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TEACH ME TO LIVE.

TEACH me to live! 'Tis easier far to die—
 Gently and silently to pass away—
 O'er earth's long night to close the heavy eye,
 And waken in the realms of glorious day.

Teach me that harder lesson—*how to live*,
 To serve Thee in the darkest paths of life;
 Aim me for conflict now, fresh vigour give,
 And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfil;
 Bright for Thy glory let my taper shine;
 Each day renew, remould this stubborn will;
 Closer 'round Thee my heart's affections twine.

Teach me to live for self and sin no more,
 But use the time remaining to me yet;
 Not mine own pleasure seeking as before,
 Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
 But in Thy service hand and heart employ,
 Prepared to do Thy bidding cheerfully;
 Be this my highest and my holiest joy.

Teach me to live! my daily cross to bear,
 Nor murmur though I feel beneath its load.
 Only be with me; let me feel Thee near;
 Thy smile sheds gladness on the darkest road.

Teach me to live! and find my life in Thee,
 Looking no end, repulsive things away;
 Let me not falter, but unflinchingly
 Press on and gain new strength and power each day.

Teach me to live! with kindly words for all;
 Wearing no cold, repulsive brow of gloom;
 Waiting with cheerful patience, till Thy call
 Summons my spirit to its heavenly home.

—*Christian at Work.*

THE CHURCH ON WHEELS.

BY DIAKONOS.

II. CALLING A CONDUCTOR.

WITH a competent engineer and a good fireman a train might run all right without a conductor. The trouble would be with the stopping. With no conductor to receive and communicate proper orders, the stoppages would be apt to occur at the wrong places—between stations instead of at stations. The passengers would be liable to be rolled down an embankment, or dumped into a canal, or mixed up with the debris of a collision. Or if such inconveniences as these were avoided, with no outside conscience in the form of a conductor, some of the passengers might forget to pay their fare. The conductor is rather an important personage. The interests of the company and the lives of the passengers are in his hands. His importance is commonly indicated by dressing him in a black coat and white necktie. In this way he is more easily distinguished and secures more readily the respect of the passengers.

The interests of both the company and the travelling public demand that conductors be chosen with great care. In some cases the selection is left in the hands of one person who is supposed to be competent to choose, and to be above the reach of such influences as sometimes warp the judgment of ordinary mortals. Thoroughly seasoned and unwearied people have never been very plentiful, and even unseasoned people of inflexible wisdom are growing scarce, so that there is coming to be less and less confidence placed in the one-man method of choosing a conductor. It is said to result in serious accident and great loss of life.

In other cases the conductor is appointed by a committee struck by the company for the express purpose of attending to this business. In case there should sometimes be a mistake made, the precaution is taken of appointing for a limited time, and interchanging the appointees periodically so as to make a fair distribution of the risks and chances. The acceptableness of this method varies with varying circumstances. It is very acceptable when neither the conductor nor the passengers are suited, and unacceptable when both are suited—and *vice versa*. That is to say there are two occasions when both the conductor and passengers wish there were some other way of doing. First, when both are dissatisfied with the appointment made—it is then they wish there never had been a committee to make the appointment; and, second, when both are satisfied with the appointment made—it is then they wish there were no committee to make any other appointment.

In still other cases the choice is left in the hands of a committee appointed by the passengers who happen to be on board at the time when a conductor is needed; or more frequently the conductor is chosen by the vote of all such passengers, subject to the company's approval. That the passengers may be thoroughly qualified to make a good selection they are given a succession of candidates for the office in running between given points. Candidate A takes the train from station 1 to station 2 or 3; candidate B then steps aboard and takes the train on to station 4; candidate C conducts her on to station 5 or 6, and so on up to station 50 or 60, during which time the passen-

gers, or as many of them as have not stepped off in the meantime, have had from 20 to 30 candidates to choose from, several of whom, however, they have forgotten, and have asked that they be put on the train again if only from one station to another. This is interesting work for the passengers. There is an excitement about it that is exhilarating and helps to whittle away the tedium of the journey. For a trainful of passengers to be asked to scrutinize each new candidate for the office of conductor, taking note of the colour of his hair and eyes, the cut of his whiskers, the fit of his clothes, the jewellery he wears or does not wear, his size and stature, the dimensions of his hands and feet, his gait and general air, whether he smiles or does not smile in dealing with the passengers, the way he handles the punch and ticket, the tone of his voice, whether he says "Tickets! tickets!" in a deep bass, or a piping tenor, or in a medium between the two. All this is responsible and perplexing work. So perplexing and responsible has it in some cases been found that nervous passengers have been known to become excited and discouraged, and have stepped off the train and taken another whose conductor was already chosen. Notwithstanding all the care that is exercised by those who courageously remain on board, mistakes are occasionally made. The passengers sometimes overlook the modest man who did not appear to advantage under the scrutinizing process, and choose the man of nerve and ability. We have known cases in which the man of nerve and ability, after receiving the appointment, got into trouble with the engineer or fireman or brakeman or newsboy or somebody else before he had passed three stations. We have known cases in which through failure to attend promptly to the dispatcher's orders, he allowed the train to be ditched on its first trip. But these are the exceptions. The rule is, that in spite of all difficulties the passengers make a happy choice. You may find on many a train a veteran conductor who was chosen by many, and from among many, years and years ago, and during all these subsequent years he has conducted his train successfully amid trials and dangers, in storm and sunshine, at noon and at midnight, until his face has become dear to the whole travelling community, and though those who originally chose him have nearly all ended their travelling days, their children and children's children have learned to love him as a father.

Mission Work.

OUR WORK IN INDIA.

REPORT OF REV. J. WILKIE.

THOUGH the past year has been even a more busy one than those gone before, yet it has not been productive of very much of that fruit, which is usually regarded as the true sign of success, *i.e.*, baptisms from heathenism. Two have joined us from Roman Catholicism, who some time before, along with Chanoo, had as Mahomedans been seeking for the truth, and shortly before we received Chanoo, had joined the Roman Catholics, only, however, to become dissatisfied, and through the faithful teaching and example of Chanoo to look to Jesus as he is seen by faith, rather than in the crucifix. Nine of the family in Oojein, of whom I spoke last year, the wife having also become a believer in Jesus, are now anxious for baptism, and but for the sudden illness of their youngest child, would have been baptized last Sabbath. Together with them will be baptized a young man, whose father was a Sadhu, or Holy man, but who, through the instrumentality of Chanoo, has become a follower of Jesus. The reception of this family will, I hope, lead to very important results, as he is the head man (Patel) of a large caste in Oojein, the whole of which has become very thoroughly leavened with Christian truth, and amongst whom even now there are a number apparently very near the kingdom. I cannot speak too highly of the faithful efforts of Chanoo and Narayan, who, though not very highly accomplished, have succeeded in their own simple way in commending the Gospel to the heathen around them. Through the efforts of Govind Rao, another family, consisting of father, mother and four children, have also joined us from heathenism. Eight infants have also been baptised, and four have been received from other congregations.

The means used in the work have been much as in other years, and so a description of each of them is unnecessary. The schools, vernacular and high, preaching in Oojein Indore and camp, and to a slight extent in the villages around; selling of tracts and Bibles by the colporteur; Sabbath services and prayer meeting in the church; training of workers at the monthly meeting, as opportunity offered; and the press. The dispensary I have scarcely opened this year, only because of the press of other work, and especially because of the building that has been going on here. The erection of a new building to one as inexperienced as I was, would in any country be a difficult matter; but here, where so many of the people have no consciences, and are such adepts

at deceiving, it was a constant source of worry. Fortunately for me, Colonel Thomason, the Superintending Engineer for Central India, most unselfishly gave me the benefits of both his time and experience, and so enabled me to detect many of their tricks before they had gone too far, and to erect at once a substantial, commodious and cheap house. There is no wood about it, except in the doors and windows, and so it can afford food for neither fire nor the white ants. The black cotton soil, which when left in twists and warps even the finest masonry, and forms ugly gaps in the floors of the houses, the home of the flea and other vermin, has all been completely removed. Being near the bazaar, it was necessary to have a two storey house; and by means of a flat roof, high above the neighbouring houses, an airy retreat, open to the breeze, that can at night in the hot season be turned into a cool sleeping room has been secured. In the same building a dispensary for Miss Beatty has also been prepared. It consists of (1) a waiting and class room 27 x 10; (2) a consulting room, 10 x 10; (3) dispensing room, 10 x 15; and (4) a small laboratory 10 x 10, all fitted up as far as possible with a view to convenience and future usefulness.

I desire thus to acknowledge my own and the Mission's deep indebtedness to Col. Thomason.

(To be continued.)

A REMARKABLE revival has been extending through the town of Sardis, Missouri; 200 persons have made a profession of faith and every saloon in the town has been closed.

THIRTEEN students of the Andover Seminary, U. S., have organized themselves into a Japanese band, and assume responsibility for the supply of a new mission station in the northern part of Japan.

THERE are now 7,000,000 of negroes in the Southern States, and among 1,430,000 voters 1,221,000 cannot read nor write. The Presbyterian Church has a prosperous mission among the freedmen, and added last year 1,680 communicants in 202 stations.

THE latest news that has come to us from Japan is that a National Convention of the Buddhist priests there has decided to send Buddhist missionaries to Europe and America. We see in this conclusion proof of the hold Christian missions are taking in that country. The Buddhists see that a Missionary Church is the only Church that has any hope of life or growth. And they are right. The sooner all Christian churches discern the same truth the better for themselves and the world.

THE United Presbyterian Church of Scotland is well to the front in the work of Foreign Missions. Last year nearly \$200,000 was raised for this work. Its missions are in Jamaica, Trinidad, Old Calabar, Kaffraria, Spain, India, China, and Japan. In these eight fields it has 110 missionaries, of whom 82 are ordained, 7 medical men, 3 evangelists and 18 female missionaries. Under their superintendence there are 473 native evangelists, teachers and other helpers. The total membership in these fields is 12,777, while 11,000 children attend the Sabbath schools, and 13,000 the day schools of the various missions. The large membership is the more gratifying because it has been reached by a steady advance through a series of years without retrogression. The attention given to the young augurs well for the greater prosperity of the missions in the near future.

CHINESE WOMEN AT SWATOW.—Their homes, the homes of a third of the human race, are windowless, floorless, and ceilingless. They are very hot in summer, very cold in winter, dank and dark all the year round. They are small because of poverty; low for safety from typhoons; unventilated, because openings would give egress to the long hooks of thieves; densely crowded together for mutual protection; opening only on tiny courts and narrow streets, where all fith fumes because every iota must be saved for fertilizing the rice fields. Villages so made up and surrounded by walls to keep out marauders, are but a few minutes' walk from each other, all over the land. From such a home, to such a home, a woman is brought and married to a man she has never seen before, to serve a mother-in-law who is kind to her in proportion to her diligence in rearing pigs, and her aptness in bearing sons. The greater portion of the women have seen only the village in which they were born, and that into which they are married. All the world outside is unknown to them as is the planet Mars. Toward the life to come they look blankly, hoping only that their male descendants will feed their wandering spirits after death with earthly food. The Chinese women are grave and patient women. Of all in the world, there are none to whom a knowledge of the way of salvation would be a more blessed boon, and none more capable of appreciating and using the gift.—*Miss Field.*

Woman's Work.

