is in the place given by them respectively to self, in their thoughts, in their words, and in their actions. Those persons who give the first place to themselves, cannot well be pleasing to others. And those persons who, lovingly, give the first place to those whom they meet, cannot be generally disagreeable, whatever they say or do. If a person thinks of himself, thinks of what he can say of himself, thinks of what the other is likely to think of him, thinks of the impression he will make on the other, he is sure to stand in his own light, when he meets another. But if he thinks first of the other person, thinks of the other's good side, thinks of what he can say that will gratify the other, or that will help the other, and if he speaks and acts accordingly, he is sure to be a means of light and cheer to others. If in short, you find that you are commonly disagreeable, or are commonly counted so; but if you are thinking of others than yourself, you have no thought on this subject; so this point does not concern you.—*S. S. Times.*

A LITTLE peasant girl in Italy knitted a pair of stockings and sent them as a present to Queen Margherita on her fete day. With characteristic kindness the Queen sent the girl in return another pair of stockings, one containing gold coin, the other bon-bons, and a note asking her to say which of the stockings gave her the most pleasure. "Dear Madam, the Queen," wrote the child in reply, "I have had nothing but trouble with the stockings. My father took the one with the gold pieces, and my brother the one with the sweets."

GIVE what you have. To some one it may be better than you dare to think.—*Longfellow.*

Our Story.

BARBARA STREET.

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

CHAPTER XXVI.—(Continued.)

By-and-by Mrs. Norris emerged from the carriage, but not alone, and Grace recognized her father in the trembling figure whom her mother supported up the steps. Dr. Poynter, who perceived Grace's air of stupefaction, gave himself the trouble to explain to her what he had already endeavoured to explain to Mrs. Norris, who had, however, taken in no more than the fact that her husband was outside before she rushed past him to the carriage.

"You will be surprised to see your father here already," he said. "I trust you will consider I have done right to bring him. He became so seriously ill the latter part of the day that I apprehended the impossibility of removing him to-morrow. At the same time, I consider the risk not too great of bringing him to-day, for his anxiety to return home was doing him harm. As you would get my letter this morning to prepare you for it, I concluded myself warranted in putting him into my carriage at once, and driving him over without waiting even to telegraph."

By this time they were all in the passage, and Grace threw open the door of the dining-room. By a happy chance the girls were neither of them there. Mrs. Norris never thought of them, but Grace trembled as she realized the shock that awaited them. Her father sank into an arm-chair, and her mother, oblivious of everything else, occupied herself with him. Dr. Poynter stood looking at them, while Grace said—

"We are very grateful to you for doing what you thought was best, and bringing my father yourself. I suppose we must send for a doctor here?"

"By all means. The sooner you put him under the care of your medical man the better. In the meanwhile, keep him very quiet. Get him to bed at once."

The doctor then took his leave, and his carriage wheels rolled down the street. The whole scene had occupied only a few moments, and Grace might have thought it a dream but for the spectacle of that wasted figure in the chair, before whom her mother knelt chafing his hands, and murmuring caressing words. It was indeed no dream, but rather a reality requiring all the presence of mind that could be summoned. Her mother might be depended upon for taking the sole charge and responsibility of the invalid, but beyond that Grace saw that she would be of no use. Upon herself would devolve the necessity of breaking the news to the girls, and of communicating something or other, how or what she did not know, to Mr. Waterhouse to get him out of the way at once. She went up to her mother.

"Come, mother," she said, "we must make arrangements for getting him to bed."

"Yes," said her mother, rising, but keeping her hand clasped over her husband's, "he must have Mr. Waterhouse's room; the others are too high up to nurse him in, and perhaps if we put him elsewhere to-night we should not be able to move him to-morrow. Can you ask Mr. Waterhouse to move into my room up-stairs, or shall I? You can sleep with Hester."

Mrs. Norris was perfectly cool and composed. She looked younger and more vigorous. Grace felt herself, on the contrary, truly crushed. Amid all that this crisis involved, the loss of her mother seemed most cruel, for Grace clearly perceived that she, who had been her mother's very life, and from whom she would have doted to part for a single night, had become now an altogether secondary object in her thoughts. Those who are accustomed to be always first can alone understand the full bitterness of being superseded, and we must not judge them hardly. But at this moment there was little scope for the indulgence of any sort of feeling.

"Very well, mother," said Grace, "I will manage it all as quickly as I can. In the meanwhile I will keep the girls away from here, and you can stay with my father until the room is ready."

But at that juncture the door opened, and Hester appeared. As soon as she had entered Grace ran to the door and locked it, filled with annoyance that she had not thought of the precaution sooner. Then, putting her arms round Hester, who stood looking round her in a distressed bewildered fashion, she said, in an undertone—

"It has all come out now, darling, and I am glad of it. Don't speak to mother. Come away with me, and I will tell you all about it. I want you up-stairs to help me."

But Hester did not in any way respond to Grace's embrace. She stood, at first, as impassive as a statue, and then began to tremble violently.

"Who is it?" was all she said.

"Oh! come away, Hester!" whispered Grace, earnestly, fearful of some hysterical outbreak. "It is our father!"

She had already opened the door while speaking, and managed to draw Hester away. She kept her arm round her, and they passed up the stairs in this way, but without speaking. Grace led the way to Hester's room.

"Where is Kitty?" she asked.

"Gone out with Sarah."

"That is well," and Grace gave a sigh of relief.

Still Hester asked no questions, and Grace with a kind of moan, uttered, almost without knowing it, the thought in her mind.

"Oh, Hester," she said, "how badly you are taking it!"

"Am I?" said Hester, with a dreary accent; "I can't help it."

"Oh, dear, what am I to do?" cried Grace, in desperation. "You do not ask me anything, and I am too bewildered myself to explain things to you, and there is so much to be done."

Hester's chest began to heave painfully, and tears to well up slowly and roll down her cheeks. Grace's reproachful tones revived sensations in her brain numbed by the shock.

"Darling," said Grace, with an immediate return to tenderness, "I am going to sleep here with you to-night, and we will talk then, and I will tell you everything. We shall both feel better then. Our father's return is quite unexpected, and I, too, am feeling overwhelmed and confused. Come and help me, dearest, to remove the things from mother's room. Mr. Waterhouse is going to sleep there to-night, and father is to be nursed in his room. He is very ill, as you saw, no doubt."

Grace dared not tell Hester at this moment where and in what condition their father had been all these years, considering what effect the mere shock of seeing him had had upon her. Hester revived a little under Grace's tenderness, and

began to cling to her. Together they went into their mother's room, and then Grace began to collect her forces for a new interview with Waterhouse. Hester seemed at first so bewildered that she could not find it in her heart to leave her, but by-and-by, with a kiss, she explained to her the necessity, and went away hoping that in employing herself over the work in hand she would gradually become herself again.

Grace knocked at Mr. Waterhouse's door, and receiving permission to enter, found him seated at the table, with his head on his hands, and without a book or any pretence at occupation. When, however he perceived who had entered, his listlessness changed to animation. His heart, which had seemed to have sunk into some remote recess of his frame, gave a bound, for this visit announced something extraordinary, possibly even a repeal of his sentence of banishment.

"Mr. Waterhouse," said Grace, "I have come to ask you to do us a very great kindness."

"What is it?" he asked.

"I am sorry to say that the necessity for your leaving is more immediate than we supposed. The visitor who must occupy your room is already come, quite unexpectedly."

Though the reaction was cruel after the sudden raising of expectation, which only a man as impulsive as Waterhouse could have experienced, he said, with a kind of enthusiastic resignation—

"And you wish me to go to-night?"

Grace smiled. "No, not to-night, for it is too late; that is if you would not mind sleeping up-stairs. Our visitor is ill and could not be nursed anywhere but in your room, or you may be sure we would not trouble you."

Grace's smile, which appeared to mock his enthusiasm, set Waterhouse's temper on fire. This unlooked-for second visit of hers, was trying his self-control almost beyond its strength.

"That is an absurd speech," he burst out, "to make about a trifle, when you know that nothing you could ask me to do would be a trouble."

Grace was smitten with sudden alarm, by the manner more than the words. She was moved by it to take the affair lightly.

"That is fortunate," she said, smiling again, "for you must set to work at once to move your things. I will send Kitty to help you. She is a capital little valet."

She made her escape, and rejoined Hester, with whom she found Kitty, large-eyed and astonished, but otherwise appearing to Grace's apprehensive glance, delightfully unmoved by the communication Hester had just made to her. Grace intended to see no more of Mr. Waterhouse that night, led thence by a vague fear. She instructed Kitty to help him, and occupied herself with other arrangements, but occasionally she had to pass him on the stairs, and the earnest looks he gave her on doing so did not relieve her uneasiness. Several times she had to run down, to consult her mother.

On one of these occasions a consultation was held about a doctor. Mr. Denston's doctor, Dr. Black, had been suggested by Hester, and Mrs. Norris fell in with the idea. Sarah was despatched with a note. The arrangements were at last completed. Mr. Waterhouse was again shut up in the drawing-room, and Grace and Hester were putting the last touches to the room which had been his, when she heard the dining-room door open and her mother run up-stairs hastily.

"Grace," she cried, "where are you? Come to me at once."

Grace ran out, and followed her mother, who had already turned back again. It seemed that her father, after drinking a cup of broth, had suddenly fallen into a sleep of exhaustion, from which it was impossible to rouse him. Mrs. Norris renewed her efforts, spoke in his ear, and pressed his hands. Then they looked at each other in dismay, for how was he to be got up-stairs in this condition?

"Can we get him to the sofa?" suggested Grace.

"My dear, that will never do; he must be got to bed somehow."

"Would he be very heavy? Could we not carry him?"

Grace appeared quite ready to try: her slight, small frame, animated by a will worth more than muscle, did not appear to her ridiculously inadequate, as it might have done to a spectator.

"Yes," said her mother, struck by a sudden thought, "he will have to be carried. But of course we could not do it. Mr. Waterhouse appears very strong. He must be asked; there is no help for it."

Grace marvelled at this further sign that her mother's most cherished feelings were consumed on the altar of her absorbing devotion to her husband. Mr. Waterhouse, a stranger, to be taken thus into confidence! Grace felt bewildered, and sore at heart. Her mother desired her to fetch him; but, for the first time that day, Grace rebelled. She declared the request would come better from her mother, and she had better exercise her own judgment as to how much to tell him.

"As for me, I can deceive no more," she said.

Her mother scarcely heeded what she said, but went off at once on the errand. Grace, left alone, gazed on the worn face, with its thin grey hair, and at the wasted hand of the sleeper. Pity rose in her heart, profound and wondering, but not love—that emotion was far from her; it was impossible to realize that there existed between this man and herself so close a relationship. Her mother quickly reappeared, and Waterhouse followed her. The latter merely glanced at Grace with gravity. Without a moment's delay, he took up the thin frame of the sleeping man in his strong arms, and carried him off with apparent ease.

"What have you told him?" whispered Grace, as they followed.

"The truth," replied her mother.

Grace uttered a long quivering sigh of relief. The necessity for concealment was then at an end for ever. There was to be no more mystery, no more pretence. A great burden, to which she had been long used, seemed to roll off Grace's heart. If the trouble was now to be one bravely acknowledged and openly faced, its bitterness was gone. The thought of probable repose and happiness in the future, better established than that of the past, came to illumine the troubled present. Waterhouse laid his burden upon the bed and went away; but when Grace came out of the room to bring up the doctor (whose knock had just been heard) she perceived Waterhouse hanging about the stairs; and when she reappeared again, leaving Dr. Black with her mother, she found her escape cut off.

"I see that you are trying to avoid me," he said, in an undertone, whose agitation communicated itself at once to Grace; "you have been doing that all the evening, and perhaps I ought to take the hint. But the fact is, I am past it. Any man's power of endurance has a limit, and perhaps you will forgive me if you remember what I have suffered to-day."

Waterhouse had advanced very near to Grace. By the dim light of the gas in the passage below

which fell upon his face Grace could see that it was moved as she had never seen it before. She started back, and said, passionately—

"And do you think I have not suffered to-day? I am worn out with excitement and misery. And now you are adding to it. Do leave me, for pity's sake."