PRISON GATE MISSION AND THE HAVEN, TORONTO.

THE eighth annual report of this mission and institution is before us. Beginning with a few dollars in a small house on Berkeley Street, this work we find has, with the blessing of God, increased, until last year, 290 adults, girls and women, and 70 children, nearly all infants of a few weeks or months, have been sheltered and provided for, either with employment, or by sending to friends, or placing in some one of the permanent institutions of the city. Classes of girls and women received are as follows:—Discharged prisoners from jail and reformatory; patients for maternity and general hospitals; patients discharged from maternity and general hospitals; young girls and women discharged from police court; girls from disreputable houses; from the streets; emigrants unprovided for; inebriates; or any unprotected, friendless, destitute, or unfortunate female. A work so varied is well described in the words of the Saviour—"I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

The report speaks of discouragements. Where girls and women have entered the criminal ranks, or have become addicted to the use of stimulants, it is difficult to lift them up. Good resolutions are worthless; nothing but the converting grace of God, the transforming power of the Holy Spirit, coupled with human love, sympathy, and patient teaching, can effect a reformation. But, notwithstanding the difficulties and discouragements which must necessarily surround such a work, the success has been marked and the encouragements many, as the following extracts from the letters of former inmates will indicate:—"Dear Mrs.—, God will not forget your labour of love. How often I think of your labours among us, how unwearied they were; how kindly and patiently you dealt with us. I feel ashamed when I think how little I did for you in return for all you did for me. Believe me, I was not ungrateful, but I could not for, et what I was. Oh! those sad midnight hours I spent sitting at my window looking out at the dark night, I used to think how much it resembled my own life. How I used to envy my companions, who could drown their troubles in sleep, but I can thank God now for all the way in which He led me. I am very happy here in my woodland home, for *Jesus is my guest*. Under God I owe this happiness to the workers in the Haven. My prayer to God is, that He will fulfil in thee *His richest promises*." This young girl had fled from home and friends, to hide her fall from virtue, but has now returned, washed in the precious blood.

The father, a respectable tradesman in England, of another most interesting young girl rescued from a life of shame, broken down in health, writes:—"Dear Mrs.—, I do not know how to express my gratitude for your kindness to my poor child. I thought when I received your letter I should have broken my heart, to think how far she is away. There was one thing cheered me up, however, to know how happy she was in the Lord. I had always prayed for my dear child and the prayer is answered at last. Poor girl, she has never known a mother's love, but she tells me that you are like a mother to her. May the Lord reward you." This poor girl had sunk to the very lowest depths, and only nineteen years of age. She has been now ten months leading a virtuous life.

Another, who came to the Haven a poor lost one, and who is now in her home in the country, writes to the teacher of the Monday Bible class: "This is Monday eve. I wonder if, while I am writing to you, you are engaged with your class at the Home. Earnestly have I prayed to-night that Jesus may be in your midst; that every weary troubled one may hear His voice, and oh, may each recognize Him as their Saviour, whose love to them was so great." This dear young sister in Christ is now an active worker for Him, praying and labouring with great earnestness for the salvation of others.

Another who was in the Haven a short time writes from England, whether she has gone:—"I was led into the dark depths of sin, but thanks be to God, who, through Christ, has lifted me out of this path which leads to eternal death. Many thanks for your kindness. I could wish to be near you more, that I might listen to your teaching and counsel."

We commend this Christlike work to the readers of "Woman's Work." In this holiday time when so many are seeking rest and recreation away from home, money comes in slowly, and it is often difficult to secure for the inmates of the Home the common necessities of life. Let Christian parents who have daughters loving and beloved, remember the tempted wandering ones, the betrayed and deserted ones, and as led by God's spirit, send a thank-offering to this rescue work. Contributions addressed "to the President of the Haven, 206 Seaton Street, Toronto," will be gratefully received and acknowledged.

The Family.

AFTER DEATH.

At first when my face shall be changed, and I go To dwell in silence that cannot be broken, A few whom I love will lament me, I know, And eyes will be dim when my name shall be spoken.

If any have blamed me, their censure will cease. For when the full light of eternity flashes, There's nothing to do but to whisper of peace, And no one can war with a handful of ashes.

But O, to be gone from the home that was mine; With no more a share in its joy or its sorrow; My part in its plans to forever resign, No thought of to-day and no care for to-morrow.

All this is beyond me. How strange it will be To go on a journey that has no returning, With year after year speeding on without me To gladden or grieve when the sunsets are burning!

The children will lean their light weight on the stone, To spell out my name and to query on an I wonder What its lie there in the darkness above Through moonlight and starlight and rolling of thunder.

But then in a moment some butterfly gay Will hover above them and chide their delaying; With beautiful songs it will turn them away And they will forget all the stone has been saying.

But I shall lie patiently there in my place, The slumber a part of my life and my story, Till some time the morning shall flash in my face, And I shall awake to its gladness and glory.

Eden M. H. Gates in N. Y. Evangelist

THE FIRE IN VANCOUVER CITY, B. C.

The following touching letter from the Rev. T. G. Thomson, the Presbyterian minister in Vancouver City, has just been received by Dr. Cochran. It will be read by many with feelings of deep sympathy.

VANCOUVER, B. C., June 17th, 1886.

MY DEAR DR. COCHRAN.—I should have written you sooner regarding the sad calamity which befel us last Sabbath, but I have had so much to do I could not find time. The forenoon of Sabbath was delightful. The new church was nearly full, it was our fourth Sabbath in it, the collection for the morning service alone was over \$18. We were to have had communion on the 27th inst. Over half the sittings in the church had been allocated, and applications were being received every prayer meeting night for others. Of those taking sittings we were forming a voluntary weekly subscription list for the support of ordinances, intending on July 1st to have a congregational meeting and decide from that list the amount to be paid for salary by the congregation. These were already nearly at the rate of \$900 a year in a very short time from the congregation alone. The salary would have been \$1,200, so that from July 1st we intended to declare ourselves self-sustaining. It was also talked of to, so soon as possible, refund to the Home Mission Fund as much as possible of what aid had been received since my coming here. Our rapid success financially is largely due to the increased and better accommodation we had in the church. Our people here have done nobly in contributing towards ordinances and towards the building. The building, land and furnishings, cost over \$4,000, we borrowed \$1,200 to pay the contractor. This is due on August 4th. We owe the contractor \$120. We have the last payment on the land coming due on July 11th of \$250. We would have been able to have met these payments as they came due, but the terrible loss sustained by our people renders them entirely unable to pay a single dollar of what remains on the subscription list now. The church was insured for \$2,000. This will enable us to pay all we are owing and have a little over. On Sabbath we went to Sabbath school at 3 p.m., and though there was a good deal of smoke and fire all round the city we had no thought of danger, but there was so much smoke in the church I found it necessary to dismiss the scholars. Some of them did not get to their homes, being met by friends fleeing from the fire. By the time I got to my house there was fire all round it, and on looking back towards the church it was then a mass of flame, and we had only time to get a few things out of our house when it caught fire. I saved some furniture and clothing to begin housekeeping. There is not a single family of this congregation that is not seriously affected by the fire; the majority have lost everything. Most of the ladies who were at church in the forenoon, on going home laid aside their best dresses, and lost them, barely escaping with their lives and what they had on. In the main part of the city there was no time to save anything. The whole city was on fire inside of half-an-hour from the time the first building caught fire. Now we are worse off than when we started here over a year ago. We have no church; there is no hall of any kind to meet in; the people are not able to do anything. Those who have anything left have to build homes, re-furnish them, and clothe their families; the majority can do neither of these. Many tears have been shed since the fire by the people as they stood on the hill and gazed on the ruins of our beautiful Zion. They come to me, saying, "Mr. Thomson, what are we to do now? Will the people in the East not help us?" Build we must again, and that immediately, and in the meantime we make an earnest appeal to the whole church to send us aid to rebuild. This is our only hope and only solution of our present difficulty. I send with this the local paper giving an account of the fire. Our people are very grateful for expression of sympathy of the General Assembly, and are now hopeful that ere long help will be sent to enable us to build. Very little can be raised towards salary for the next three months at least, and would ask you to continue the grant.

We are very needy just now; our loss is heavy. We saved all our bed clothes from the fire, but the Indians stole them from where we thought them safe. Mrs. Thomson lost nearly all her clothing. I lost all my underclothing and overcoats. We got nothing out of the kitchen. These are things we have to buy now. You will thus see the need we have for money; besides Mrs. T. is confined to bed, suffering from fatigue and effects of the smoke. I hope ere long these dark clouds will pass away, and that our success will be greater than ever

during this year. Do make a strong appeal for us, and let me hear from you soon. With best wishes, I am, yours very faithfully,

THOMAS G. THOMSON.

P.S.—By the way, my sermon barrel and all its contents was burned, so I can no longer work on old stock.

[Contributions in aid of the rebuilding of the church at Vancouver, or for Mr. Thomson, will be received and forwarded by Dr. Reid and Dr. Cochran, or if preferred, they may be sent direct to Rev. T. G. Thomson, Vancouver City, British Columbia.]

A BATCH OF MODERATES.

BY REV. C. A. DAVIS.

I WAS sitting one day in my study, pondering the evils wrought by strong drink, when twelve gentlemen presented themselves, and said that while they deplored the calamitous results of intemperance as much as I did, they wished to show me reasons in favor of moderate drinking, which they said was a very different practice from the excessive drinking that had brought so much evil repute upon alcoholic liquors. They hoped I would hear what they had to say for moderate drinking and upon my signifying my willingness, the first, a Mr. Negative, stood forward and said, with a slightly apologetic tone, "It does me no harm." This, I thought, is a good beginning, for it is certainly wrong for a man to take what injures him. I have always held that Paul's counsel to the gaoler, "Do thyself no harm," was a bit of sound morality.

The second, Mr. Positive, came forward. "It does me good," he said. "I experience a general comfortable feeling after taking it," and he rubbed his waistcoat as he spoke. "It makes me satisfied that the world is running round the right way, and I feel in good spirits." Or rather, thought I, that spirits are in you.

The third was Mr. Dyspeptic. This gentleman said, "It helps me to digest my food." Poor fellow! A vivid picture rose before my mind of the specimens I had seen preserved in bottles of spirits in doctor's surgeries, and I wondered whether the alcohol he took with the idea of dissolving his food was preserving it with equal efficiency in his inside. I could not be surprised at his ill-nourished appearance.

Then the fourth spoke up. It was Mr. Craving. Said he, "I feel a dreadful sinking without it here," and he laid his hand upon his person with much emotion. My sinking friend, thought I, it must be dreadful to be you.

The fifth was Mr. Squamish. "It gives me an appetite," said he. "otherwise I have no desire for breakfast, no relish for dinner, no appetite for tea. But with a drop of something in my coffee, and a glass of stout at dinner, you should see the difference!" I felt sorry for him, for he evidently lived by whipping himself. My horse, he seemed to say, is so weak he can't go; so I whip him! I'm afraid the whipping won't make him fat. I could have given him a recipe for want of appetite. Go without. No appetite for breakfast, my friend? Go without. Can't eat any dinner? Go without. Hardly care for tea? Go without. I'll warrant you'll relish a hot chop for supper.

Mr. Perennial Dose was the sixth, and he said very confidently, "My doctor ordered it. I was ill ten years ago, and he told me to take a glass of port wine every day; and I have taken it faithfully and ever since." "And do you still take the pills?" said I, "and the black draught?" No, he had not continued these, but he found the glass of port very beneficial, and it was the doctor's orders.

The seventh was Mr. Goodchild. He said "My father practised it. He always had his glass as long as I can remember, and I can't do better than follow suit." Yes, thought I, his father wore a bag wig, I believe, and knee-breeches, and travelled by waggon, never sent a telegram, nor voted by ballot; and he couldn't do better than follow suit.

Then Mr. Complacent came forward. He was number eight. "I know when to stop," said he. "I'm not one of those who never know when they've had enough. I can take it moderately, I can." Ah! thought I, I dare say he could jump off a cliff moderately. He would know where to stop. I wish everybody was as clever as he.

The ninth was Mr. Self. "I have no notion of giving up my liberty," he said. "I've a right to take a glass, and I will not be deprived of it. I'm of the opinion of the bishop who would rather see England free than England sober." Thought I, you are a pretty long distance from the spirit of Christianity.

The name of the tenth surprised me by its length. This gentleman was Mr. Open-your-mouth-and-shut-your-eyes; and this is what he said: "It is a good creature of God to be received with thankfulness. What are hops for? What are grapes for? And why does fermenting sugar produce spirit?" He seemed to think these questions answered themselves. Just so, thought I. Iron is good to make knives of; but when the knife is thrust between my ribs I am apt to think it is improperly used. Alcohol is useful to chemists and naturalists to preserve specimens, and to scientific men to make a pure flame for experiments. It may be useful for many purposes. It does not follow that it is rightly employed when poured down men's throats.

Mr. Scripture-shelter, the eleventh, now came forward. "Scripture sanctions it," said he. "The Psalmist speaks of wine that maketh glad the heart of man. The Saviour made wine at Cana, you know, and Timothy was told by the Apostle to take a little wine for his stomach's sake." Yes, thought I, Timothy's medicine must become all men's drink. I have also read in Scripture, "Woe to them that are mighty to drink wine!" Look not upon the wine, it stingeth like an adder! "The wine that Jesus made was a sort that had not produced intoxication, though the guests had already 'well drunk' of some like it; and the Apostle who recommended medicine to Timothy, enunciated a great Christian principle in the words, 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.'"

My thoughts were interrupted by the voice of the twelfth gentleman. It was Mr. Honest. "I like it!" said he, and smacked his lips. That was all he said. It was a clincher! I thought his argument the soundest of the dozen; but I was sorry that he had got to like it. I did not feel quite comfortable about him, and I believe his friends are of opinion that he sometimes goes a little beyond the mark.—Sword and Trowel.

THE BOY WHO DIED FOR PRINCIPLE.

A TRUE STORY.

ALMOST every boy and girl has heard of the "Martyrs," who in times past were persecuted, and even burned at the stake, for being good men and serving God faithfully.

John Rogers was one whom we all remember in our reading book, and so was Stephen, whom the Bible tells us was stoned to death for the very same reason.

But, dear young readers, even now, in this Christian land, there are martyrs who are bearing persecution and torture worse than fire and rack for God's sake, whose burdened hearts are open only to Him, and whose truest victories are won in the dark and alone.

Yes! and there are children who are martyrs too. I can only tell you of one now, out of a great many just such. You may have heard of him before, but I do not believe you have. It is a sad, true story of a little saintly soul, who for the dear Lord's sake endured persecution and death rather than to do wrong. His name was Knud Iversen. His parents had brought him from that far-off land with the steel-blue sky and the frozen sea, the land of Norway, to find a home in America. He was a very good boy, and the joy and delight of his parents, who had but him in all the world, and who so trusted him that when out of their sight they knew he would do everything that was right. Boys and girls of "Grandmother's Children and Young People," can this always be said of you?

Now why was little Knud Iversen so good a boy? I think you can guess. He loved God and tried to obey His commandments, and he loved to pray to Him too. Very early, in his far away home, he used to go to Sunday school. There never was a storm too violent to keep him away, or a day too cold, and you know that Norway is a great deal colder than our land. Such a boy, you may be sure, was always ready in season; starting with love to God in his heart, his lesson well learned, and his face so bright as to make his teacher's heart all the more happy because of it. We little know how happy it does make our parents and teachers when children try to do right.

Many little children think if a boy is so fond of praying, he is too good to play. This is never the case. A praying boy is always the happiest boy in the world, and can play with a better conscience than bad boys. Knud loved to play, but there was one thing he never would do, and that was to play with bad boys. If he ever did come in contact with them, he always reminded them of their wicked behaviour in a very kind way.

But one Sunday, on his way home from church, very soon after he had landed in this country, meditating on what sort of companions he should find here, he was assailed by a party of "roughs" (I hope you don't know what that means, who came up to him from behind and accosted him thus:—"Here, you young fellow, we know where there's some splendid red apples, and you've got to go with us and help us to get 'em. The old man's off, and nobody to molest us."

"What're you going to steal?" said Knud, looking these wicked boys fair and square in the face with his great blue, honest eyes. "Steal! why you couldn't hire me to do it, not for all the world!"

"Can't we, though? We'll see. You shall!" said the leader of the gang, a stalwart boy, larger than the rest.

"You shall! you shall!" echoed all the boys at once. "If you won't go with us we'll drown you in the river!"

The noble boy stood undaunted, looking at them. He knew they were terribly in earnest. He, a boy only ten years old and frail at that, and they so much larger and stronger. He well knew that they could carry out their threat, for there was not one human soul within reach to defend him. But "the righteous are as bold as a lion," and when he remembered, little boy that he was, that the Master had trodden the way before him, he for an instant looked up with a half articulate prayer to that Master who is now one with the great suffering heart of humanity, in that He himself "suffered, being tempted," and resolved to stand by the right and meet his fate, whatever it might be. You may think that this was a very unusual thing for a small boy to do, and so it was, but he was an unusual boy, you must remember.

Knud loved his parents dearly. He loved this fair world with its sunshine and flowers, but he loved his Saviour better than all. The very birds were always singing of Him to his childish ears; in fact, everything whispered of God. And so you can imagine, after what I have told you, that instead of crying and trembling and begging, the noble fellow told them they could do as they pleased, but that he would not steal, not even if they killed him, as they said they would.

The next moment they seized poor Knud and dragged him to the water's edge, and before he had time to speak again they plunged him in, and the waters closed over that devoted head.

Do you pity poor Knud as you read this little sketch? Don't pity him. He wears a martyr's crown now. But pity his tormentors, his murderers! Night and day, as they grew older and at length reached manhood, don't you think they had that little saintly face always before their eyes, from whose pleading, upturned face they once turned away? No tumult of the world or quiet of the night could ever hush that silvery little voice forever ringing in their ears "I cannot steal, not even if you kill me. I cannot steal!"

Blessed little Knud Iversen! The world did not know you, and the Church has not enrolled you in the calendar of her worthies, but for all that you are canonized in a Book of far greater value—the "Book of Life," against which must be written in letters of gold, "He ye faithful until death, and I will give you a crown of life."—Mrs. G. Hall in N. Y. Evangelist.

AMONG the many recent strikes was one in Chicago by the employees of the Chicago brewers. They demanded among other things free beer. Their demand was finally modified somewhat, and the brewers limited the amount for each employee to fifteen glasses a day. The hours for drinking were fixed at 6, 9, 11, 2, and 4, with a limit of three glasses every time! If fifteen glasses a day be regarded as a moderate limited quantity, suitable to compromise upon, it would be interesting to know how much these striking beer-men would consider a generous and liberal supply? It is quite certain that life insurance companies would not hail them as desirable risks.—N. Temp. Advocate.

CHILDREN AND NATURE.

OUR modern scientific methods of education are slowly correcting hosts of popular errors regarding every-day subjects of observation, and doubtless a succeeding generation will have outgrown many queer conceits and myths now held as facts by the great majority of country children. It will hereafter be interesting to have preserved a full record of such misapprehensions. The wish to add a trifle to such a record has led me to note some common superstitions concerning animals and plants, which have come under my own knowledge. Children have quick perceptions, and therefore are good observers or seers. The observations they make, however, regarding the animals and plants about them, while often in themselves quite accurate, lead to very incorrect conclusions. This is because children do not reason deeply. It takes a long time for them to learn that not once or twice, but a great many times, most one phenomenon follow certain other preceding phenomena to warrant the use of the logical terms effect and cause. Caution in forming deductions comes only with experience and education. Children have keen eyes for any strange peculiarities as well as for real or fancied resemblances, and are quick to appreciate the qualities of plants. An enthusiastic botanist and teacher, speaking of children, said, "They bow as to some fetch before poisonous plants." Monstrosities in nature fascinate them. Double apples, strangely shaped knots from trees, grotesque roots, curious lichens adorn many "play-houses." Their readiness to get hold of the properties of plants explains how it is that children (boys particularly, because they are more in the out-door world) find so many things to eat in the woods and fields. A boy accustomed to tramp about will seldom go a hundred rods afield before he begins to nibble or chew something that he finds growing in his path. Can you not recall a dozen wild things of which you were fond in childhood, which long ago passed from your list of edibles? Sassafras-bark, both of twig and root, spice-wood, "slippery-elm," the buds of the linden-tree, the tender shoots from the spruce and larch, all tickle the palate of the boy or girl. Men whose boyhood was passed anywhere in Northern New England may recall how fond they once were of something which was called "silver," the cambium layer of the white pine. In certain places it is the fashion to chew the leaves of the Antennaria, "Indian tobacco"—in others, thistle-blossoms. Will ever honey taste as sweet as did the dainty droplets taken direct from some unfortunate bumble-bee captured and dismembered by the boy seeking what he may devour?—From "Animal and Plant Lore of Children," by Fanny D. Bergen, in Popular Science Monthly for July.

CIVIL LIBERTY AND EQUAL RIGHTS.

We quote the concluding sentences of a timely editorial with the above title in the July Century:—"We have prided ourselves on the fact that our society was mainly composed of workmen; and the great mass of our workmen have an American horror of the coward who stabs in the back or throws dynamite. But there are professional agitators, who are ignorantly inclining workmen to acts which differ only in degree from those of the anarchists, and some of their disciples, having no better instruction than the agitators are in the habit of furnishing, are inclined to apologize for or defend acts committed in the name of labour which they would condemn at once if a professed anarchist were the doer. They should learn the meaning of civil liberty, that it is the measure of natural freedom which society considers to be consistent with the equal freedom of others. Let it be shown, at any time, that the measure of civil liberty is so large that some are using it to abridge the equal liberty of others, and society must and will abridge civil liberty so far as is necessary to secure equal rights."