Had Grace understood that the suffering of which Waterhouse spoke was caused more by the sight of her trouble than by his own, and that a day of miserable brooding, culminating with the discovery of the family situation, and aggravated by the anticipation of being sent away on the morrow, had driven him almost beside himself; and that consumed by the impotent craving to do something to help her in her trouble, he did not see that he was doing the very thing which would increase it, she would perhaps have spoken soothingly, have begged him more gently to leave her, and have shown him without passion that she was too worn out to endure further excitement; and had she done so Waterhouse would from a lion have been turned to a lamb, and done her bidding without a word. But Grace had lost control over herself, and in so doing had lost control over Waterhouse also.

He continued, with heightened passion—

"I know you are unhappy—only too well. It is that maddens me. I would die—and thus is not idle talk—to spare you the slightest pain! But though you are mistress of my actions, and you tell me to go, I cannot go till you have heard what I have got to say, though you must know very well what it is. I know this is not the time to speak of it. But oh! let me serve you—let me do something to help you!"

These words roused in Grace a fierceness of anger of which she could not have believed herself capable. She clenched her hands, and her eyes gleamed in the darkness.

"Mr. Waterhouse, I am ashamed for you!" she said, with a biting accent, "and you will be ashamed of this to-morrow. Your persistence is unmanly and disgraceful. I wish to hear neither now nor at any other time what you have got to say."

Grace turned, and went down-stairs, and she heard Waterhouse shut himself up in his room.

CHAPTER XXVII.

WHAT DR. BLACK SAID.

THE next morning Grace awoke from a deep dreamless sleep to face a new day, and as she did so the troubles, of whose existence she had for hours been happily oblivious, thronged upon her. But sleep had knit up the ravelled sleeve of care, and her natural force had returned. She had not had so good a night's rest for a long time. Being utterly worn out, Nature had taken the matter into her own hands, and when Grace had at last been able to lie down in bed, as she imagined, to review and meditate over her position, she fell into a deep sleep instead. Before that, however, the promised explanation had been given to Hester, the mysteries all made clear, and the full confidence that she had so long craved was hers at last. It may well be supposed that Hester's feelings were too recently excited to allow her to sleep as soon as her sister. The sudden and vivid illumination cast for her over the past, the questions raised affecting the future, and the novel conditions of the present, combined to keep her brain awake and at work. One of the most strange of these unfamiliar conditions of things was to feel that Grace lay here by her side, for the first time in their lives. This physical proximity did more than anything else could have done to bring it home to Hester that their position towards each other was changed. It embodied in realisable fact the idea of a more perfect sisterly relationship, and this talk in the dark with hands clasped effected much that would have been missed had Grace occupied her old place in her mother's room. When Grace fell asleep Hester still felt at her heart a warm sense of companionship such as she had never been used to, and she lay awake by Grace's side, venturing now and then to touch her softly, in a mood different from any she had ever known.

Grace's first anxiety was to learn how her mother had fared through the night. That she had not had to disturb the girls argued well, but Hester, on awaking, reported having heard doors open and footsteps creep up and down stairs, which seemed unaccountable. An explanation, however, awaited her in her father's room, whither she repaired at once. He was asleep, and Grace questioned her mother in a low voice. Mrs. Norris, looking pale, but not worn out, declared that she had by no means passed a sleepless night. She had lain down in her dressing gown by her husband's side, and had had only intervals of wakefulness. But on one of these occasions she had gone down stairs to get some beef-tea for the invalid, and on her return, to her alarm, she found him stretched on the floor near the door. He was not insensible, but so exhausted and helpless that she found it impossible to get him back to bed. While trying to do so he wept and clung to her, and besought her not to go away again. He thought she had left him, he said, and that he would never see her again if he did not follow her at once and beg her to return. Grace caught her mother's hand as she listened, and could have cried out of pure sympathy with the touching pride which vibrated in her voice, and the loving light in her eyes.

"This poor mother," she said to herself, tenderly, "who has suffered so much, and now has such a pitiful joy!"

"But how did you manage, then, darling, to get him back to bed?" she asked.

"I was coming, my dear, to that," replied her mother; "finding I could not possibly do it, I went up to Mr. Waterhouse, and begged him to come down. I saw at once that was the only thing to do. I knew how tired you children were, and besides, it would have been difficult even with several of us. Mr. Waterhouse lifts him as easily as if he were a baby. He was so very kind and good."

Grace removed her eyes from her mother's face, and now made no reply. Mrs. Norris not getting the response for which she had paused, went on—

"A very singular thing happened. Your dear father, though he is quite himself, and talks to me as nothing had ever come between us, has lost his memory somewhat, and very mercifully indeed is it that it should be so. His head is very weak, you know. When he saw Mr. Waterhouse come into his room in the night like that to help me, and take him in his arms, he got hold of the fancy that he was his son. You know we had a little boy, who came next to you, Grace, and who died at two years old. Your father dimly remembered the child, but had forgotten his death, strange to say, and took for granted that Mr. Waterhouse must be he. He began first to call him John, which was our boy's name, and we looked at each other in surprise that he should call him by name, but soon we gathered what the idea in his mind was."

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS COMFORTING HIS DISCIPLES.

LESSON IX., August 29th, John xiv. 1-14. Memory verses 1-6.

GOLDEN TEXT.—Let not your heart be troubled; ye believe in God, believe also in me.—John xiv. 1.

TIME.—Thursday evening, April 6, A.D., 30 Directly after our last lesson.

PLACE.—An upper room in Jerusalem.

PLACE IN THE OTHER GOSPELS.—Matt. xxvi. between vs. 29 and 30; Mark xiv. between vs. 23 and 26; Luke xxii. between vs. 38 and 39.

INTRODUCTION.—Just after the close of our last lesson Jesus instituted the Lord's supper, and then held a long confidential talk with his disciples at the table. To-day's lesson is a portion of this discourse.

HELPS OVER HARD PLACES.—1. Troubled: by his death soon to follow, and the power of their enemies, and their own weakness. In my Father's house: i. e., heaven, God's home. Perhaps it includes the universe. Many mansions: dwelling-places, enough for all; a variety suited to all. I go to prepare a place for you: he will be still working for them though they do not see him. 4. Ye know: by remembering what he had taught them. 6. I am the way: to the Father, and to his heavenly home. He is the way: (1) his life and character revealed to them the Father's life and character. (2) his words taught them about the Father; (3) his atonement prepared the way so that all can go; (4) his character drew men to himself to love and obey him, and thus drew them to the Father; (5) by giving spiritual life. 9. He that hath seen me hath seen the Father: because he was the express image of the Father. Whatever he was, or did, or said, was from the Father. 12. Greater works than these shall he do: more healing of sickness; more sight to the blind. More help to men has come through Christianity than Christ gave on earth; more disciples are made than he made. His Gospel has made greater triumphs, wonderful conversions, nations brought to Christ. Because I go unto my Father: by his atoning death he makes these triumphs. He is the mighty Prince in heaven working in all his church, abiding with his disciples, and not an humble teacher. Men now see him in his glory, and are drawn to him. 13. In my name: as my representatives, in my service, as my loving friends seeking my will.

SUBJECTS FOR SPECIAL REPORTS.—Why the disciples might be troubled.—The many mansions—Christ's coming again.—Jesus as the Way.—As the Truth.—As the Life.—He that hath seen Jesus hath seen the Father.—v. 12.—v. 13.

QUESTIONS.

INTRODUCTORY.—What was our last lesson about? Where were Jesus and his disciples? What great sacrament of religion was instituted between the last lesson and this?

SUBJECT: SOURCES OF COMFORT AND STRENGTH

I. COMFORT THROUGH FAITH (v. 1).—What troubles were threatening the disciples at this time? How would faith in God give the comfort? How would faith in Jesus bring comfort?

II. COMFORT FROM AN ASSURANCE OF HEAVEN (vs. 2, 3).—What was his Father's house? What are the many mansions? What comfort in the knowledge that they are many? To what does Jesus refer when he speaks of going? How did he prepare a place for us? What is meant by his coming again? How do these things comfort us?

III. COMFORT FROM CHRIST AS THE WAY TO THE FATHER (vs. 4-11).—Where was Christ going? What is meant by his being the way? The way where? How is he the truth? How the life? Show how it is that those who have seen Jesus have seen the Father. (Heb. i. 3) What is his argument in v. 13? What do we learn about God's character and works from Jesus?

IV. COMFORT FROM THE POWER OF JESUS WORKING IN THEM (v. 12).—What works are referred to here? What promise does he make to those who believe? Why is it only to believers? How has this promise proved true? What comfort to us is this?

V. COMFORT IN THE PROMISE TO ANSWER PRAYER (vs. 13, 14).—What promise does Jesus make? On what condition? Is all true prayer answered? In what ways? How is this a comfort?

SOURCES OF COMFORT.

I. Faith in God as the good, wise, loving controller of all things.

II. Faith in Jesus as our Teacher, Guide, Saviour, and King.

III. The assurance of a home in heaven.

IV. A Saviour who is the Way, the Truth, and the Life.

V. A knowledge of God's character and works in Jesus Christ.

VI. An ever-present Saviour working in us mightily.

VII. The assurance of an answer to our prayers.

REVIEW EXERCISE.—(For the whole school in concert.)—1. Why were the disciples troubled? 2. They were surrounded by enemies. 3. Their master was about to be taken from them. 4. Their hopes seemed disappointed. 5. What sources of comfort did Jesus give them? 6. Repeat the question headings.)

THE new church, Kinlough, is nearing completion. It is a large and commodious edifice of white brick, is of artistic design and excellent workmanship, and when finished will be a credit to the energy and Christian liberality of the congregation and an ornament to the village.

On Friday evening, 6th inst., a free social was given at Beeton by the ladies of the Presbyterian congregation to welcome back the Rev. Thomas Wilson and his wife. After tea the people adjourned to the church where addresses were given by J. C. Scott, chairman, Rev. Jas. Cresswell and Mr. Buckley. Music and recitations being furnished by the choir and others. Before closing Mrs. Smith and Mrs. McDonald, on behalf of the managing committee, presented Mr. Wilson with an address and a well filled purse. Mr. and Mrs. Wilson enters upon their labours with the good will not only of the Presbyterian congregation but of all denominations and with the most encouraging prospects of success.

**THE
Presbyterian
News Company**

Have unsurpassed facilities for executing

**Printing,
Bookbinding,
Designing and
Engraving**

OF EVERY DESCRIPTION.

WE ARE PREPARED TO FILL ORDERS FOR

Books, Pamphlets, Sermons, Marriage
Certificates, Communion Rolls,
Baptismal Registers, Session
Records, Reports.

**SUNDAY SCHOOL FORMS OF ALL
KINDS.**

**COMMERCIAL, LEGAL AND
BLANK FORM PRINTING.**

We solicit the patronage of our Subscribers
and Friends.

Estimates Furnished on Application.

**Presbyterian News Company,
26 and 28 Front St. W.,
TORONTO.**

P.C. Box 2587.

The Presbyterian Review.

NOTICES:

(a) Terms.—In advance, \$1.00; after 3 months, \$1.05; after 6 months, \$1.50; after 9 months, \$2.00.
(b) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt. Thus, "A. Jones, 93," means that A. Jones has paid to number 93, Review. At least two weeks are required after the receipt of money by us before the number on the tab can be changed.
(c) When the address of a paper is changed, both the old and the new, including Post-office, County, and Province, should be given.

ADVERTISING RATES:—Per line per year, \$2.00; 6 months, \$1.25; 3 months, 75 cents; 1 month, 50 cents; under 1 month, 25 cents. Special rates for contracts on application.

Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, AUGUST 19TH, 1886.

THE MASSIE CASE.