"Can society, at least in our American form of it, accomplish such a task as this? If it should become necessary? The anarchist thinks not; he evidently has but a meagre notion of the war-power of democracy; for, forcible resistance to society must be considered as war. Only monarchies and aristocracies make war and peace with facility. A democracy seldom prepares for war, always begins it with a succession of costly blunders, and usually succumbs only through absolute exhaustion. The manner in which republican France threw back Europe from her borders in 1793 and assumed the hopeless contest with Germany in 1870-71, the desperate nature of the struggle between the United States and the seceding States and between the two republics of Peru and Chili, are but examples of the intensity with which democracy rises to the height of an increasing danger. The poet's simile of a wild-cat mad with wounds 'is none too strong for a democracy when it is pushed into a dangerous position. Is there any reason to suppose that the American democracy has changed its nature in twenty-five years?"

"The courts are open for all; the laws may be altered peaceably. If laws are bad, if rich oppressors exist, powerful labour organizations are just the element needed to reform the one and to prosecute the other. But let the work be done decently and in order, without infringing the recognized and equal civil liberty of others. Above all, let the organizations impress upon their members, as the very first lesson, that violent resistance to society can only be of evil omen for these organizations, for society itself, and for civil liberty."

ONE MARK.

CANON LIDDON says:—"There is one mark of a household in which God is known and loved which is too often wanting in our day—I mean the practice of family prayer." After many years' absence from his native land, a missionary, on his return home, was asked what changes he noticed. "One one the most painful," said he, "is the breaking down of family altars." We suggest an alteration in evening habits which would enable thousands of families throughout our land to restore the godly and gracious custom. Families gather from business and school to the evening tea. In these days the evening meal is the most regular meal of the day in many houses, and the family is then united and quiet. Could we not have family worship immediately after, and before the family scatters for the evening engagements? We have been struck with the pleasantness, helpfulness, and efficiency of this custom in families where it is observed. And it has this great advantage—the little ones can join before going to bed.—S. School Chronicle.

A GOOD REASON.—One of three Chinamen studying for the ministry in California wishes to preach the gospel to his heathen sisters in China, because "his mother had been driven by great sorrow to suicide," "not knowing that Jesus came to save women."

Our Story.

BARBARA STREET.

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

CHAPTER XXII.—(Continued.)

AND after that terrible crash which had come into the midst of her mother's unsuspecting content, when, through her husband's carelessness and extravagance, ruin had fallen upon his own family, and many others, after the one awful night, the horrible incidents of which Grace only guessed at, when that idolised husband had attempted to take both her life and his own, and she had been forced to struggle against the dear hand, and at last, when she could struggle no longer, and all her efforts at soothing failed, to call others to her help; and then, when, after his wife was compelled at last to consent to be separated from him, and he was removed by the doctors to an asylum, he had lapsed into a state of hopeless gloom and apathy, from which for fourteen years her visits had never roused him, except to a kind of passive aversion, nor ever drawn from him a look or word of responsive affection—after all this, what miraculous spring did the love flow from, which could live still in unwavering intensity and unabated tenderness? Still, her mother loved with the fervour of the lover, and the constancy of the wife. After the separation—that she might not hear her husband's name on lips which would condemn and reproach—she had buried herself with her children in that unknown dreary London, which knew no more of her than she of it.

The worst feature of her husband's case had been that, knowing ruin to be all but inevitable, he had in his desperation, tried to retrieve his position by getting in loans on every hand; and it had only been in consideration of the effect which the final calamity produced on the bankrupt that his creditors had refrained from insisting upon his prosecution. But the noise of the disgraceful failure and the ruin it had spread had gone over all the country, and therefore Mrs. Fleetwood dropped the name which was in everybody's mouth, and took instead her husband's Christian name, that she might still bear a name that was his. And the younger children, as we know had never been taken into the mother's confidence. They believed their father dead, and their mother would not have it otherwise. As she had kept the secret, so she would still, with a blind tenacity that would not reason. She clung to the one idea that she would keep the sad story from every ear—above all, his children must never know it. And Grace, who represented the principle of sacrificing every consideration to her father, who strenuously disapproved of the concealment from her sisters, and felt her mother's persistency in visiting the asylum grievously mistaken, and who, to make her objections the more potent, was possessed of an uncommonly strong will, which she was in the habit of exercising as successfully in respect of her mother as of any other person, yet exerted little effort to enforce her will in these directions. The fact was, her will was relaxed by the influence of that same awe of which I have spoken. The love which she saw in her mother was a thing so wonderful, inexplicable, and almost fearful, that she dared not meddle with it. A strong man is mastered by the tiny hand of a child, which has a force in it subtle and immeasurable. And Grace was mastered by this passion of her mother's, which was half weakness, half force, and the stronger for the union.

The institution in which Mrs. Norris had placed her husband, and in which he had remained during the whole period of their separation, was situated in a southern suburb of London. It was a handsome building, standing in extensive grounds, and the inmates were surrounded with luxury. The heavy fees bore a large proportion to her income, and left her and her children much straitened, but that had never been thought of as a sacrifice. Grace and her mother were informed by the matron that Mr. Fleetwood was in the garden, and she offered to take them to him. She chatted cheerfully while she walked with them, in the way people have with whom familiarity with painful matters has bred indifference if not contempt. She was used to receiving visitors who, like this tall and dignified looking person, dressed shabbily though carefully, showed pale cheeks, and bore a fast-throbbing heart.

"Do you consider Mr. Fleetwood better?" asked Mrs. Norris, tremblingly.

"Not much as to his spirits, I think, but he is perfectly quiet; he goes about wherever he likes by himself, and interferes with no one. Dr. Poynter was saying only yesterday that he considered Mr. Fleetwood's mind was becoming more rational while his strength was declining."

"But his health is good, is it not? There is nothing the matter?"

Grace looked at her mother anxiously, for her pallor had become excessive.

"No," said the matron, in a doubtful tone; "there is nothing the matter, I believe, but Mr. Fleetwood is not the man he was. He is getting older, you see."

"I suppose I can see Dr. Poynter before I leave?"

"Certainly; he is always in his room at this time in the morning. I will leave you now, for there is Mr. Fleetwood sitting under the tree. He always goes to that seat when he is left alone. Sometimes he will sit there for hours together, without seeming to take notice of anything unless he is roused."

The matron turned back to the house.

"Stay here, Grace," said her mother. "I am going to see if I cannot surprise him into speaking to me. I shall go up to him just as I used to do."

Grace, under that influence which she could not resist, never interfered with what her mother chose to do here.

Her father did not raise his head as his wife approached him.

Grace, standing where she was left, watched her mother as she crossed the grass towards the cedar, in the shade of which her father was sitting, and sit down silently very close to his side. He stirred restlessly, and moved his head from side to side; but still he did not raise his eyes. His hands were clasped between his knees. She put her hand—a soft, unglowed hand—upon them, and said, tremulously—

"Your hands are cold, Norris; it is cold to-day in the shade."

The attempt at matter-of-fact succeeded only in achieving pathos, for the tone was more eloquent than the words. Her husband turned his face towards her, with a hurried eager movement.

"Oh, Grace!" he said. A glimmer of recognition, the ghost of a smile passed over the vacant face. He had spoken only two words, but they were words of response, of greeting. Across a gulf of fourteen years his love had leaped to meet his wife's once more. Grace caught her breath sharply—what was going to happen.

"Oh, Norris," cried her mother, clinging to his arm, "Norris, it is I; yes, it is Grace. You are glad to see me! Tell me you are glad to see me, Norris!"

The unlooked for success had swept away the poor fabric of diplomacy. The passion of her voice and tone seemed to scare away the spirit which she had coaxed for a moment to return. Her pleading fell once more on callous ears, and the arm to which she clung remained rigid and unresponsive. With the quick instinct of love she saw the mistake, and compelled her trembling voice to return to its first tone.

"Shall we walk about a little, Norris? It is cold sitting still. Put your hand through my arm."

He turned on her a curious look of distrust and suspicion.

"I must go back to the house for a short time," he said, "if you will excuse me. I think I heard some one calling. But there is no need for you to come. I can walk myself. Who is that lady on the grass? Your friend, I suppose. Pray excuse me."

His wife made no effort to detain him.

"Good-bye, my dear," she said, "I shall soon come again to see you."

She held his hand for a moment, and kissed him gently and without agitation, looking into his eyes with a smile of loving radiance beautiful to see. He turned away, raising his hat, and Grace, with a swelling heart, saw her mother's look as it remained fixed on him, slowly pass from radiance to a piteous distress—the tender smile leave the quivering lips, and the eyes fill with slow painful tears. Then Grace went to her, and Mrs. Norris burst into uncontrollable weeping.

"Oh, Grace," she cried, "he is better. He called me by my name. You heard him? Did you see that for a moment he loved me? He is better; I am sure he is better."

"Grace did not contradict her mother; she remained silent, and, when Mrs. Norris grew composed, they went back to the house, but her father they saw no more."

CHAPTER XXIII.

WHAT OCCURRED AT THE EARLY MARKETING.

IT was about this time that in Philip Denston's mind a course of action which had at first presented itself as an idea assumed the appearance of a positive duty. After the communication he had made to his sister he looked for an abatement in the number of Hester's visits, but he looked in vain. He watched the two together once or twice, and could perceive neither a change in his sister's manner, nor a reflection of it in the girl, who was, he was assured, sensitive enough both to feel and to betray that she felt any difference in the relationship. One day he spoke to his sister.

"I see you have that girl over here still," he said; "it surprises me."

"Why?" asked Miss Denston, coolly. "I am not apprehensive about you, after your assurance the other evening. Besides, you come scarcely at all into contact with each other."

Denston shrugged his shoulders impatiently.

"I thought that absurdly was done with," he said. "My idea was that it was hardly fitting to be making a friend of the daughter of a man whose memory you loathe, and receiving so much attention from her. It offends some sense or other in me."

"Have you not also received services from his wife, and are you not intimate with the whole family?"

"True, but there is this difference—I never condemned Fleetwood as unparagonably as you did, nor indulged myself in hating him. Your way of regarding the calamity as a matter of personal resentment did not commend itself to me. The man doubtless had his struggles and his temptations, like the rest of us. Why abuse him? Rebel against the Divine decrees if you will, but be merciful to the feeble wretch who was used to enforce them."

"You are irreverent, Philip," said his sister. "I have never rebelled against Divine decrees, and trust I never shall. But, as you know, the failure of the bank was entirely owing to the bad conduct of the proprietor—it is he who has been the cause of all our misfortunes. The man is dead; and can make us no direct reparation, but it has been ordained that his daughter shall make to me some amends. It is to me a most impressive discovery, illustrating as it does the wonderful secret workings of Providence."

Denston was dismayed. It seemed that he had completely defeated his own ends, and succeeded only in riveting Hester's chains more firmly, by taking from his sister's mind every sense of obligation towards the girl, and causing her to feel that for Hester to give and her to receive was only a just reprisal for her father's misdeeds. He bit his lip and said no more—further speech was useless. It served him right, he said to himself in his mortification, for meddling between women, a thing he had never done before, and would take care never to do again. But even as he said so his mind was at work revolving further methods of pursuing the very course he pronounced abjured. The fact was now that he had by injudicious action brought Hester into a worse position than before, common chivalry caused him to feel more than before bound to extricate her, if it were possible.