WE notice that the Toronto *Globe* and its bosom friend the Roman Catholic organ the *Tribune*, with the *Irish Canadian*, are doing their utmost to tear a passion to tatters in their rage at our exposure of the Roman Catholic plot to drive "the psalm-singing Massie," as one of them last week sneeringly calls him, from the Wardenship of the Central Prison. They labour assiduously, also, to identify us with the party press of the country, and to hold us responsible for the statements of the *Mail* and other journals which have taken the matter up for their political purposes. In the face of the clearest evidence furnished by the Central Prison investigation as to the religious origin of the trouble in the prison, and the efforts of the priests to drive Mr. Massie from the Wardenship, the *Globe* asserts that the origin of the trouble is wholly political, that there was no Roman Catholic pressure brought to bear upon him; and to our repeated assertions based upon most irrefragable proof in our possession that the pressure is still kept up, and that Mr. Massie's position has been rendered well-nigh intolerable, it only replies by the angry shriek: "It is a bundle of lies invented to injure the Mowat Government and to discredit the pious Archbishop and his faithful priests," who we are asked to infer have so far departed from the precepts and traditions of the Romish Church as to cease to intrigue for their own aggrandizement at the expense of the country.

For the utterances of the *Mail* and the other party papers which have taken up Mr. Massie's case we decline to hold ourselves responsible. We have no connection with them, no understanding with them, and desire none. Our aims are different, and we shall not be turned aside from our set purpose of keeping clear of political entanglements by the approval of one set of organs or the fury of the other. To the praise or blame of both we are alike indifferent.

The *Globe's* attempt to confuse the public mind as to what has been stated in our columns, and to

make us responsible for the statements of other journals is ingenious, but its object, we may assume, is perfectly transparent to our readers. For instance, it endeavours to break the force of our assertion as to the Roman Catholic pressure put upon Mr. Massie to resign, by adducing Mr. Massie's public denial that he was asked three times by a member of the Government to resign. The *Review*, we may remind our readers, gave no currency to any such statement, and carefully refrained from accusing the Government of taking any active measures for the retirement of the Warden. But it is apparent, if we desired to deal with this matter from a political standpoint, we might draw attention to the fact that Mr. Massie in a letter to the daily press of the 12th inst. has stated his resignation was once demanded by a member of the Government. We might enquire, who is the member? what was his motive? what was the occasion? But as our object is not political, we leave this matter for the politicians, and point to one conclusion which must be obvious to our readers, that there has been very strong pressure brought to bear upon Mr. Massie to retire from the Wardenship.

But if any of our readers are inclined to believe—which we do not for an instant suppose—the *Globe's* violent assertions, let them by way of satisfying themselves note the following facts:

1. Since the publication of our first article on Roman Catholic pressure, Mr. Massie has made two appearances in the daily press, the first informing the public that his resignation was demanded by a member of the Government not three times, but *once*, and second, that the insinuations of the *Irish Canadian* and the *Tribune* that he has inspired the articles in the *Review* have no foundation in fact. With these corrections Mr. Massie's statements begin and end. It was quite within his province to deny our statements as to Roman Catholic pressure if they were not absolutely correct. He makes no denial or correction. His silence confirms all we have said. The public can and will draw the proper conclusion.

2. The *Tribune*, edited by Mr. Timothy Anglin, who is said to be deep in the confidence of the Archbishop and the secrets of the Government, makes this remarkable statement in its issue of the 13th inst.:

"Since the publication of the first [REVIEW] article we have heard it said that it was proposed to put Mr. Massie in another position and that he did not like the change." This coming from such a source is unwittingly a strong confirmation of what we have alleged. It virtually concedes the whole position.

But the *Globe* is clamorous for more proof, and it boldly challenges us to produce our evidence. We repeat what we said last week: our information is from perfectly trustworthy sources.

But if the *Globe* desires positive proof we would say let the *Globe* procure the appointment of a commission. Let us have a chance to put Mr. Massie, Archbishop Lynch, "a member of the government" and two other persons, whom we shall not now name, upon the stand, and we shall furnish all the proof it desires, and more than it desires. We wonder if any rumour of the painful event which occurred recently at a Roman Catholic banquet in an eastern city, where the Massie business was indiscreetly broached, has reached its ear. Possibly not, or it would not so foolishly at this step exhibit so much cheap bravado.

If the *Globe* and the *Tribune* and the *Irish Canadian*, et hoc genus omne are sincerely anxious to have our proof as to the existence of Roman Catholic pressure upon Mr. Massie they know now how to obtain it. But in the meantime let us ask—for this is the essential point—why has the *Globe* nothing to say about the spy? Will it inform the public what is the particular business of "the book-keeper" who is not allowed to touch the books in the Central Prison. How came he to be appointed against Mr. Massie's earnest remonstrance? Is it through this useful person's assistance that certain persons are able to make good their assertion that they have Massie under such strict surveillance that they know what he has on his table morning, noon, and night? If Mr. Massie is a faithful and efficient officer, enjoying the confidence of the government, why is he under espionage? Will the *Globe* cease to rail and simply tell us why?

Of the childish personalities of the *Globe* and its confederates and their unmeasured scurrilities towards the *Review* we need take no notice. We clearly perceive how odious we must appear to them. From their point of view they do well to dislike us.

PRESBYTERIANISM IN CANADA.*

AN accurate and comprehensive record of the rise and progress of Presbyterianism in Canada has long been a desideratum. This want has been felt even by those who have taken a prominent and active part in some of the great movements of the different branches of the now united Church, during the last quarter of a century, but more especially by the younger generation of Presbyterians, those who are now filling the places of the honoured fathers who laid the foundations, and reared the superstructure of our beautiful and noble Zion. This want, we are happy to state, has been in a large measure met by Dr. Gregg, in his "History of the Presbyterian Church in Canada." Dr. Gregg has laid the whole Presbyterian Church under the deepest obligations to him for his immense and well directed industry in collecting and preserving in enduring form, interesting and important facts relating to the foundation and establishment of Presbyterianism in all parts of this country. As we turn over the pages of this bulky volume and scan the names of men and

places, the dates and records, we see the fruit of many years of unmistakable diligence and unwearied assiduity. Unless Dr. Gregg chooses at some future date to indulge us with the history of his History we shall never know, but can only imagine how many days and nights were consumed not merely in penning the volume, but in collecting and arranging his vast material and in such apparently trifling matters as the settling of a date or the verifying of an inscription. The plan of the History is simple and comprehensive. Beginning with a rapid sketch of the Doctrines, Worship and Government of the Presbyterian Church in general, its rise and development in France, Scotland and Ireland (Book 1), it proceeds to give in detail the history of the Church in the eastern provinces from the time of the Conquest to 1817, when the Synod of Nova Scotia was organized, (Book 11); The Provinces of Upper and Lower Canada and in Red River Settlement from 1759 to the organization of the Presbytery of the Canadas in 1818 (Book III); The Provinces of Nova Scotia, Cape Breton, Prince Edward Island and New Brunswick, from 1817 to 1834 (Book IV); and Upper and Lower Canada and the North-west Territory, 1818-34 (Book V.).

*History of the Presbyterian Church in the Dominion of Canada, by Professor Gregg, D.D.: Toronto, 1885, C. Blackett Robinson.

The author's original design was to complete the work in one volume, but as material accumulated it was deemed better to embody the events of more recent years in a second volume. Upon this second volume Dr. Gregg is now engaged. We trust his strength will be spared to complete a work which in the event of its being accomplished, for all time to come must remain an invaluable storehouse of facts, and the final authority upon all purely historical matters relating to our Church in Canada.

As a monument of unweary industry and loving collation of the *disjecta membra* of early Presbyterianism in this country, the work may be pronounced an unqualified success. It was perhaps inevitable that to the general reader the record should appear somewhat dry and uninteresting, partaking more of the nature of mere annals or chronicles than history as told by Macaulay or Parkman. Dr. Gregg has not sought to invest the story with the charm and glow of a tale of triumph and heroism. The art of the historian in making the dead past live again is certainly lacking. Little is conceded to rhetoric or sentiment, and the graces of composition are made to yield to the sober and often commonplace presentation of matters of fact.

It is to be regretted that the work is produced in a cumbersome and expensive form. A book on this subject should have been made as cheap as possible. As it now is, the high price of the present volume debars its entrance into many homes where the story of Presbyterianism in Canada would have been read with the deepest interest and profit.

As a monument of unweary industry and loving collation of the *disjecta membra* of early Presbyterianism in this country, the work may be pronounced an unqualified success. It was perhaps inevitable that to the general reader the record should appear somewhat dry and uninteresting, partaking more of the nature of mere annals or chronicles than history as told by Macaulay or Parkman. Dr. Gregg has not sought to invest the story with the charm and glow of a tale of triumph and heroism. The art of the historian in making the dead past live again is certainly lacking. Little is conceded to rhetoric or sentiment, and the graces of composition are made to yield to the sober and often commonplace presentation of matters of fact.

It is to be regretted that the work is produced in a cumbersome and expensive form. A book on this subject should have been made as cheap as possible. As it now is, the high price of the present volume debars its entrance into many homes where the story of Presbyterianism in Canada would have been read with the deepest interest and profit.

It is to be regretted that the work is produced in a cumbersome and expensive form. A book on this subject should have been made as cheap as possible. As it now is, the high price of the present volume debars its entrance into many homes where the story of Presbyterianism in Canada would have been read with the deepest interest and profit.

"A HOLIDAY RUN."

(CONTINUED.)

ACROSS the Lake to old Niagara's town by the *Chiara*, at early morning, with cool breezes and bright skies and a charming company on the same errand as ourselves. A halt of a few moments at "Fall's View," for the panorama of the rapids and cataract of Niagara from the finest point; a two hours' ramble on the business streets and the avenues of Buffalo; a run of some sixty miles along the Lake Erie shore, turning southwards at Dunkirk, and climbing gradually the ridge of seven-hundred feet in height, which, at Prospect—well named—exposes a magnificent view of farms and homesteads and villages, edged by the shimmering waters of the lake; a few minutes' sail on a crowded steamer from the head of Lake Chautauqua, a sheet of peaceful water a mile or so in width, and stretching some twenty miles from north to south, and we are landed at the Assembly grounds, which have made the name Chautauqua known the world over.

The necessarily somewhat uncomfortable processes of disentangling ourselves and our luggage from the crowds of the swarming dock, and securing "bed and board" in one of the five-hundred cottages of the place, are at length got through with, and we settle ourselves for a few days of enjoyment and rest.

Chautauqua claims to be the parent of the score or more of summer assemblies and parliaments in the United States and Canada. It dates from 1874, and from modest beginnings has developed rapidly. From sixty to a hundred thousand different persons visit the grounds during the two months of the season, and a really marvellous machinery of worship and study and recreation has been originated.

The site is indeed an admirable one. It occupies a wooded tract of 136 acres on the north-western shore of the lake which, 1426 feet above the sea level, and fed mostly by springs in its banks and bed, is a clear, cool and wholesome body of water. Access is easy from either end of the lake by well-managed steamers connecting with the great railway lines. The little city, which has sprung up among the trees is a curious aggregation of tents and cottages and meeting-houses, centering on two principal structures the Hotel Athenæum, an elaborate and artistic hostelry, and the amphitheatre, a pillar-supported roof, open upon three sides, which shelters an auditorium said to afford seating accommodation for 5,000 people, and provided with platform and organ loft, in which latter an excellent pipe organ has been built. If one is disposed to find fault, it will be with the completeness of the place. A dock and railway-station with its various offices, telegraph and telephone services and the electric light and the printing press with its daily *Assembly Herald*, not to speak of such necessary evils as post office and grocery, and book stall. A veritable little world in itself is Chautauqua, "and" says the reader, "a very

noisy and bustling world surely." Well, "yes" and "no." One may "take in" just as much as he pleases; for having paid his gate entrance the visitor is free to follow his own bent without restraint. He may, for the time being, become college student or Sabbath-school-teacher-in-training, or may frequent the lecture and concert hall, or set himself to learn type writing or photography or stenography; or he may exercise in the gymnasium or lie undisturbed under the shady trees in the remoter part of the grounds, or ply the oar and throw the line on the lake, or enjoy a plunge in its waters, or gaze after nightfall at the stars through the fine telescope, which a genial old enthusiast has placed in a distant corner for the entertainment of those who choose to find him out out, or he may exultate himself with "roller coaster," or "roller rinks," the only dubious things we could discover in the place.

Chautauqua and such like assemblies are the lineal descendants of the primitive camp-meeting. That was religion taken to the woods, and, it must be said in candour, sometimes with too little precaution against the bedraggling of religion in the process. Chautauqua is devotion and education in the woods, and securely guarded from possible abuse. The grounds are rigidly closed on Sabbath against visitors. "Side shows" of all kinds are excluded, as well as alcohol in every form, and a neatly-uniformed and obliging body of police are on duty, more, it seemed to us, for the accommodation of strangers, than the enforcement of order.

The class of people that frequent such resorts as Chautauqua are not the police governed class. They are one of the classes who have to pay for police protection from the unruly.

And how shall the conglomerate population of the place be characterized? "Sunday school writ large," would cover a considerable portion of it. Sunday school teachers, young, middle-aged, venerable, men and women, are in force, anxious to improve themselves; with no small body of men, youths and maidens of earnest spirit, who are seeking to utilize their holiday in preparation for active Christian work. The black coat and the white tie abound also. It is evident that the idea of a vacation for the minister is gaining ground. But besides these Christian workers, whom one would expect to meet, are found learned professors like Bowne, of Boston University, and Sumner, of Yale, whose prelections are followed with interest by hundreds, as well as a band of instructors, with large classes for the study of languages and music and art. During the days of our stay, the American Society of Microscopists held its annual meeting on the grounds, bringing together over a hundred enthusiastic workers in that field, some of them men of eminence in their department. "The crank," of course, was also at Chautauqua. What would we do without him? He is spic to any gathering or community. Altogether, let it be said, there are few places, where, especially if one finds isolation and solitariness at home, he will be more refreshed than at this forest retreat, or where a Canadian will in a brief time get a better notion of what sort of people they are who are interested in educational and social and religious movements throughout the United States.

Chautauqua is under Methodist Episcopal control, but is catholic in its object and spirit and methods. Its history affords the key to its "idea." It began in 1874, under Mr. Lewis Miller, and Rev. Dr. J. H. Vincent, as an assembly for Sabbath school normal work. This is still the core; and your correspondent found much delight in visiting the classes of such workers in this field as Prof. Holmes, and Dr. Dunning, and Dr. Hurlburt, and Rev. B. F. Vincent, and Mrs. Kennedy, a dear old lady silvery haired, and gentle, but most positive, who conducted the Primary Teachers' class with exquisite tact. To this central work of teacher training has been added the Scientific and Literary Circle, with its hundreds of local branches scattered world-wide, language school, correspondence, and theological schools, a series of daily popular lectures all the way from Dr. John Hall to Sam Jones, the daily *Assembly Herald*, etc., etc., which, as we have no intention of cataloguing or advertising, we refrain from further enumerating. The agglomeration of organizations forms now a State-chartered University, which, so far as we know, has as yet granted no degrees. It cannot be too cautious in beginning. Chautauqua has had the marvellous growth it has enjoyed because it has been content with the modest aim of "giving an impulse to education," "of inspiring a love for study." The teaching done on the grounds is, as far as it goes, genuine and solid; but a fortnight or a month is too short a space of time to cover much ground. Nor are the voluntary "circles" for literary and scientific reading through the year likely to do such work as to lead fairly to an academic degree. It is safe enough to predict that the slower the degreec-conferring process goes on the more wholesome and enduring will the influence of what must be recognized as a most remarkable movement be.

Chautauqua has ever continued faithful to the religious purpose for which it was brought into being. Dr. Vincent, the Chancellor, speaking in our hearing, made use of these memorable words:—"The beginning of Chautauqua was the Book. The work of Chautauqua is the Book, and alas for Chautauqua when the Book ceases to be the centre of its work."

Our visit to Chautauqua was heartily enjoyable. The sweet chiming of its bell tower will long be a pleasant memory. The homeward trip, with a second look at Buffalo, and the Falls, and a breezy sail across Lake Ontario to land again at Toronto under a refreshing downpour of much-needed rain.

TORONTO, August 14th, 1886.

PROTESTANTISM IN QUEBEC.

ONE of our ministers writes us from his field in the Province of Quebec, the English Protestant part of the population are being gradually driven out.

It is true this is not being done by direct coercion, yet it is efficiently done, as every one who pays any attention to the statistics and the Church history that is in development at present in the province, can testify.

There used to be Baptist mission churches at one time in Danville, Inverness, and Leeds; there are none now.

The Methodist Church again suffers in the same way. They used to have a mission in Broughton, and another in St. Margaret; there is not a family left now in either of these places.

There used to be small groups of Presbyterians at Black River, St. Giles. There is now one family in the latter place, three in Broughton, one in St. Nicholas, three at Chaudiere and so on.

The pressure is of the following nature:—In almost all these places the number of the English Protestants is so small, that their voice has no weight either in municipal or political matters, even where there is room for increase of the population by settlement.

For instance, eight parishes are mapped out, and the site of the churches for those parishes selected by the bishop, or his delegate, in the county of Beauce, where there are no Roman Catholics settled.

The state of affairs in connection with education is also another powerful lever to drive us out in places. In every place where they are sufficiently in the majority, they insist that the teacher must be a Roman Catholic, and the Roman Catholic prayers are used in the school.

tendent of Education, and he decided that since the majority of the commissioners were Roman Catholics, they had the right to decide in these matters, and he would not interfere.

ONTARIO INSTITUTION FOR THE BLIND.

THE Institution for the blind at Brantford reopens for its next session on the first of September, and as there are always a number of pupils graduating at each vacation, applications to the principal for the admission of new comers are now doubtless in order.

Communications.

PRESBYTERIANISM IN MANITOULIN ISLAND.

Sir,—Little Current, or more properly the village of Shalabury, is situated on Manitoulin Island, and so situated that all who pass up or down by the north channel must needs pass very close to it.

Thanks are due to kind friends in Toronto, Kincardine, and elsewhere who have assisted in the erection of this church.

This station and those associated with it have been under the care of the "Students' Missionary Association of Knox College" in past years.

EVANGELISTIC WORK—II.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir,—Some opponents of special services say—"It's don't like yours. We prefer the ordinary methods." To this we reply that (1) our preferences should not decide what is legitimate and desirable.

If so, we reply (3) that experience proves that such an unnatural course is not only monotonous, but specific and fruitful in a formalism just as sinful and dangerous in the possible reaction so much dreaded.

(4) Does not the same authority recognize the use of extraordinary means as permissible and obligatory? Does not harvesting demand it? Does not Solomon expose the shame of the son that sleepeth in harvest time and a greater than Solomon rally us to his help in fields already white?

(5) The desirableness of such extraordinary efforts is further seen from the fact that the ordinary are found to be utterly inadequate to the requirements of the case. The exigencies of the hour call for frank acknowledgment of the fact and candid reconsideration of our methods.

The Cross and the Dragon, or Light in the Broad East, by B. C. Henry. (W. Briggs, Toronto).

This is the suggestive title of one of the latest books on China, by one who enjoyed during ten years residence in and about Canton, the best opportunities of observation, and is therefore qualified to speak of life and Christian work among the Chinese.

Books, &c.

S.S. Registers and Records

PREPARED BY THE General Assembly's S.S. Committee. Recommended by the General Assembly, three synods and many Presbyteries for general use.

MISCONCEPTIONS OF CALVINISM

BY REV. JAS. MIDDLEMISS, D.D., F.R.S.E. Price 10c. Per dozen, \$1.00

"The Author is a man of fine culture and extensive reading and his thoughtful observations are well deserving the respectful attention of all, especially of our young ministers and our students."

"Misconceptions of Calvinism will repay a careful perusal. Some who are inclined to believe that Calvinism is something very absurd and unworkable will find that there can be said in its favor than they thought.

"I regard your publication as a well timed and eminently fair, clear and able statement of the case, and admirably calculated not only to remove the too common misconceptions of the faith of our Church, but to present our doctrine in the acceptance of the candid student of the scriptures."

Presbyterian News Co., Toronto: GEO. H. ROBINSON, Manager

SPECIAL OFFER TO SUBSCRIBERS. "REVIEW" ONE YEAR \$1.00, "GRIP" ONE YEAR \$2.00, BOTH ONE YEAR \$2.50.

12 CENTS IN STAMPS, MAILED TO OUR ADDRESS. We will make you a six month subscriber to Our Own People, a model family monthly, sixteen pages, illustrated, and containing a full page of music.

QUESTIONS — AND — ANSWERS Concerning Pre-Millennialism

Questions by a Post-Millennialist. Answers by Rev. H. M. Parsons and John Mutch.

Crown 8vo., 44 Pages, Price 15 Cents. Special Rate for Distribution.

S. R. BRIGGS, TORONTO WILLARD TRACT DEPOSITORY.

Recent Publications of the Religious Tract Society

- THE LIFE AND TIMES OF CHERYSTON. By Rev. R. W. HENRY, D.D., \$1.50. ST. AUGUSTINE: his Life and Times. By Rev. R. W. HENRY, D.D., \$1.50. THE LIFE OF JESUS: or, the Story of Jesus of Nazareth in the Earliest Years. By Rev. W. A. LEWIS, M.A., \$1.50. ANNO DOMINI: or, a Glimpse at the World into which the Messiah was Born. By Rev. J. D. CLARK HORTON, \$1.50. VOICES FROM CALVARY. A Course of Sermons. By CHARLES STANNARD, D.D., \$1.50. FROM CALVARY TO OLIVET. Memorial. By CHARLES STANNARD, D.D., \$1.50. THE EVENING OF OUR LORD'S MINISTRY. By CHARLES STANNARD, D.D., \$1.50. REST FROM SORROW; or, the Ministry of Suffering. By WILLIAM GIBBS, F.R.S., \$1.50. THE PHILOSOPHY OF PRAYER and Other Papers. By H. R. HAYWARD, D.D., \$1.50. CHRISTIAN MINISTRY TO THE YOUNG. By A. G. GIBBS, D.D., \$1.50.

JOHN YOUNG, UPPER CANADA TRACT SOCIETY, 102 YONGE STREET, TORONTO.

Royal Canadian Ins. Co'y, Fire and Marine, HEAD OFFICE, MONTREAL.

Geo. McMurrich, General Agent, 56 Front St. East, TORONTO.

AN ENERGETIC MAN IN EVERY DISTRICT TO SELL the most remarkable book of the age, entitled "Prophecy and Expositor," or "Mysticism and Collier." It discloses rationally and philosophically the subjects of Love and Mysticism, Modes of Prophecy, Expositor, Marriage, Eminent, Bechere, Spiritism, Occultism, &c. This is a standard book, retail low, and taken with all classes.

WANTED IMMEDIATELY, TWO HUNDRED STUDENTS for shorthand, book keeping, Arithmetic, Writing, Art and all commercial and English courses, etc. Private lessons, day or evening. Special terms. All graduates helped in procuring good positions. Address at once, THE TORONTO BUSINESS COLLEGE, 37, 39 & 41 ADELAIDE ST. EAST, TORONTO.

July 21st, 1894.

McLWAIN'S TELEGRAPH AND SHORTHAND INSTITUTE, 31 KING STREET WEST.

ONE DOLLAR A YEAR The Presbyterian Review

SEND FOR SAMPLE COPY.

Church News.

REV. DR. BRYCE'S new historical work is nearly completed.

In the synod of the Maritime Provinces there are now 69 missionary associations.

THE Rev. W. Roger, M.A., London, Ont., has been lecturing in Peterboro' on "the labour question."

REV. DR. JOHNSON, of Jamaica, who is at present on a visit to Ontario, will preach in Knox church, Galt, on Sabbath, 22nd inst.

REV. L. H. JORDAN, Montreal, having spent a brief holiday at Murray Bay and Memphrenagog is now in British Columbia.

REV. D. J. MACDONNELL, pastor of New St. Andrew's, city, has arrived home from his trip to Scotland, much benefited by his holiday.

THE congregation at St. George, Ont., will hold a "Harvest Home" on the 14th September, the anniversary of the settlement of Rev. W. McTavish.