And now recurred to his mind an idea that had previously struck him. It was improbable that Hester's family were aware of her position. They did not know his sister's character, nor the nature of her claims upon Hester. Would it be injudicious to make an appeal to them on her behalf? Nay, how could it be injudicious to appeal to a girl's own female relatives—people of good sense, to whom her interests were as their own? These questions being decided in favour of the scheme, it might appear natural that Hester's mother was the person to whom to apply. What process of reasoning brought Denston to the conclusion that Grace was the proper person? Grace's personality being very strong, it was not perhaps to be wondered at that she should occur first to the mind, and then inclination is a powerful, even when latent, factor in the reasoning of the most logical of individuals. An unfortunate man like Denston counts pleasures which like a man accustomed to prosperity would reckon pains.

My readers will perhaps have surmised what certainly not one of his associates has had the faintest suspicion of—that Denston's ready denial of feel-

ing in the case of Hester would not have been so easily given had Grace been the subject of his sister's anxiety. Denston possessed almost unlimited powers of self-restraint. He cared nothing for the opinion of others concerning him, but, to balance that, he cared a great deal for his own. He had always been a law to himself, had resisted temptations, and practised virtues upon that basis, and had become somewhat of a Pharisee in consequence. During his illness, in which the mysteries of life and death had shown themselves under a new and more solemn aspect, that groundwork had been severely shaken, and something of higher, because lower, motives had sprung into being. He now conceived himself to be more faulty and others less so, and the mellowing influence of that new disposition of mind was bringing a gentler tone to his voice, and softening the severity of his features. For this hardness his original nature was not altogether to be blamed: the circumstances of his life had, since attaining manhood, been so unmitigatedly ungenial as to serve as an excuse for some resulting bitterness in the opinion of any but such as are themselves hard. But though his character was to some extent undergoing modification, its main features would of course remain, and the power of self-restraint among them. And therefore, feeling confident that he would betray nothing which did not lie in his scheme of action to betray, he now made up his mind to allow himself the indulgence of intercourse with the woman whom he had hitherto constrained himself to avoid. It was perhaps only another development of his sister's feeling which induced him to come to this resolution, in consequence of the discovery he had made of Grace's parentage—only it differed in the important respect that in his case the reparation he proposed was one that left the unconscious agent none the worse off. To slacken a little the reserve he had hitherto maintained in the presence of the woman whom he loved, but to whom he knew he should never speak of love, with a pungent sauce consisting of the hidden knowledge that to her father he owed the misfortunes of his whole career, was a pleasure which some men might have considered more akin to torture.

Having made up his mind to consult Grace about her sister, how could he best approach her on the subject? It was a matter of difficulty to get speech with her alone, in any natural way and he must both see her alone and do it in a natural informal manner. The only possible occasion seemed to be when she did her early marketing. It was a regular thing for her to go out alone after breakfast for this purpose. He must watch her movements, and follow her. A most unattractive and inconvenient time it would be for an important discussion, but needs must avail himself of the opportunity. The next morning, accordingly, after observing Grace's exit, he went out himself—his sister being still in her room—and came up with her at the turning into the Chester Road. But he did not immediately accost her. His cold firmly-composed features did not soften and glow as those of Waterhouse would have done under similar circumstances; nevertheless, it was a piquant pleasure to him to follow Grace unseen, to be the observer of her curious rapid bird-like movements, of the decision with which she turned from one shop-front, or the earnestness with which she studied the wares in another. By-and-by she stopped at the greengrocer's, and, turning round, caught sight of Denston. He joined her, shook hands, and then her attention was taken away from him, and bestowed upon the vegetables and fruit, which demanded it all. She had a basket in her hand, which was rapidly filled—it must be understood that in London to procure such produce cheaply, and to advantage, it is necessary to buy at the shop, and to bring it home one's self. Denston gravely took the basket as they turned away.

"Oh! are you going my way?" asked Grace. "Don't you mind carrying the basket? What a pleasure it is to buy these early peas!"

"They are very dear, aren't they?"

"Oh! I should not like to eat them; I should feel it a positive sin. But as Mr. Waterhouse has no conscience at all on such matters, I get the pleasure of buying them. I was a stranger to such sensations till he came to overturn all my notions of economy. It quite frightened me at first, but I find one soon gets used to spending money."

"It seems that to be rich has, after all, some advantages in your eyes—one can, at any rate, buy early peas."

"Yes, of course, and many things besides. You have not heard the news yet. What do you think Mr. Waterhouse has done? He is paying for Charlie to go to a convalescent home at Brighton, and we sent him off yesterday with such jubilation, and an outfit of nice clothes provided by Lothair!"

"Lothair?"

Grace laughed and blushed.

"See the danger of giving way to a bad habit! I will positively never use a nickname again."

"You will probably be withdrawing your ultimatum on the subject of rich men."

"My ultimatum? What was that?"

"That you disapproved of the species."

"I don't think I ever said that."

"Pardon me, yes, the first time I ever saw you." Mr. Denston spoke earnestly, and the thought flashed through Grace's mind—"After all, my surmises as to his feelings towards Hester are probably as unfounded as mother considers them, for here he is quite complimentary to me this morning, with his recollections of my first speech!"

"Oh," she said, lightly, "if I said that, perhaps I have altered my mind. I am often guilty of that weakness."

"That is generally considered to be a feminine prerogative, isn't it?"

"Isn't that rather commonplace cynicism?"

"Truths are generally commonplace."

"This rudeness," thought Grace, "is more like himself, and is preferable to the other style. A man should always keep in character—it is so upsetting to the equilibrium of things otherwise."

"But," continued Denston, "you will be turning home directly, and I have not yet spoken to you on a subject which is important enough to have brought me out now on purpose to discuss with you."

"Indeed," said Grace, whom the gravity of the tone had instantly sobered. But here is the greengrocer, and I must go in."

"It is about your sister Hester."

(To be continued.)

"It is so uncommon experience," said Dr. Hall, "for me to receive a letter from a hired servant, regretting that she would be unable to come the next Sunday, as it was her day to stay at home, and enclosing perhaps five, and in one case, ten dollars for the foreign missionary collection."

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

THE RESURRECTION OF LAZARUS.

LESSON IV., July 25th, John xi. 20-27, 39-44; memorize verses 23-26.

GOLDEN TEXT—Jesus said unto her, I am the resurrection and the life.—John xi. 25.

NOTE.—This lesson, as selected by the International Committee, was so long (vs. 17-44) that the leading publishing houses agreed on the above shorter selection. The same is true of Lesson 12.

TIME.—January to February, A.D. 30., immediately following the last lesson.

PLACE.—Bethany, on the Mount of Olives, about two miles south-east of Jerusalem.

INTRODUCTION.—In our last lesson we left Lazarus dead at Bethany, and Jesus remaining two days still in Perea, and then journeying with his disciples towards Bethany. When he arrived, he found that Lazarus had been dead and buried four days, the burial, according to Jewish custom, taking place on the same day on which he died. He was buried in a cave, or a recess hollowed out of the perpendicular side of a rock. It was probably a private tomb in a garden. The sisters were at the house mourning with friends.

HELPS OVER HARD PLACES.—20. Martha met Jesus: just outside of the village, v. 30. Jesus did not go to the house, (1) because he would see and instruct the sisters alone. (2) The Jews there might report him to the Pharisees and hinder his plans. But Mary sat still: or still sat. Being more retired, she did not hear of Jesus' arrival as soon as Martha, who would be busy with the household, and first see the messenger (see Luke x. 38-42). 25. I am the resurrection: all the dead shall rise through my power, therefore I can raise to life as easily now as on that great day. 26. Shall never die: there will be no end to his existence. Physical death will be but a change: a doorway to a higher life. 27. Thou art the Christ: and therefore what you say must be true, though I cannot quite understand it. 39. Take away the stone: that was rolled against the entrance of the tomb. 41. Thou hast heard me: Jesus, as the Messiah, kept up continual communication with his father in heaven. 44. Bound hand and foot: either the limbs separately, or his whole body was wound loosely in cloths. The coming forth may have required little more than sitting up and appearing at the entrance of the tomb.

SUBJECTS FOR SPECIAL REPORTS.—The family at Bethany.—Rock tombs.—Jesus the resurrection and the life.—Comfort and help in the doctrine of the resurrection.—Why Jesus prayed.—Grave-clothes.—This miracle a parable of redemption.

QUESTIONS.

INTRODUCTORY.—Where was Jesus in our last lesson? Where was he going? What for? How long after Lazarus' death did Jesus reach Bethany? (v. 39.)

SUBJECT: JESUS THE RESURRECTION AND THE LIFE.

I. JESUS TEACHING THE DOCTRINE OF THE RESURRECTION (vs. 20-27).—Where did Martha meet Jesus? (v. 30.) What was her greeting? How did she know that her brother would not have died had Jesus been there? What shows that she still hoped for some help from Jesus? Had Jesus raised any from the dead before this? (Luke vii. 11-17, viii. 49-56.)

What was Jesus' reply? (v. 23.) What did Martha take this to mean? (v. 24.) What great doctrine did Jesus then teach her? What is the resurrection? Who only are to have this resurrection to life? What does Jesus mean by saying that he is the resurrection? How can Christians be said never to die? How did Martha give her assent to this teaching? (v. 27.) How was her faith in Jesus as the Messiah an assurance that she believed what Jesus had been teaching?

Why did not Jesus come to Martha's house? How did Martha learn of Jesus' approach before Mary? How does the conduct of the sisters agree with what we have known of them before? (Luke x. 38-42.) Were Martha's regrets (v. 21) wise? What change is made in us by the resurrection? What comfort do you derive from this great truth for yourself? for your friends? Was the resurrection of Lazarus an example of our resurrection?

II. JESUS AT THE GRAVE OF LAZARUS (vs. 28-38). What message did Martha take to her sister? Does the Master call for us? In what ways? To what does he call us? Which is the shortest verse in the Bible? Why did Jesus weep? Give another instance of his weeping. (Luke xix. 41-43.) What does this show as to his tenderness and sympathy?

III. JESUS GIVES A PROOF OF HIS POWER TO RAISE THE DEAD. (vs. 39-44).—What did Jesus say at the grave? (v. 41.) Did Jesus need to pray in order to do his wonderful work? Why did he wish to let the people know that he had communication with his father? What did he say to Lazarus? With what result? How was Lazarus bound? How does this show that Jesus has power to raise the dead at the last day?

Why did Jesus lift up his eyes when he prayed? Were Jesus' miracles performed at a great cost to him in mental and spiritual strain? (vs. 33, 38; Mark ix. 29.) Was it a privilege to Lazarus to be brought to life again? Show how this raising of Lazarus is a parable of conversion from the death of sin to the new life.

PRACTICAL SUGGESTIONS.

I. The resurrection is the proof of immortal life. II. We are the same persons after the resurrection, but changed as a seed into a flower.