A RECEPTION was given by the congregation of Edmonton, N.W.T., to the pastor, Rev. A. B. Baird, on the occasion of his return from the General Assembly.

IN the absence of Rev. W. Amos, the regular pastor, Mr. W. A. J. Martin, formerly of the High School, Newmarket, is conducting the services in Aurora church.

THE addition to the Presbyterian church, Aurora, Ont., is being pushed forward to completion as fast as possible. The roof is on, and the masons are now brick-cladding it.

THE East Presbyterian church, Toronto—Rev. J. M. Cameron, pastor—has sent \$30 to the Vancouver sufferers, \$18 to the Presbyterian congregation and \$12 to the pastor.

THE Ladies' Aid Society of Shelburne Presbyterian church, Miss Kate Stewart, president, organized in the beginning of July, held a very successful social on the 12th of July and realized as net proceeds \$78.

A SPECIAL meeting of Peterborough Presbytery has been held to consider a call from Warsaw to Rev. Mr. Howard, of Toronto, a last year's graduate of Knox College. The call was considered and sustained, and was forwarded to Rev. Mr. Howard.

THE work of digging out the foundation for the new church at Parkdale was commenced on the 5th inst. The new edifice will stand in front of the old building, which will be used as a school-house hereafter. The new church will cost about \$20,000.

THE repairs to Knox church, Ottawa, outside and in are proceeding very rapidly. The shingling is nearly completed. The new organ will be in position by the time the church reopens, which will be in September. The services are now being held in the basement.

THE Rev. Dr. Moment, a well-known Canadian, now pastor of one of the leading congregations of Brooklyn, N.Y., has been spending a few weeks in Ontario. He has preached with much acceptance in Newcastle, Mitchell and other places. Dr. Moment is one of the men that should be recovered for Canada.

REV. PROF. MOWAT preached recently in Zion church, Carleton Place in the absence of the regular pastor, Rev. A. A. Scott. The Herald says: "By his very comprehensive and instructive presentations of the 'old old story' he stimulated and strengthened the brethren. He penetrates deep down into the Gospel treasury and presents the gems of truth in attractive form."

THE call extended by the Presbyterian churches, Comber and Tilbury West to Mr. Alex. U. Campbell has been sustained by the Presbyterian meeting in Chatham. Mr. Campbell will now leave Comber until the call will either be accepted or declined. He goes to Bothwell for a few weeks. Mr. William Graham, Knox College, will supply Comber and Tilbury West churches until the end of September.

THERE are only nine presbyteries in the bounds of the Presbyterian Church in Canada that report no arrears of stipend. The Presbyteries of Truro, Wallace, P.E.I., and Newfoundland are among the honourable ones. Seven presbyteries in the Lower Provinces reports arrears amounting to \$5,634. Are presbyteries doing their duty in thus allowing arrears to accumulate. Should not steps be taken to have the strain wiped out.—Halifax Witness.

THE addition of a wing on the east side of the church building, Shelburne, is now being made capable of accommodating at least one hundred persons. A few months ago the interior of the building was so altered as to provide additional seats for sixty-five persons, but the crowded state of the building made the additional room imperatively necessary. The congregation worships in the town hall during the building operations. Reopening services have been fixed for the first Sabbath of September. The W. F. M. Society of this congregation now numbers twenty-nine members, being organized in January last. Great zeal is displayed by its members. Additions of two or three are made at each meeting.

ON Thursday, 29th July, Dr. James was formally inducted as the pastor of the united congregations of St. John's and St. Paul's churches, Walkerton. In the evening a public reception was tendered to him. After partaking of a bountiful repast prepared by the ladies of the congregation, a number of interesting addresses were delivered. The Rev. Mr. Duncan, moderator, very acceptably filled the position of chairman. The church choir rendered a number of choice anthems and materially assisted in promoting the enjoyment of the evening. The welcome given to Dr. James was of the most cordial character. The doctor enters upon his new pastorate under the most favourable auspices, and we fervently hope and believe that an era of prosperity as a church and congregation is in store for the happily united congregations of St. John's and St. Paul's, now known as Knox church.

OBITUARY.

ALEX. CRANSTON.

THIS old and well known resident of Galt and Dumfries, died on Wednesday, 4th inst., at his residence, Shade street, after a week's illness. Deceased was a native of Roxburghshire, Scotland,

where he was born on Feb. 1st, 1822. In 1831 the family emigrated to Canada, and after living at Kingston for some two years, removed to the township of North Dumfries, which was at that time being settled by residents of the border shires. The family took up the farm now occupied by the only brother of the deceased, Mr. Robert Cranston. In 1845 he was married to Marion, third daughter of the late John Dickle, of Dickle settlement, and immediately afterwards went to live upon the homestead now occupied by his son, Mr. John D. Cranston. After thirty years of successful farming in 1875 he purchased a residence in Galt, where he resided up till the time of his death. Mr. Cranston was a man of most exemplary character, and lived the life of a true and consistent Christian. He always took a very active part in church matters, and had been an elder in Knox church for seventeen or eighteen years. Prior to his removal to Galt he had filled several public offices in the township, and was held in general esteem by all with whom he came in contact. The deceased leaves a widow and six of a family, his youngest daughter having died in 1880. The surviving members of the family are: Mrs. H. Dickenson, of Woodstock; Mrs. D. H. McLean, Richmond; Robert, of San Francisco; John D., North Dumfries; James K., and Alex. B., of Galt.

MR. JOHN BLACK.

THOUGH some weeks have elapsed since the death of Mr. John Black, who at the time of his death was employed as a school teacher at Goodwood, a brief notice concerning him will not be out of place. Mr. Black was the son of a worthy Presbyterian father, who was engaged in educational work in Scotland and in Canada. His son John followed him in the profession of teaching and possessed great aptitude for this work. During a period of about twelve years he was head master of the public schools in Barrie. He enjoyed throughout the time of his holding that position the respect and confidence of the community. He was during a number of years an elder in the Presbyterian Church and Superintendent of the Sabbath school in Barrie. His services in that office were much appreciated by the congregation there, and on the occasion of his leaving the town for another field of labour he received from them a tangible expression of the esteem in which he was held. His services in connection with the Sabbath school were particularly valuable. Mr. Black was possessed of excellent abilities, and was an earnest and consistent Christian. He was of a quiet and unassuming disposition, yet always willing to place his services at the disposal of the cause of Christ. In his later years he was visited with severe domestic affliction, which he bore with meekness and resignation of spirit. He passed away after a brief illness in full reliance on the Saviour he had so long known and served. His wife died some years before him, and now his five remaining children are left deprived of a father or mother's care. His death was followed at a very short interval by the sad and sudden death of his brother, Mr. Davidson Black, a well known lawyer of Toronto, of which particulars were given in the newspapers at the time. The family were thus called on to mourn the loss of these two worthy brothers within a very short time and have felt very keenly their sore bereavements. M.

MEETINGS OF PRESBYTERY.

MAITLAND—This presbytery met in Kincardine on July 13th. The Rev. Charles Cameron was appointed moderator. St. Andrew's church congregation and Knox church, Lucknow, petitioned to be united, and were accordingly united. Mr. McQuarrie was appointed moderator of session. Commissioners to the General Assembly reported their diligence on the business of that court. A call from the congregation of Walton to the Rev. W. Galloway was sustained. Messrs. Anderson and Strachan were appointed to audit the treasurer's book. Mr. D. S. McPherson, B.A., was licensed to preach the Gospel. The treasurer gave in his annual report. The presbytery in accordance with the instructions of the General Assembly considered the Augmentation Fund. On motion of Mr. Ross it was agreed that the ministers of this presbytery be instructed to bring the state and wants of the Augmentation Fund before the congregations and report at the meeting of presbytery in December. Messrs. Harrison, McDonald and Leask were appointed to visit Chalmers' church, Kincardine Township, to inquire into the state of the congregation with a view to application being made to the Home Mission Committee for aid. Messrs. Murray, Leask, D. G. Cameron and Harrison were appointed to superintend the studies of students in the presbytery. Rev. J. McNabb was appointed treasurer of the presbytery. Standing committees of the presbytery for the year were appointed as follows: Finance—Messrs. D. G. Cameron, Leask, McNabb, McKenzie, with presbytery elders. Home Mission—Messrs. Ross, Brown, Stevenson, C. Cameron, with presbytery elders and elder of Walton. State of Religion—Messrs. Davidson, Anderson, McQuarrie, McQueen, with presbytery elders. Sabbath Schools—Messrs. McKee, Muir, Jones, Law, with presbytery elders and elder of Lucknow. Temperance—Messrs. Murray, Sutherland, McDonald, McFarlane, with presbytery elders. Sabbath School Committee instructed to report at next meeting regarding the holding of a Sabbath School Convention.—K. LEASK, Clerk.

OTTAWA.—The Presbytery met on 4th inst. Mr. Robert Gamble, of Wakefield, was appointed moderator for the next six months. Standing committees for the year were appointed on State of Religion with G. M. Clark as convener; Sabbath Schools—W. H. Geddes, convener; Home Mission—F. W. Farrier, convener; Supply of Vacancies—G. M. Clark, convener; French Evangelization—Dr. Moore, convener; Statistics—Caven, convener; Examination of Students—Dr. Armstrong, convener; Protestant Education in the Province of Quebec—Wm. Caven, convener; Temperance, R. Whillans, convener. Also examiners for license, ordination, etc., were appointed. The clerk read an extract minute from synod on Sabbath observance, and from the General Assembly on the reception of J. H. George, B.A., as a minister of this Church. His name was ordered to be placed on the roll of the presbytery as a minister without charge. The clerk also read extracts touching the cases of Christie and Jamieson, showing that their names were to be placed on the list of retired ministers. A petition from Casselman praying for organization into a regular congregation was granted and Mr. Whillans was appointed to dispense sealings orders there. Mr. Bayne reported his visit to South Indian and stated that

the visit had been attended with satisfactory results. Mr. Scott reported on behalf of the committee appointed to visit Aylmer and Eardley. The report was favourable to the union of these stations and was duly received. Mr. Gamble reported that he had dispensed the sacrament of the Lord's Supper in Chelsea, and that there was an accession of nineteen members to the communion roll, and that the total number of communicants now on the roll is thirty-four. A resolution was passed ordering congregations within the bounds to make their statistical and financial reports hereafter correspond with the calendar year. In connection with French Evangelization Mr. Vernier gave some account of the work in Ripon where Miss Gobelle, French teacher, had been subjected to some measure of persecution. The doors and windows of the school-house, a part of which she occupied as a residence, having been broken in and her school to some extent broken up. The people of East Templeton who have subscribed three hundred and fifty dollars towards the erection of a school-house and for which more is needed were encouraged to proceed with the erection of the building. A resolution of condolence with the Rev. Mr. Ami in the decease of his wife was passed, and a copy ordered to be sent to him. Mr. Geddes gave notice of a motion anent Sunday funerals, etc. M. T. T. Dobbin, student, delivered his exercise before presbytery. It was received and the clerk ordered to certify him to college.—JOS. WHITE, Clerk.

BARRIE.—The following extracts from the minutes of the Presbytery of Barrie have been forwarded by Rev. Robert Moodie, Presbytery Clerk for publication:—The resignation of the charge of Bradford, etc., tendered by Mr. Bryant on the 6th inst., was taken up. Resolutions from the several congregations of the charge were read, expressing their desire that Mr. Bryant should remain among them as their pastor, and appointing commissioners to represent their views at this meeting. The commissioners, namely, Messrs. Ross, from Second West Gwillimbury; W. Sturgeon, from St. John's; Garnett and Fraser, from Bradford, were heard. Mr. Bryant addressed the court, and intimated his desire that the resignation be accepted. After lengthened discussion, the following resolution, moved by Mr. McLeod and seconded by Mr. Currie, was adopted. The presbytery in regard to the matter of Mr. Bryant's resignation resolve that the presbytery are still of the opinion that Mr. Bryant's services as an evangelist are likely to be of much service to the Church, and in view of his own conviction in regard to his duty—notwithstanding the very gratifying and earnest appeals of Mr. Bryant's present congregations for his continuance among them—to accept the resignation, to take effect from the second Sabbath of August, that Mr. Leishman preach on the third Sabbath, and that Mr. Cerswell be moderator of the vacant charge. The following resolution, on the occasion of Mr. Bryant's resignation of the charge of Bradford, Second West Gwillimbury and St. John's church, was unanimously adopted. The Presbytery of Barrie, in parting with the Rev. Mr. Bryant, whose resignation of his charge at Bradford has been accepted in order that he might give himself up to the work of an evangelist, wherever his services may be required throughout the Church, desire to place on record their high appreciation of their brother as a minister of the Gospel. During his connection with the presbytery he has secured the esteem and confidence of his brethren as a faithful pastor, a most diligent and successful labourer in the work of the Gospel ministry, and ever obliging, kind and willing in giving his services whenever they were required in other congregations of the presbytery. The presbytery regards Mr. Bryant as eminently fitted for the work of an evangelist, to which he desires to devote himself, and can cordially commend him to any congregation or pastor in the Church where the assistance of an evangelist is desired. The presbytery will follow Mr. Bryant in the work in which he is about to enter with their warm sympathy and with earnest prayer that he may be abundantly owned and blessed by the Great Head of the Church in whatever field he may be called to labour, and that through his ministrations many souls may be gathered into the fold of Jesus Christ.

SUPPLY OF VACANCIES.

THE General Assembly's committee on supply and distribution held its first meeting in Hamilton on the 5th August. All the members except two were present.

It was stated by the secretary that in reply to the circular which had been issued some time previously, only three presbyteries reported vacancies. In the presbytery of Barrie there was one, but arrangements had been made for supplying it till the end of September. In that of Hamilton there were eleven, but only one of these, Drummondville and Chippewa, was prepared to hear probationers with the view of calling. In that of Maitland there was also one, Lucknow, which was looking for the best supply and in Gaelic if possible. Some other presbyteries stated that no action had been taken as to the vacant congregations in their bounds; and from a number even of those in the Province of Ontario there was no report, and there was none from any presbytery outside that province.

On the other hand there were sent in through presbyteries the names of 18 ministers, or licentiates who were awaiting appointment; so that, as must be very evident, the committee had to leave the majority unprovided for. Messrs. Coull, McGuire, and McColl were assigned to the Presbytery of Hamilton; Messrs. Sinclair, M. McKenzie, and A. F. Mackenzie, each of whom can preach in Gaelic, to the Presbytery of Maitland, a very limited amount of work for these, and yet leaving twelve to whom none could be given. The secretary was instructed to keep these names in *retentio*, and to let this fact be known, so that he might be able to communicate with them and send them to any presbytery for which an application for supply, in any degree, might come.

A list of questions was drawn up, to be forwarded to presbyteries for replies before the beginning of next quarter.

It was also agreed that, as in so many of the communications that had been received, vacancies were described as "not prepared to call" the secretary respectfully suggest to presbyteries the desirability of ascertaining the reasons for this state of things, and of sending on the names of all vacancies whether prepared or not to call, in accordance with that provision of the scheme as adopted by the Assembly that in reporting their requirements presbyteries shall state the general circumstances of all the vacancies within their bounds.

Next meeting was appointed to be held on the 5th October.

Medical.

DR. PALMER, SURGEON. Eye, Ear, Throat, Nose. 10 a.m. to 9 p.m. Corner Yonge and Wellington.

JOHN B. HALL, M.D. HOMOPATHIST. 528 and 513 Jarvis St. Specialties—Children and nervous diseases. Hours, 10 to 11 a.m., 4 to 6 p.m. Saturday afternoon excepted. Sunday, 9 to 10 a.m., and 6 to 8 p.m.

DR. ANDERSON & BATES GIVE EXCLUSIVE ATTENTION to the treatment of the Eye and Ear. Cross Eye straightened, artificial human eyes supplied. Corner, St. James St. North, HAMILTON.

DR. A. D. WATSON, Licentiate of Royal College of Physicians, HAMBURG. No. 10 Euclid Avenue. Hours—8 to 10 a.m., 1 to 3 and 7 to 9 p.m.

DR. HALL & EMORY, HOMOPATHISTS, 88 and 86 Richmond St. East, Toronto. Dr. Hall in office 9 to 11:30 a.m., daily, except Sundays, and on Monday and Tuesday evenings from 7:30 till 9. Dr. Emory in office 9 to 4 p.m. daily, and on Tuesday and Friday evenings from 7:30 till 9. Sundays 8 to 9 p.m.

Dentistry.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only Dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient. Best Sets of Artificial Teeth, \$8.00. Teeth filled in the highest style of the art and warranted for ten years.

J. O. ADAMS, D.D.S., DENTIST, 310 Yonge St. Entrance on Elm St. Vitalized air administered for the painless extraction of teeth.

MR. N. PEARSON, DENTIST, 9 King St. West, Cor. York, TORONTO.

A. W. SPAULDING, D.D.S., DENTIST, Demonstrator of Practical Dentistry in Toronto Dental School, 81 King Street East, Toronto. Residence—48 Lansdowne Avenue Parkdale.

Architects.

WM. E. GREGG, ARCHITECT, No. 9 Victoria Street, Toronto.

GORDON & HELLIWELL, ARCHITECTS, 28 King Street East, Toronto. H. B. GORDON. GRANT HELLIWELL.

Barristers.

KERR, MACDONALD, DAVIDSON, & PATTERSON, BARRISTERS, Solicitors, &c. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Patterson. Offices—9 and 10 Masonic Buildings, Toronto St., Toronto.

CAMERON, CASWELL & ST. JOHN, Barristers, Solicitors, Notaries, Conveyancers. OFFICE: 64 King St. East, TORONTO. MONEY TO LOAN.

ALEX. CAMERON, THOS. CASWELL, J. W. ST. JOHN.

Artists.

MR. W. A. SHEERWOOD, ARTIST. Portraits in Oil or Pastel from life or Photograph Room 86 Arcade, Yonge Street, Toronto.

MR. FORSTER, ARTIST—PUPIL OF M. BUCQUEREAU. President of "Art Association," France. Studio, 81 King Street East, Toronto. Portrait painting.

MILLMAN & COMPANY (Late Notman & Fraser), Photographic Artists, 41 KING STREET EAST, TORONTO.

We have all the negatives of Notman & Fraser, and copies may be had at any time. The best photos at low prices guaranteed.

Financial.

R. A. Gray, Geo. F. Moore, GRAY & MOORE, Real Estate and Insurance Agents. Conveyancing, Affidavits, Etc. MONEY TO LOAN AT LOWEST RATES. Special attention to Loans outside of Toronto. 20 ARCADE, TORONTO.

TRUSTESHIPS The Toronto General Trust Company, 27 Wellington Street East. Undertake and execute Trusts of every description whether under Wills, or Marriage Settlements, and manage estates as Agents for existing Trustees, and will also in certain cases accept trusteeships from which existing trustees desire to be relieved.

MONEY TO LOAN. MORTGAGES PURCHASED. THE BRITISH CANADIAN LOAN AND INVESTMENT COMPANY (LIMITED). 30 Adelaide Street East, Toronto, has money to lend on security of farms and property in Town property at the lowest current rates, also purchases Mortgages. Apply to R. H. TOMLINSON, Manager.

STAR LIFE ASSURANCE SOCIETY OF LONDON, ENO Established 1843. Sir Wm. McArthur, K.C.M.G., Chairman. Life Funds \$11,000,000. Life policies issued at equitable rates. Money advanced to Church Trustees and Temp Property Owners at 5% and 6% per cent. Address applications to the Head Office for Canada, 22 WELLINGTON STREET EAST, TORONTO. A. D. FRASER, Chief Agent.

CANADA PERMANENT LOAN AND SAVINGS COMPANY INCORPORATED, A.D. 1884.

Paid-up Capital \$1,000,000 Total Assets 3,700,000 OFFICE: Company's Buildings, Toronto Street, TORONTO.

SAVINGS BANK BRANCH. Sums of \$1 and upwards received at current rates of interest, paid or compounded half yearly. DEBENTURES. Money received on deposit for a fixed term of years, for which debentures are issued, with half yearly interest coupons attached. Dividends and Trustees are authorized by law to invest in the Debentures of this Company. The Capital and Assets of the Company being pledged for money thus received, depositors are at all times assured of perfect safety. Advances made on Real Estate, at current rates, and on favourable conditions as to repayment. Mortgages and Municipal Debentures purchased. J. HERBERT MARON, Managing Director.

BRITISH AND FOREIGN.

THE next Pan-Presbyterian Council will be held in London on the 26th of June, 1883.

JOHN STRAUSS, the noted musical composer, has renounced Romanism and professed Protestantism.

THE annual convention of the National Women's Temperance Union will be held in Minneapolis, Minn., October 22.

THE London Christian, of July 20th, contains an excellent portrait and biographical sketch of Father Chiquiquy, whom it calls THE CANADIAN LUTHER.

ONE of the first places in civilization where there is no Methodism, is in the Hawaiian Islands. There was once an organization there, but it failed for lack of support and died out.

CANON FARRAR says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day.

THE debts of the Mission Boards and Freedmen's Board of the United Presbyterian Church amounts to \$35,000, and the Church is taking measures to reduce the amount or pay the debt.

THERE are five hundred and ninety-seven young men actively occupied as volunteer workers on the various committees of the New York Young Men's Christian Association and its various branches.

COUNT GUICCIARDINI is dead. He became a Protestant in 1840 through reading a Bible given him by an English lady. He was consequently condemned to imprisonment, and afterward to banishment.

At the Methodist Conference just closed in Dublin, Sir William McArthur gave \$75,000 toward the erection of a new building on the Methodist College grounds at Belfast, where young women may be educated.

THE U. P. Missionary Record for August contains a long obituary notice of Dr. William B. Robertson, who died at Bridge of Allan on the 27th June, a man whom Dr. Walter Smith once spoke of as "a noble and beautiful spirit."

PRINCIPAL NEGRO, who has made himself so notorious in Glasgow and West of Scotland, has abandoned all litigation and taken his departure to America, while not one of the Churches that financially supported his cause has had their money returned to them.

THE receipts of the British and Foreign Bible Society last year were \$1,156,196.35, and those of the American Bible Society were \$523,910.59. The total issues of the two societies for the year were 5,561,344, or an average of about 18,000 for each working day.

ON motion of Rev. John Bone the Wesleyan Methodist Conference, in session in London, decided to appoint a committee to consider the proposition to hold an Ecumenical Conference in the United States in 1891. The American Church is asked to appoint committees to confer with the English committees.

EIGHT churches of the Indian Presbytery, in connection with the Southern Assembly, with the consent of the Executive Committee of Foreign Missions have been transferred to the presbytery of the Indian Territory, Synod of Kansas. The four ministers serving these churches were granted letters of dismission to the same presbytery.

THERE are four strong candidates for the vacancy created by the death of Dr. Rogers in the chair of Sacred Rhetoric and Catechetics in Belfast Presbyterian College, viz.:—Rev. T. V. Killen, D.D., Archibald Robinson, Thomas Hamilton, M.A., and Dr. Rogers. Dr. Cooke was the first who filled this position, and the late Dr. Rogers was the second. In many respects it is the most important chair in the college.

THE fifty-one colporteurs belonging to the "Evangelical Society of Geneva," have, during the seven winter months, visited thirty-three French departments, Canton Bernes, and some Italian villages, in which they have distributed 4,000 Bibles, 21,000 New Testaments, 3,000 Scripture portions, 120,000 Gospel Almanacs, and 73,000 other books. The colporteurs do not enter into controversy unless they are obliged to do so.

DURING the thirty years of its existence, and the pastorate of Dr. W. P. Breed, the West Spruce Street Presbyterian church, Philadelphia, has contributed for all purposes over \$600,000; for Home Missions, \$63,000; Foreign Missions, \$37,000; Church Erection, \$42,600, etc. During the same period it has welcomed to its communion over twelve hundred new-comers—one-half of them on confession of their faith in Christ.