III. Only as we believe in Jesus and receive his life, can we have part in this resurrection of the life.

IV. The Master is come and calleth for us, by his Word, his Providence, his dying love, his Holy Spirit, by Christian influences, through friends; by our consciences, by a sense of gratitude.

V. He calls us to God, to heaven, to a holy life, to usefulness, to joy, to every good.

VI. A parable of redemption: (1) men are dead in sin; (2) they cannot save themselves; (3) the only hope is in Jesus; (4) We should go to Jesus for our friends; (5) Jesus grieves over sinners; (6) To those who believe he gives a new life; (7) at first the new convert is hampered by the grave-clothes of old habits, prejudices, ignorance. "Loose him and let him go!"

The Presbyterian Review.

NOTICES

- (1) Terms:—In advance, \$1.00; after 3 months, \$1.25; after 6 months, \$1.50; after 9 months, \$1.75; after 12 months, \$2.00. (2) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt. (3) When the address of a paper is changed, both the name and the address, including Post-office, County, and Province, should be given. (4) Subscribers wishing to introduce this Review to their friends can have specimen copies sent free from this office to any address. (5) Yearly subscriptions received at any time, and will date one year from time of subscribing. (6) To introduce the paper we will send it on trial to new subscribers three months for no cost.

No notice will be taken of anonymous communications. What ever is intended for insertion must be accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. We do not hold ourselves responsible for the views or opinions expressed by our correspondents. Persons desiring a return of their manuscripts, if not accepted, should send an addressed envelope with stamp.

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

THURSDAY, JULY 15th, 1886.

PUBLIC NOTICE.

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

36 and 37 FRONT STREET WEST

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

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

GEO. H. ROBINSON, Manager.

A TIMELY DISCUSSION.

PRINCIPAL MACVICAR deserves the thanks of all true Protestants and patriotic Canadians for his discussion of the question of "Romanism in Canada," in the current number of the Presbyterian Review (quarterly). The information given is from original sources and it is full and complete. The presentation of the subject, as one might expect from the writer, is calm, dignified, and strong. There is an entire absence of personal animosity, while the hoary abuses attacked receive no quarter. The article would be of wide service in more permanent form; and we trust also that its author will consent to give the substance of it with the living voice in at least the principal cities and towns of the Dominion.

Romanism is, without doubt, one of the most potent of the formative forces at work amongst our growing population. We number five or six millions. We may increase to four hundred millions without being much over-crowded. It is worth while calmly to estimate the strength of Rome in Canada to-day, that we may understand what her power and influence, if unchecked, are likely to be in that populous future which may not be so very far distant.

The Romish Church has a place in all the provinces; but her chief seat is in the Province of Quebec, where she has been established by law these two hundred years, and directs the consciences of a million of votaries. Possessing at the conquest in 1759, 2,117,179 acres of land, and much of this in the choicest parts of the province, she has pursued a profitable land policy ever since, there being practically no restriction as to the extent to which she may hold real estate. Bequests, gifts, advantageous purchases, have added enormously to her possessions. A moderate estimate sets the value of her revenue-bearing capital at \$50,000,000. The Seminary of St. Sulpice, at Montreal, is believed to be alone more wealthy than the Bank of Montreal. In the Articles of Capitulation (1759) the legal tithes were to be continued or not at the king's pleasure. Within twenty years after, under Act of British Parliament, the legality of the tithes was established. They are therefore collectable; like any other debt, by legal process, and are estimated to yield about \$4,000,000 per annum. Add to this, say \$6,000,000 more for pew rents and other Church dues, the income from landed estate and invested funds before mentioned, fees for Church services—the fees for funerals in the great Notre Dame Church, Montreal, range from \$10 to \$300, according to the style required—the profits of the work of the large communities of nuns and brothers, and of the sale of indulgences, charms, etc.; and some notion may be gained of the immense resources of the Church. Nor is it to be forgotten that, the Church being established by law, legal assessments may be imposed upon the parishes for the construction of churches, parsonages, etc.; and, how magnificent these are, even in the poorest part of the country! The matters of cost and plan are practically in the hand of the cure and his bishop. The people's only share is to provide the funds. Instances are not unknown in which these assessments have been exacted, to the uttermost farthing, from those so ill able to pay them, that the farm and the very roof over their heads had to be sacrificed to meet the demand. The shabby farm-houses and villages, seen everywhere throughout the province, show the effect of Romish ignorance and priestly exactions.

We need not be told that a body, with such privileges and such wealth, is exceedingly powerful. Socially she is supreme; politically likewise. As far as Church questions are concerned, the

Legislature of Quebec is a mere recording office for the hierarchy of the province. The red hat of the new cardinal is verily another Joseph's sheaf. Even the Protestant Episcopal Bishop of Montreal and some of his clergy have been found knocking at the door of "His Eminence" with their congratulations. Nor can the "Catholic vote" be disregarded in any of the provinces. It is shrewdly suspected that bishops and archbishops have been "ministers without a portfolio;" and as far as the Dominion is concerned, the leader has yet to be evolved who will govern independently of the help of the Romish Church. Quebec alone, if compact, as she generally is, may almost to a certainty hold the balance of power. And hold and use it she will, as will the Church in each province separately, for the special advantage of Romanism, or as Principal Macvicar forcibly puts it: "It is well known that the vast majority of Romanists in this and every country are in the hands of priests. They guide their political, as well as religious, thinking and acting. True children of the Church must do in public matters what they are told; and politics with the clergy does not mean the acceptance or rejection of the platform and policy of Conservatives or Liberals, but more money or more power for the Church."

We cannot, for lack of space, follow our writer in his racy description of the prevalent superstitions and idolatrous practices, the widespread ignorance, with resultant poverty, and the slavish subserviency to priesthood in French Canada. It is sad, very sad; nay, more, it makes the cheek burn with indignation and shame to hear that a priest may stand, in this year of grace, in the chief pulpit in Montreal, and declare, as did a few months ago Father Gibaud,— "The Protestant Bible is the word of man. The Church forbids you to read those Bibles. If you have any of them in your houses, burn them; and if you don't want to burn them, bring them to me and I will burn them." And what shall we say of the "curative images," little bits of paper, stamped with the Virgin's head, or the head of the Virgin and the Child, to be swallowed as medicine for the cure or prevention of small-pox and other diseases; or of the parading of the streets by bishops, priests, and the faithful, with a brass statue of the Virgin as a prophylactic against small-pox; or of the strange doctrine, widely cherished during the late small-pox plague, that, through the intercession of St. Roch, children dying of that fell disease escape, as holiest bishop or pope cannot, the purgatorial fires, and went to heaven direct? It is no fanaticism to denounce such absurdities and abominations and the Church in the bosom of which they thrive; it is not for nothing that we fear the unchecked influence of that Church on the religious, educational, social, and political interests of our country. We might well lose heart, if we thought there was no remedy.

As for the remedy, Dr. McVicar sees signs of disintegration, even in Quebec, in the inevitable recoil against the abuse of privilege, the otherwise lamentable growth of infidelity especially among the men, the spread of pure liberal sentiments through the influence of the tens of thousands who have expatriated themselves to the United States, and many of whom return with new ideas. In addition, the faithful work of fifty years in giving the Word of God to French Canada is beginning to produce its proper results. French Protestantism has now an acknowledged status in many places. No part of the country is entirely outside its influence, and the increasing intolerance of priestly rule is largely the outcome of the leavening effects of divine truth thus introduced. Three things, all within reach, are required to dissolve the compact forces of Romanism in Canada, and thus to remove what cannot but be considered as a great hindrance to the real progress of our fair Dominion. They are these—faithfulness on the part of Protestantism to its principles; as one result of this, a press which, without malice, but without fear, shall expose the selfish plans and resist the aggressions of the Romish Church; and, finally, persistence in the effort to introduce into every Romish household not only in Quebec but throughout the Dominion the open Bible.

MEETING OF THE F.M. COMMITTEE (W.D.)

W. D. stands for Western Division—the new designation of the part of the General Assembly's Foreign Mission Committee which has the oversight and direction, during the year, of the Church's work in India, China, and among the Indians in Manitoba and the N.W. Territories. The whole work comes under general review at the annual meeting of the whole committee, to be held each year just before the meeting of General Assembly.

The Western Division, consisting of 20 members, instead of 35, the usual number formerly on the W.S. of the Committee, met Tuesday 6th inst. in Toronto, to finish business that could not be overtaken during meetings held in Hamilton between seditants of Assembly.

Interesting and important correspondence from India, relating to our recent occupation of Neemuch as a centre of work was read. Neemuch, it appears, has for some time been thought of by our neighbour in India—the U.P. Church—which has been so blessed in the Rajpootana mission, immediately to the south of our Central India field. But our brethren courteously offer to waive all claim they might make on the score of their hopes and intentions sometime to occupy Neemuch, on condition of our continued occupation. It is fortunate for both Churches, so similar in spirit and constitution, to be side by side in their foreign work. Rutlam, also another large

centre in the same province as Indore, has been occupied, and our Church may now be said to be in possession of Central India. These three places are the strategic points in that field. Our forces there may be depended on to press their advantage and win the whole country for Christ.

In a long interview with Mr. Hugh MacKay, our missionary to the N.W. Indians, a great deal of interesting information was elicited as to the work among the Indian children. It appears the great difficulty in educating or evangelizing old or young among the Indians is their unsettled state, moving as they do frequently from place to place within the bounds of their reserves, and sometimes even beyond. Mr. MacKay wisely lays great stress on getting hold of the young, and believes the best way to accomplish this is to gather them from the ages of five to fifteen into boarding schools for at least four or five months during the winter of each year. Three months in such a school is better, he says, than a year of the ordinary common schools. They are under instruction and supervision continuously, are more comfortable than they would be at home, and are always glad to come back when school re-opens. Mr. MacKay gave an account of an experiment in verification of his views, which he had tried last winter with twenty children. Parents are losing faith in Paganism, and are glad to have their children taught and cared for. The whole work of the school was managed with the assistance of a Christian Indian and his wife, and the total expense amounted to about \$30 for each child for four months.

The committee, we understand, agreed that Mr. MacKay should be encouraged to extend his work along the same line on other reserves, and authorised the employment of a Mr. and Mrs. Jones, at present on Manitoulin Island, to assist in the oversight of another school. Mr. Jones is an elder of our church, and has had a good deal of experience with Indians in Manitoulin, and Mrs. Jones is a sister of the late Rev. George McDougall, for many years the eminently devoted and successful missionary of the Canada Methodist Church to the N. W. Indians. The Church is to be congratulated on securing through Mr. MacKay helpers of such promise for such important work.

Mr. MacKay, we regret to learn, finds it necessary to decline many invitations to address congregations in Ontario, so that he may return in order to visit the wide field under his superintendency, and get things in order for larger, more comfortable and successful work before next winter.

The committee feel that in the development of the Indian work, they are in full sympathy with the mind of the Church, and that the expenditure, nearly doubled during the last two years, will be warranted by the doubly liberal contributions for its support. It will be a shame and a sin if the Canadian Churches do not do all that can be done to evangelize our native heathen. The Presbyterian Church will surely do its full share.