THE Church of Scotland H. and F. M. Record for August contains obituary notices of Rev. Chas. K. Greenhill, of Robertson, who recently died in his 60th year, "a very lovable man and a most devoted and successful pastor," and of Rev. Henry A. Pattullo, who died at the manse, Parton, in the 54th year of his age and 27th of his ministry in the parish, "very highly esteemed for his many excellent qualities as a man and as a minister."

THE will of the late Lorenzo H. Austin, a banker of Detroit, contains bequests to Baptist churches in Akron and Middlebury, Ohio, where he former-

ly lived, \$4,000; to Denison University, Granville, Ohio, \$1,000; American Baptist Missionary Union, \$3,000; Baptist Theological School at Ongole, India, \$1,500; American Baptist Home Missionary Society, \$3,000; American and Foreign Bible Society, \$1,000, to be used in distributing Bibles in the Southern States, and \$500 to the Women's Baptist Home Missionary Society of Michigan.

THE Sailors' Rest, Naples, which was visited by about a thousand sailors from November, 1884, to May, 1885, has now been reorganized and placed upon a firmer basis. It was reopened on Feb. 12 by the British Consul, as a superior attraction to the wineshops and similar places so often frequented by sailors. Many sailors have expressed their gratitude for the benefits received in connection therewith, and it has proved a valuable auxiliary to the Bethel Ship. It is conducted entirely on unsectarian and temperance principles. An English lady has offered to the committee her gratuitous services, undertaking to live at the Rest and to fulfil the duties of directress. About £100 a year is required to maintain the work in efficiency.

THE Presbytery of Glasgow, Established, with the view of facilitating the transaction of its ordinary business, lately appointed five standing committees, one of which is named the "Committee on Ministerial Training." Part of the duties of this committee is the examination of divinity students, and according to instructions received it has prepared a programme of studies for these. The 4th of October next has been fixed upon as the examination day and the presbytery is in a position to offer prizes for excellence in the answers on this occasion as follows. To the best student entering the hall a prize of £7.10s. 10 to the two best students of the second year, prizes of £10 and of £7.10s. 10 to the best student of the third year a prize of £10.

FOLLOWING the May meetings and the General Assemblies is the season of Conferences and Anniversary meetings in London. The annual Millmay Park Conference, which is largely attended by Christians from all parts of the United Kingdom, was held on 23rd, 24th and 25th June, with all the signs of unabated interest. The subject for Conference was "The Believer's Separation unto God," and among those who gave addresses besides the chairman, Mr. Stevenson A. Blackwood, C.B., were Pastor Theodore Monod and Dr. J. H. Wilson, Edinburgh. Two of the German Missionary Societies—the Gossaner and the Bremen—have been holding their jubilee meetings. The annual festival of the Basle Missionary Society was held on 30th June and 1st July.

In these days, as in those of Luther, boys go about in the streets of Berlin singing chorales. The City Mission, under the presidency of Herr Stöcker, Court preacher, has taken this up for evangelistic work. The boys meet for practice under an accredited leader twice a week. They all wear a sort of uniform, consisting of a grey cloak, which covers up all deficiencies and varieties of clothing, and a black hat. Every out-going is preceded by prayer. The singing generally takes place in the house courtyard, and is almost without exception welcomed. At the close a collection is made on behalf of the Mission; the boys receive a small remuneration monthly. The Sunday-school, under the direction of the Mission, is making good progress, and now numbers 20,000 children.

In the Scottish capital there were few more honoured names than that of Rev. Andrew Thomson, of Broughton Place United Presbyterian church. For many years he has been conspicuous as a public-spirited citizen, as an able preacher and a dutiful pastor. On the afternoon of the last Sunday in June he reminded the congregation that he completed that day the forty-ninth year of his ministry, and entered on his jubilee year. For forty-five years he had laboured among the people of his present charge. They had been years of peace and unity. It was his belief that not more than thirty members now remained of the congregation which called him to be the associate of the late venerable Dr. Brown. Dr. Brown, who has many years since gone to his rest, is remembered as Professor of Exegetical Theology to the United Presbyterian Church.

FOR good or for evil, says the Christian at Work, the Congregationalists are gradually yielding to the influence of wealth, and departing from the simplicity of their fathers. The meeting house is everywhere giving place to the gaudy and gorgeous temple. One of the latest manifestations of the spirit of this new departure is a Congregational cathedral at West Croydon, a suburb of London. It has just been opened, and it is said to be one of the finest specimens of recent ecclesiastical architecture. It boasts of an organ of 2,142 pipes, blown by two hydraulic engines; an exquisitely painted west window, a pulpit of marble and onyx, and a clock tower with chimera. The church people of West Croydon are indignant, and they have made efforts to have the authorities to prevent the ringing of the great bell. Of this church Rev. J. P. Wilson is pastor. At the opening services Dr. Parker characterized the pulpit as "a beautiful dream."

IT NEVER FAILS. Dr. Fowler's Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

Medicines, &c.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Corroding Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. MILBURY & CO., Proprietors, Toronto.



Let it be clearly understood that Drs. Starkey & Paley are the only manufacturers and dispensers of Compound Oxygen. Any substance made elsewhere and called Compound Oxygen is spurious and worthless.

PILES I

Relief to the Suffering!

MEDICAL PILE REMEDY. The Worst Cases Can be Cured, and when the first symptoms appear, no time should be lost in eradicating the disease from the system.

HUGH MILLER & CO., 167 KING ST. EAST, TORONTO.



Washes only six pounds and can be carried in a small value. Satisfaction guaranteed or money refunded.

\$1000 REWARD

FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce.

O. W. DENNIS, Toronto Bazaar House, 113 Yonge St., Toronto, Ont.



407 YONGE ST.

DAVID MILLAR, 483 QUEEN ST. W. Silks, Dress Goods, Millinery, And all Lines of Staple Dry Goods. DAVID MILLAR.

VISITORS to TORONTO

Will find the most Complete Stock of Berlin Wools and Fancy Goods With Newest Patterns in Slippers, Cushions, Brackets, &c.

HENRY DAVIS, Direct Importer, 232 YONGE STREET, TORONTO. Ladies will always find a Complete Assortment of Newest Goods for Fancy Work.

Cards.

ROBER STAMPS for Banking and Office use. Send for Catalogue. Agents Wanted. KEYSTONE STAMP WORKS, 4 King St. E., Toronto.

SANITARY APPLIANCES. ORUICKSHANK BROS., PLUMBERS AND STEAM FITTERS, 424 YONGE STREET, TORONTO. Warming Apparatus.

DALE'S BAKERY, 463 Queen St. West, Cor. of Fortland. Celebrated Pure White Bread, Dutch Brown Best Family Home-Made Bread. R. F. DALE.



24105 BAY ST. TORONTO.

The Boiler Inspection & Insurance Co. OF CANADA. Consulting Engineers. SOLICITORS OF PATENTS FOR CANADA, United States and other Countries.



LOCHFVNE HERRING.

New Importations direct from GREENOCK. Ask your grocer for Park's Superior Ham, Tongue and Chicken Sausage.

Elias Rogers & Co. TELEGRAPHICALLY SCIENTIFICALLY APPLIED BY J. PAPEL VAPOR'S NAV BATTERY.



THOMAS MOFFATT (late of E. Duck & Son) FINE ORDERED BOOTS AND SHOES. A good fit guaranteed.



DOWN! DOWN! Cabinet Photos, \$1.50 per dozen, First-class. The above price gives everybody the opportunity of first-class work at the very lowest price.

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

J. YOUNG, The Leading Undertaker, 347 YONGE STREET. Telephone 679.

W. H. STONE, THE UNDERTAKER, YONGE 187 STREET. Nine Doors North of Queen Street. TELEPHONE NO. 932.

THE WEST END CLOTHIER. JOHN SWEALL (Successor to W. H. WILSON). MERCHANT TAILOR, STYLISH DRESS AND PERFECT FIT GUARANTEED. 583 Queen St. W., Toronto.

JAMES HARRIS, Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission. Consignments of Choice Dairy Butter and Eggs solicited. 120 QUEEN ST. EAST, TORONTO.

Miscellaneous.

BUCKEYE BELL FOUNDRY. Bell of Pure Copper and Tin. Casts Bells, Cast Iron, Brass, and Steel. VANOUZEN & TIFF, Cincinnati, O.

McShane Bell Foundry. Finest Grade of Bells, Cast Iron, Brass, and Steel. VANOUZEN & TIFF, Cincinnati, O.

Clinton H. Menzely Bell Company. TROY, N. Y. MANUFACTURE SUPERIOR BELLS.

RICHARD HATCH, HARDWARE MERCHANT, 111 YONGE ST., TORONTO. LARGE ASSORTED STOCK!

Rubber Paint—"Best in the World." SOLE AGENT FOR TORONTO. Builders' Hardware & Specialty, English, American and Canadian Locks and Bronzed Goods, Paints, Oils, Glass, Putty, Varnishes, Etc.



S. B. Windrum. Jewellery and Silver Ware, All Spoons and Forks, Engagement Rings, Wedding Rings, Gold and Silver-Headed Cans.

CRICKETING AND TENNIS GOODS. Large Stock to be cleared out AT COST.

S. B. Windrum, 31 King St. East. Repairing Watches and Jewellery by the Best Workmen.

SPECIALTIES in BREAD.

I have subjected to a careful chemical and microscopic examination the two varieties of bread known as "Coburg Fancy Loaf" and "Digestive Bread" made by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulteration and deleterious admixture.

Laboratory, Toronto, Oct. 30th, 1883. THOMAS ADAMS, Baker, 303 Clinton Street.

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 497 and 500 Yonge Street. Opp. Grocers' St.

Choice Season Fruits. Table Raisins in London Layers, blue and black basket, and Sweet Debauch cooking Raisins in Valencia; selected do. and Sultanina; Currants in Patras and Sweet Tartarons. Peels in Orange, Lemon and Citron. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., etc.

MARA & CO., Family Grocers' 290 Queen Street West, near Borester Street.

Illustrative Sample Free



HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and crush your system with numerous dopes that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, battle being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid. ILLUSTRATIVE SAMPLE FREE TO ALL young and middle aged men, for the next ninety days. Send now or at this cut, for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch St., Boston, Mass.

Presbyterian Review.

THURSDAY, August 19th, 1886.

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

Mr. JOHN McKAY has declined the call to Knox church, Acton.

Mr. RUSSELL, Hawkesville, has accepted the call to Sutherland's Corners and Florence, Presbytery of Chatham.

The Presbytery of Collingwood are likely to give a call to the Rev. Dr. Campbell of Harrison.—Orilla Times.

Rev. W. ROGERS, of King street Church, London, raised \$60 in one day at the village of Keene, in aid of paying off the debt on the church.

Plans have been prepared for the enlargement of the church-building, Gananoque. The estimated cost of the enlarging, requiring and re-furnishing is \$5,000.

The Rev. G. McArthur, B.A., of Cardinal and Mainville, was made the recipient of a well-filled purse previous to his departure to the Thousand Island Park for holidays.

With all his old time vigour and earnestness, Rev. Dr. Ormiston, of New York, preached two sermons in the Central Presbyterian Church, Hamilton, last Sunday week.

The First church, Brantford, Rev. Dr. Beattie, pastor, held an organ recital and concert on the 12th inst. The concert was held in connection with the introduction of instrumental music into the services of this church.

The Daily Manitowish of the 7th inst., contains a very interesting sketch of the rise and progress of Presbyterianism in the Northwest during the past seventy years. The article is graced with a fine engraving of Knox Church Winnipeg.

NEGOTIATIONS are in progress between the Y.M.A. of St. Stephen's Presbyterian church and the Y.M.A. of St. Paul's Presbyterian church, Fredericton, for a union picnic to be held at Blissville or Fredericton Junction on the 20th of the present month.

At a meeting of the Knox Church Ladies' Aid Society, of Selkirk, held on Thursday evening, 29th ult., the following officers were elected: Mrs. J. Ferrier, president; Mrs. Nichol, vice-president; Mrs. Irving, secretary; and Miss Campbell, treasurer.