As happens at nearly every meeting of committee applications for appointments were declined for want of the necessary funds. Miss Minnie Fraser, daughter of the Rev. John Fraser, of Glengarry, was recommended to study medicine with a view to her appointment to Central India.

In order to secure increased interest throughout the Church, the committee agreed to request each of our ministers to preach on foreign missions on the first Sabbath of November, the day to be observed this year as a day of special prayer for missions, and to call attention to the position and claims of our foreign work.

A very special rate has been secured by which copies of the F. M. Report for this year can be had for distribution, at the rate of seventy cents a hundred if the orders amount to 10,000 copies for the whole Church. A copy should be put into the hands of every subscriber to foreign missions. Less than a cent a copy is surely cheap. Missionary collectors should procure a supply before they make their next round. Orders should be sent to the secretary, the Rev. J. M. Cameron, Toronto, stating how many copies will be taken, so that it may be known how many to print.

KNOX COLLEGE.

AT last General Assembly the appointment of a new lecturer, by the Board of Management, was authorized, and the Senate was instructed to define his duties. The staff, as most of our readers are aware, at present consists of the Rev. Principal Caven and the Rev. Drs. McLaren and Gregg. For three months in each session Rev. Dr. Proudfoot discharges the duties of lecturer, but for the other half of the session no provision has hitherto been made. To supply this want the appointment of another lecturer was asked for by the College authorities and granted by the Church. As soon as practicable after the Assembly, the Senate, after careful consideration of the wants of the College, selected the subject of Old Testament Introduction and Analysis as a fitting topic for the new lectureship. The Board of Management at a subsequent meeting unanimously agreed to offer the appointment to the Rev. R. Y. Thomson, M.A., B.D., minister at Hensall. We are glad to learn that Mr. Thomson has accepted the appointment. We congratulate the Board on the selection made by them, and feel confident that it will in every way commend itself to the Church and the friends of the College.

Mr. Thomson is a young man in the vigour of life. He was matriculated into Toronto University in the fall of 1876. In the early part of his course he read somewhat extensively in the different honour departments, giving special

attention to mathematics. In the latter part of his course he devoted himself chiefly to mental and moral science, and kindred subjects. Entering Knox College he carried on the two courses of Arts and Theology together, and after a most brilliant career in both colleges he proceeded to graduation. In theology Mr. Thomson has not made any particular branch a specialty, but has read widely in all departments. After finishing his course he supplied the pulpit of McNab Street church, Hamilton, during Mr. Fletcher's absence in Palestine. He was afterwards sent to Winnipeg to take charge of Prof. Bryce's chair in Manitoba College during that gentleman's visit to Europe. Here he was largely engaged in mission work, and had also charge of St. Andrew's church until Mr. Pitblado's settlement. After leaving Winnipeg, Mr. Thomson proceeded to the University of Edinburgh, where he again studied and obtained the degree of B.D. Mr. Thomson on his return has been settled at Hensall, where he has continued to lead a quiet and studious life. We may add that he has for the last three years acted as Examiner in Mental and Moral Science in Toronto University.

UNLIKE some of its journalistic brethren on this side of the line the New York Methodist Christian Advocate is not afraid to speak out against wrong-doing in the church. Here is the kind of performance that raises funds for church purposes and this is the way the Advocate rebukes it:

"It is with sorrow and disgust that we read such an item as the following in a secular newspaper:—'The Methodists of — had a full house and a grand time at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only 45 cents. The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.'"

"It is beyond our comprehension how any Christian can think such performances appropriate to a church. The singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom though he may be a person of unworthy character, who never comes into a church except for some spree of this sort, the 'sold' lady is to go to lunch, is down to the level of the lowest skating-rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken any one who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there."

We have so often occasion to speak out against the errors of Rome that we gladly embrace the opportunity of commending the following portion of the decrees of the Roman Plenary Council at Baltimore concerning preaching:—"Those who perform the office of ambassadors for Christ must beware of rashly addressing sermons to their people about political or other things that do not belong to their ministry. To speak very frequently of their slender stipends or income, especially in a harsh way, is quite unworthy of the minister of Christ and of the sacred place. Let the preacher rebuke no one of those present by name, which would be intolerable audacity, nor let him by insidious circumlocution, so mark and designate one that it can be easily known by all who is meant. Let him never dare to abuse sacred time and place to avenge a private injury; but if any one shall perversely venture to do so, let the bishop visit him with severe punishment. Again, let the sermon be simple, adapted to the capacity of the hearers, without being coarse or rapid."

THE American Presbyterian Church (North) has a Board of Missions for the freedmen—the black slaves of former days and their descendants. The American Churches and the American nation have a large task in the education of the negro. Of their 50,000,000 population, 9,000,000 are negroes. Of these, 1,420,000 are voters, and yet 1,221,000 of them cannot even read. There is hope, however, in the following facts which show that the American negro is not one of the dying races. Their numbers have more than doubled in the last twenty years, they have accumulated since the war nearly \$100,000,000 worth of taxable property, they publish 108 newspapers, edited and printed by coloured men, they are found in all the Legislatures of the Southern States, in the National Congress, and are evidently on route for the White House. Why not? At any rate, they are well worth educating and Christianizing, and all American Churches should help on the work.

PASTORS, Sabbath school superintendents, and all others specially interested in French Evangelization, would do well to remember that next Sabbath, 18th July, is the day appointed by the General Assembly for the annual collection on behalf of this scheme of the Church. The staff of labourers is at present larger than at any former period, and the Board are most anxious not only to retain the services of the whole of these, but to increase the number. Their ability to do so will largely depend on the result of the annual collection and the contributions received during the next two or three months. The expenditure at present is upwards of \$3,000 per month, the total estimated requirement for the current year being \$40,000. Contributions should be forwarded direct to the Treasurer, addressed Rev. R. H. Warden, 198 St. James Street, Montreal, from whom extra copies of the Report on French Evangelization may be obtained.

MANY who have been desirous of securing a copy of Father Chiniquy's "Fifty Years in the Church of Rome," but have been deterred by the high price at which it was at first published, will be glad to learn that a third edition

Church News.

REV. DR. MIDDLEMISS, Elora, has been holidaying in Montreal and Quebec.

REV. A. McLEOD, Coneseon, has accepted the call to St. Andrew's, Brighton.

REV. DR. JAMES, late of Hamilton, has received a call to the united churches, Walkerton.

REV. F. H. DAWY, Richmond, O., has accepted the call to Stanley street church, Montreal.

THE Ladies' aid society, Knox church, St. Mary's, raised over \$50 by their recent garden party.

MR. ARCHIBALD OGILVIE, student in divinity, was licensed at the last meeting of the Montreal presbytery.

REV. J. ANDERSON, Ailsa Craig, passed through the city last week on his way to New Brunswick for a holiday trip.

RETURNS so far received from collectors, Trenton church, shows contributions to the schemes this year to be nearly double the amount of last year.

THE REV. PRINCIPAL MacVICAR, Montreal, and family have gone to the sea side. His address till the middle of August will be Lawson House, South Harpswell, Maine, U.S.

ON Sabbath, June 27th, the sacrament of the Lord's supper was dispensed at Union church, Brucefield, to 141 communicants. Eight were received into the membership of the congregation, three by certificate and five on profession. This is the first communion under the new pastor, Rev. J. H. Simpson. On the preceding Friday an excellent sermon was preached by Rev. P. Musgrave, of McKillop, from the text Rom. iii. 31. Thanksgiving services were conducted on Monday by Rev. Joseph McCoy, M.A., of Egmondville. After the benediction the congregation again became seated, when Rev. Mr. Simpson took the chair. Mr. Wm. Fotheringham, as representing the session and congregation came forward and in a neat speech presented Mr. McCoy with a purse of money amounting to seventy-five dollars, in token of the kind regards of the members and adherents of the congregation, and in recognition of his services as moderator of session during the late vacancy.

At a meeting of the Presbytery of Newfoundland, held on June 10th, the Rev. R. Logan, of Harbor Grace, tendered the resignation of his pastoral charge. Though deeply regretting the loss of Mr. Logan's services, the presbytery agreed to accept his resignation, after a careful consideration of the whole circumstances of the case. The principal reason which induces Mr. Logan to take this step, and to remove to a new sphere of labour is the state of his wife's health which renders a removal to a less severe climate indispensable. The presbytery recorded in their minutes their high esteem for Mr. Logan, and their warm appreciation of his faithful, zealous and efficient labours in connection with the church in Harbor Grace, and agreed to furnish him with the usual credentials. It may interest his numerous friends to know that for some time he has been collecting materials for a book which is to bear the title of "Biographical Sketches of the Early Fathers of the Presbyterian Church in the Lower Provinces." This work, which promises to be one of great interest, is now so far advanced that it will probably be issued before the end of this year. It is sure to be welcomed by a large circle of readers. At a meeting of the members and adherents of the church, a farewell address was presented to Mr. Logan by the congregation, accompanied by a purse of money. Says the Harbor Grace Standard, alluding to the event: "In bidding Mr. Logan and his beloved partner and family an affectionate farewell, we feel we are but voicing the sentiments of hundreds of our readers when we wish them many years of health, happiness and usefulness."

ON Sabbath, June 27th, Erskine church, Rev. D. G. Cameron, pastor, Dunkannon, was dedicated. In the morning Rev. W. S. Ball, of London, preached a very appropriate and forcible sermon from Isaiah, liv. 2-3; and in the afternoon, addressed a mass-meeting of children composed of the three village Sabbath schools, and as many of the parents and friends as the church would accommodate. The devotional part of the evening service was conducted by the pastor, after which the Rev. R. Ure, D.D., of Goderich, preached an able sermon from the words "Christ our passover is sacrificed for us." On Monday evening Rev. Mr. Ball delivered his popular lecture, "The men of the war and how they fought." The stalwart chaplain was heartily cheered as he took the platform, rifle in hand, clad in his uniform and adorned by Her Majesty's medal. The audience was very demonstrative in praise of the lecture. A social was held on Tuesday evening which was addressed by the Rev. Jas. A. Anderson and others. The building is a handsome gothic structure of white brick, on a basement of stone. There is a wing entrance at each front corner and a neat belfry with turrets and cresting. The ceiling and wainscoting are of black ash, and the pews and pulpit of white ash. It is neatly carpeted, heated by a furnace and lighted by one handsome twelve-lamp chandelier in the centre and a hanging lamp with shade over the pulpit. The building will seat comfortably three hundred persons, but fully four hundred gained entrance on Sabbath. Substantial sheds are built on the rear of the lot which are approached by a neatly graded gravel road on each side of the church. The whole premises present the appearance of neatness and comfort. The pastor and congregation are to be congratulated upon this result of their united energy.