A fortnight before Mr. Chiquay's visit the Howick section of English River and Howick congregation had the privilege of hearing the Rev. J. Sieveright lecture on missions in the North-west. Mr. Sieveright was listened to with deep interest, and a collection of seventeen dollars was taken up for his work in Muskoka.

A PLEASING DUTY. "I feel it my duty to say," writes John Horton of Deser, P.Q., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

W. J. Guppy, draughtsman, of Newberry writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer sickness. I laid out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dyspepsia, Colic, Sick Stomach and Bowel Complaint.

The congregation of English River and Howick has for many years manifested a deep interest in the Rev. C. Chiquay and his work. Recently they were favoured with a visit from the aged father, who spent a Sabbath with them, and addressed large and appreciative audiences morning and evening. Before leaving the representatives of the congregation waited on Mr. Chiquay and handed to him the sum of eighty dollars for his mission in Illinois.

The services in Duff's church, East Puslinch, were conducted on the second Sabbath in August by Rev. W. Blair, of Nassagaweya, who preached in the morning. Among his hearers were Rev. W. Meldrum, of Morrison; Rev. A. Kennedy, late of Dunbarton, and Rev. J. Currie, of Kintyre. The latter gentleman preached an excellent sermon in the evening in said church. Rev. Dr. McKay preached on that day in Nassagaweya and Campbellville churches to large and attentive congregations.

The jubilee of the Rev. John Duff, Elora, was celebrated on Tuesday, the 10th inst. The Presbytery of Guelph held an adjourned meeting and presented an address. Dr. Torrance stated that through the kindness and liberality of Mr. Duff's friends not only in Elora but elsewhere, he was to place in his hands a bank deposit book, in which there was entered to his credit \$250, that since coming to the meeting he had received an additional sum, (other sums were handed in so that the whole amount to \$274.75). Mr. Duff made a reply to the address, during which there were not a few moist eyes in the meeting, and a large congregation which had assembled for this part of the service showed the high esteem cherished, especially among the people of his former charge, towards him. Addresses were then given by Mr. John Davidson, of Alma, Mr. R. J. Beattie and Mr. Chas. Davidson, of Guelph; Mr. Mullen, of Fergus, and Mr. James Anderson, of Puslinch, who knew Mr. Duff, and had heard him preach in Scotland. All the speakers bore testimony of their personal regard for Mr. Duff, and the high name he bore as a preacher of the Gospel and for Christian character, and those who had taken the more active part in getting up the testimonial spoke of the kind and cordial manner in which they were received by all to whom they applied.

Dr. CAROL'S GUMMERS CRAMER is no longer an experiment. No cure so fast in the terms on which is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, they buy it and take no other.

Don't use any more nauseous purgatives such as Pills, salts, &c., when you can get in Dr. CAROL'S GUMMERS CRAMER, a medicine that moves the bowels gently, cleansing all impurities from the system, and rendering the blood pure and cool. Great Spring Medicine. 50 cents.

ACKNOWLEDGEMENTS. The Rev. H. H. Warden, Montreal, acknowledges receipt of \$3 from a friend, Lechise, and \$1 from Mrs. Hackett, Lechise for the service of the new church, Vancouver, B.C., and \$5 from Mr. T. A. Hanes, to aid in restoring Rev. T. O. Thomson's library. Montreal, 16th Aug., 1886.

Medicine.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors from the cranium, simple, latent, or eruption, to the worst scrofula, or blood-poison. Especially has it proved its efficacy in curing Salt-rheum of the face, Liver-sore, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers. Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. It cures Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections. It is a sovereign remedy. It promptly cures the severest Coughs, and restores the Throat, Liver, Gall-bladder, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unqualified remedy. Sold by druggists. DR. PIERCE'S PELLETS—Anti-Bilious and Cathartic. 25c a vial by druggists.

Jolliffe's :- FURNITURE WAREROOMS

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

No one who enters the store can possibly be disappointed.

Queen Street cars drop you right at the very door.

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

467 to 471 QUEEN ST. WEST, TORONTO.

OPIMUM

Morphine Habit Cured in 10 to 20 Days. No Pain and No Return. L. S. STURGEON, 30 St. Louis, Mo.

AUCTION SALE OF VALUABLE FREEHOLD PROPERTY, IN THE CITY OF TORONTO.

There will be offered for sale at public auction, by Messrs. Oliver Cowie & Co., at their rooms, No. 41 King Street East, in the City of Toronto, on SATURDAY, the fourth day of September, A.D. 1886, at 12 o'clock noon, that valuable property on Deane Street (formerly Little Adelaide Street), in the City of Toronto, lately occupied by the St. Mark's Mission Church, having a frontage on Deane Street of seventy-two feet by a depth of ninety-six feet, more or less, to a lane, and being composed of lots numbered 28, 29 and 30, according to registered plan No. 126 for the City of Toronto. The purchase money to be paid one third cash at time of sale, and the balance within ten days without interest; the purchaser to search the title at his own expense, and the title to be accepted or refused within ten days from the day of sale. The vendors will not produce any deeds, contracts, or documents, except such as are in their own possession, and if there is any defect in the title which the vendors are unable or unwilling to remove they are to be at liberty to cancel the sale, and the purchaser is not to be entitled to any damages for costs or otherwise, but is to be entitled to a return of the cash deposit without interest. Further particulars may be obtained from Messrs. BLAKE, LASH, CARSLER & HOLMAN, Toronto, solicitors for the vendors. Dated at Toronto this 14th day of August, 1886.

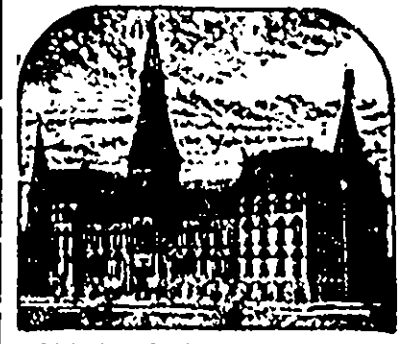
Marriages.

DEATHS.—On the 27th inst., at the residence of the bride's father, Barrie, by Rev. D. D. McLeod, Mr. Charles H. Smith, of Georgetown, son of Mr. George Smith, township clerk of Vespra, to Miss Sarah Appelo, of Barrie.

MEETINGS OF PRESBYTERY.

BARBARIS—Barrie, Tuesday, Sept. 21, 11 a.m. BROOKVILLE—Prescott, 2nd Tuesday of Sept., 2 p.m. BARCELON—Fort Elgin, 2nd Tuesday of September, at 5 p.m. GUELPH—Next ordinary meeting of Presbytery in Knox Church, Guelph, on the 13th Tuesday of September, at half past ten a.m. HILTON—In Exeter, on the 2nd Tuesday of September, at half past ten a.m. KINGSTON—St. Andrew's Hall, Kingston, Monday, Sept. 20th, three p.m. LEAMINGTON—London, second Tuesday of September, at half past two p.m. MATHIAS—At Wingham, on Tuesday, September 21st, at one p.m. ORANGEVILLE—Orangeville, 2nd Tuesday of Sept., 11 a.m. OTTAWA—At St. Andrew's Church, Ottawa, first Tuesday of November, at ten a.m. PARIS—St. George, September 14th, at ten a.m. Session records called for. PRINCE EDWARD ISLAND—In Summerside, on Wednesday, 2nd November, at eleven o'clock a.m. QUENBY—At Sherbrooke, on Tuesday, 21st Sept., at eight p.m. ROCK HURST—Pika Mound, September 28th, at 12.30 o'clock. SHERBROOKE—In Mount Forest, on Tuesday, 21st September, at ten a.m. TORONTO.—First Tuesday in September, usual place. WINDSOR.—Lowansville, O., 17th, 10.30 a.m.

Education.



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

McGILL UNIVERSITY, MONTREAL.

The Calendar for the session 1886-87 is now published, and contains detailed information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University, as follows:— FACULTY OF ARTS.—Opening September 14th, 1886. DONALD SPECIAL COURSE FOR WOMEN—September 16th. FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry, September 16th. FACULTY OF MEDICINE.—October 1st. FACULTY OF LAW.—October 1st. MCGILL NORMAL SCHOOL.—September 1st. Copies of the Calendar may be obtained on application to the undersigned. W. C. BAYNES, B.A., Secretary. Address, McGill College.

MORVYN HOUSE, 348 JARVIS ST. TORONTO.

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

RICHARD INSTITUTE, 142 Bloor St. West, opp. Queen's Park, TORONTO.

First-Class French and English School for Young Ladies. Directed by Rev. Monsieur and Madame Richard. Unusual facilities for the Theoretical and Practical acquisition of the French Language. Nowhere, except in France or Switzerland, can greater advantages be offered in that respect. The high English branches will be taught by masters. Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. Will re-open September 16th.

BOARDING AND DAY SCHOOL FOR JUNIOR BOYS.

137 BLOOR ST., TORONTO. This well-known Preparatory School (Established 1866) will re-open on Monday, 30th August. Send for Prospectus to the Principal. 81-97 W. MACILL.

Commercial College of Toronto University, LEAMINGTON ST. THE BEST COLLEGE FOR A CHEAPEST. THE WORLD FOR A CHEAPEST.

Jorgenson & Samuelson - WATCHMAKERS AND JEWELLERS.

190 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

WANTED—A MISSIONARY

To labour within the bounds of the Brockville Presbytery for the remainder of the summer; a theological student preferred. Apply with particulars to the REV. DAVID KELLOCK, M.A., Coates, Spencerville, Ont., without delay. PARTIES SENDING CLOTHING, ETC. FOR gratuitous distribution among the Indians of Manitoba and the North-West, will please notify GEORGE OLDFIELD, General Trade Manager of the Canadian Pacific Railway, Montreal, who will instruct the Agent at the station from which the goods are to be sent, to have them forwarded at half rates. Heavy goods such as stoves, furniture, etc., will not be taken on these terms. THOS. HART, 1-125 St. Paul St., W. T. Aug. 5th, 1886.

BRANTFORD LADIES' COLLEGE.



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

BELL ORGANS. This out shows our chapel Organ. It is undoubtedly the finest Reed Organ made in Canada for this purpose. Send for our complete Catalogue. W. BELL & CO., Guelph, Ont.

Pure Gold Manufacturing Co.

ALEX. JARDINE & CO., Proprietors, 31 Front Street East, Toronto. MANUFACTURERS OF AND WHOLESALE DEALERS IN Pure Gold Baking Powder, Cook's Choice Baking Powder, Cream of Tartar, Bi-carbonate of Soda, Paste Blacking, Liquid Blacking, Borax, Bay Rum, Liquid Blue, Bologna Sausage Seasoning, Curry Powder, Coffee, Chicory, Celery Salt, Fruit Flavouring Extracts, Powdered Sage, Powdered Summer Savory, Powdered Thyme, Powdered Marjoram, Poultry Dressing Seasoning, Pure Ground Spices, Mixed Pickling Spice, Mustard, Liquid Rennet, Rice Flour, Etc., &c. All Goods bearing the name PURE GOLD are Guaranteed to be Genuine, and dealers are authorized to take back any article which is not found exactly as represented.

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

COAL AND WOOD!

During the next Ten Days I have to arrive ex cars 2,000 Cords Good Dry Summer Wood, Beech and Maple, which I will sell, delivered to any part of the city, at - SPECIAL LOW RATES. - ALL ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. THE HENDERSON HOT AIR FURNACE.

IS THE Most Economical - Made - Smallest size heats house with three tons of Coal. Large Size heats church with less than three tons. Try it and be Convinced. SATISFACTORY GUARANTEED. Latest Designs in Mantels, Grates, Etc. E. PENTON & CO., 27 Bay St., Toronto. THE BENNETT FURNISHING CO., LONDON, CANADA, AND GILLESBURG, ONTARIO, Manufacturers of SCHOOL, CHURCH AND OFFICE FURNITURE. Designs and estimates furnished for Parlours, Halls, Alzars and Church Furniture. Send for Illustrated Catalogue and Prices. The Bennett Furnishing Co., 394 RICHMOND STREET, LONDON, ONT. 17 Fine Wood Mantels a Specialty.