THE death of Mr. Shortreed, of this city, has produced a profound feeling of regret wherever the deceased gentlemen was known. His late pastor, Rev. D. D. McLeod, Barrie, on the 27th ult., preached a most appropriate sermon, and drew valuable lessons from the active, useful life and sudden death of his elder. The following resolution of condolence among other public expressions of regret was passed at a meeting of the elders and managers of the Presbyterian Church, Barrie, June 30th. Resolved.—That we, the session and managers of the Presbyterian Church, Barrie, speaking both for ourselves and as representing the congregation, desire to place on record our deep sense of the loss we have sustained, as well as the community at large, in the death of Mr. Shortreed, an elder of this congregation. His recent connection with the congregation as well as his well known interest in its prosperity made us feel that though removed in another place we still had in him a warm friend. We desire also to place on record our appreciation of his character as a Christian man, generous and

active in his service of the Church and possessed of qualities which won the affection and admiration of all who knew him. We desire also in our own name and in the name of the congregation, very specially to express our sympathy with Mrs. Shortreed and her family, as well as with his aged parents and the other members of his family, in this very painful dispensation of Divine Providence, with which they have been visited. We would assure Mrs. Shortreed that the prayers of the congregation have been offered on her behalf that she may be sustained and comforted under her bereavement, and that she may be enabled to bow with resignation to the Divine will in this very painful and unlooked for calamity that has come upon her. We trust that the very warm and widely expressed manifestation of sympathy elicited toward her may be a source of comfort, as it must be a satisfaction to learn the very high estimation in which Mr. Shortreed was universally held, and to be assured that the influence of his life has all been on the side of that which is "worthy and of good report," and that his noble character and his honoured name will ever be held in affectionate remembrance by us and by all who had the privilege of his acquaintance. We would in conclusion again commend the afflicted family to the care of our Heavenly Father, praying that He may watch over and protect them throughout their earthly pilgrimage, and when their work here is accomplished, may receive them into His heavenly kingdom. Signed on behalf of the session and managers.—D. D. McLEOD, Pastor.

MEETINGS OF PRESBYTERY.

PETERBORO'.—The Presbytery of Peterboro' met in the Mill street Presbyterian church, Port Hope, July 7th. There was a good attendance of ministers and elders, and a large amount of business was transacted. Arrangements were made for the induction of the Rev. Mr. McLeod, of Coneseon, into the pastoral charge of Brighton, on Wednesday, 21st inst., at 2 p. m., the Rev. D. L. McCrae, of Cobourg, to preside. Leave was granted to moderate in a call to the united congregations of Warsaw and Dummer, at an early date. The place of holding the stated meetings was considered at length, and it was finally decided that they should be held alternately in Port Hope and Peterboro'. Arrangements were made for the visitation of the missions within the bounds, with a view to the administration of baptism and the Lord's supper, and making the usual returns. The Rev. Messrs. Bennet, Mitchell, Cook and Bell were appointed to this work. A plan of grouping the congregations of the presbytery with a view to their visitation in connection with the augmentation of stipends and other schemes of the church was considered and adopted. Committees on temperance, Sabbath school statistics, home missions and the state of religion were appointed for the year. The Rev. J. E. Trotter who was present at the forenoon sederunt was invited to sit and deliberate as a corresponding member. The Rev. Dr. O'Meara who was present in the afternoon received a similar invitation. The presbytery adjourned at 6 p. m. to meet in St. Andrew's church, Peterboro', at 10:30 a. m. on the 21st September.

SARNIA.—The Presbytery of Sarnia held its regular meeting in St. Andrew's church on Tuesday, 29th June, at 9 a. m.; Rev. R. W. Leitch, moderator, in the chair. Rev. J. L. Loughhead was appointed moderator for the next six months. There was laid on the table and read a communication from the Presbytery of Huron in regard to a proposition to confer with a committee appointed by them, inasmuch as it effects to some extent the congregation of Parkhill and McGillivray. It was agreed to receive the communication and appoint a committee to confer with representatives of the Huron Presbytery and report at next meeting. The matter of supplying Marthaville was then taken up. On motion of Mr. Cuthbertson, it was agreed that the present arrangement continue to the end of October, and in the meantime appoint a committee, consisting of Revs. Dr. Thompson, McCutcheon and Tibb, to confer with the Marthaville and Petrolia people in reference to future supply. The presbytery proceeded to hear trial discourses and exercises of Mr. R. C. Tibb, M.A., with a view to license. Questions usual in such cases were put by the moderator, and satisfactorily answered by Mr. Tibb, and after solemn prayer the moderator licensed Mr. Tibb to preach the gospel. The next regular meeting was appointed to be held in Strathroy, on the last Tuesday of September next, at 2 p. m. Deputies were appointed to visit aid-receiving congregations and mission stations. At the request of Rev. Mr. Beemer, the elders of Wyoming were appointed assessors with him in the management of Petrolia congregation, with a view of having elders elected and ordained as soon as possible. Standing committees were appointed for the year, first named to be convener. Leave was granted to the Forest congregation to have a call moderated in, if necessary, before next ordinary meeting. The presbytery adjourned to meet at 8 p. m. for the ordination of Mr. R. C. Tibb, at Burns church, and was closed with the benediction. GEO. CUTHBERTSON, Clerk.

TORONTO.—The regular meeting of the Presbytery of Toronto was held Tuesday, July 6th, in Knox church, the moderator, Rev. H. M. Parsons, in the chair. Rev. Herbert C. Ross, of the Methodist Church, and Rev. Wm. Whitfield, M.A., of the Church of Scotland, were received as members of the presbytery, permission having been given by the General Assembly at its late meeting. A call from the congregation of Cook's church, Toronto, to Rev. Wm. Patterson, of Knox College, was presented. The call was accepted by Mr. Patterson and sustained by the presbytery, and July 23rd at 2 p. m. fixed for the induction. Rev. Dr. Kellogg was appointed to preach, Rev. H. M. Parsons to preside and Rev. R. Wallace to address the people. The congregation of Mayfield presented a call to Rev. S. S. Craig, of Knox College. The call having been accepted by Mr. Craig was sustained, and July 19th was fixed for the induction. Rev. J. R. Gilchrist will preside, Rev. T. J. McClelland will preach and Rev. A. McPaul, Charleston, will address the people. The congregation of Camilla and Mono Centre presented a call to Rev. Geo. Ballantyne, of Knox College. The call having been accepted was sustained by the presbytery, July 19th was fixed for the induction. Rev. A. Gilray presented the report of the Home Mission Committee. It showed that all the missions in the presbytery are prospering, and stated that no grants are required for the summer. The hope was also expressed that none will be required for the winter work. The augmentation branch showed a reduction of \$475 in grants. The report was received and adopted. On motion of the Rev. Dr. Reid, seconded by Rev. P. McF. McLeod, the presbytery

resolved, in view of the resolution of the General Assembly, to do all in their power to maintain, and if possible, increase the efficiency of the Augmentation Fund. Rev. Dr. Reid brought up the matter of the restoration of Rev. Robt. McDowell memorial church at Fredericksburg. Dr. Reid expressed the hope that Mr. McDowell having been one of the Canadian pioneers of Presbyterianism the amount required to restore the church as a memorial would be raised, and that the presbytery would contribute. The whole amount required was \$1,200. Principal McIntyre, of the Brantford Ladies' College, addressed the presbytery on the claims of that institution to support by the Church. On motion of Rev. R. P. McKay, seconded by Rev. P. McF. McLeod, a resolution was adopted, commending the college to the support of the members of the Church, and expressing disapproval of the sending of Presbyterian young ladies to convent schools. A circular from the Rev. Dr. Torrance, convener of the Assembly's committee on the supply of vacancies, was read. It set forth the arrangements made by the Assembly at its last session. The machinery provided was discussed, but no action was necessary. Rev. John Muir moved a resolution expressing regret at parting with the members of the presbytery who will now become members of the new Presbytery of Orangeville. The resolution was unanimously adopted. On motion of the Rev. John Smith, the following were appointed to form the Presbytery's Home Mission Committee: Revs. Dr. Reid, Dr. Gregg, Dr. McLaren, E. D. McLaren, James Carmichael, John Muir, R. P. Mackay and A. Gilray, convener. Rev. John Muir reported that services had been commenced and a Sunday school opened at West Toronto Junction. He recommended that the mission be placed under the care of Chalmers' church; that authority be given for the purchase of a lot, and that the mission be recommended to the liberality of the city laymen. On motion of Rev. A. Gilray the recommendations were adopted by the presbytery. John McKay, B.A., was then examined for licensure. He read a sermon and a lecture and was examined in Church history and theology. The presbytery was satisfied with the attainments of Mr. McKay. Rev. John Smith, who was moderator pro tem., licensed Mr. McKay in the name of the presbytery and delivered an exhortation to him. The presbytery then adjourned until the first Tuesday in September.

HOME MISSIONS IN THE PRESBYTERY OF WINNIPEG.

THE Presbytery of Winnipeg organized five new mission fields last year.

FORT WILLIAM

Lies about seven miles west of Port Arthur, and promises to be a place of some importance. The C. P. R. Company seem to like the place. They diverted their main line so as to run through the town, built an elevator there with a capacity of 750,000, and maintain the workshops built by the Mackenzie Government. They avail themselves also of the Kaminitiquia for heavy freight. The congregation organized has a communion roll of 58, and the people pledge themselves to give \$600 for the support of ordinances. Two Sabbath schools are organized, one at Ft. William proper and the other at what used to be called the Town Plot.

FORT FRANCES.

Rainy River is the outlet of the lake of that name. The river is about 80 miles long, and forms part of the boundary between Canada and the United States. On the Canadian side there is said to be good land for 40 or 50 miles back of the river and along its entire length. The district suffered much in the past by its isolation and distance from market. The Ontario Government seem disposed to build a railway to Rainy River, and in that case much mineral and agricultural land will be rendered accessible. The farms taken up front on the river—French-Canadian fashion—and extend for a considerable distance to the rear. All the land is heavily timbered, and a good deal of lumbering has been carried on. Fort Frances is a village prettily situated at the falls, near the source of the river. The most of the settlers are within 15 or 20 miles of Fort Frances, although scattering houses are found along the whole length of the stream. The river empties into the Lake of the Woods, the mouth being about 80 miles from Rat Portage. About 50 families adhere to our Church in the district, and there are 17 communicants. Services are conducted at three places farther down the stream than Fort Frances. A neat frame church was built at Fort Frances last season. This is the beginning of work in what may yet prove a wide and important field.

GRETNA

Is a village on the railway, about 18 miles west of Emerson, and quite close to the international boundary. There are about 25 families in the place, but the surrounding country is taken up by Mennonites. The people unitedly and liberally support ordinances. Our own Church is the only denomination ministering to the people. There is a good Sabbath school, and the people are preparing to build a church this summer.

WHITEMOUTH

Is a village on the C. P. R., east of Selkirk, and derives its importance from being the centre of a lumbering territory. The place was supplied last winter from Manitoba College, but a student was put in charge this summer, and Brokenhead associated with Whitemouth. Ranchmen are taking up land along the Brokenhead, and there is a prospect of a good settlement.

WINNIPEG NORTH.

In the northern part of Winnipeg a mission Sabbath school was started in connection with St. Andrew's church. Services were held in the afternoon. The attendance increased, and the people interested set about building a mission church. This has been done, the congregation possessing a neat frame structure free from debt. The presbytery recently gave the mission an independent existence, and there is a prospect of growth. So far no aid has been asked from the funds of the Church.

That five new fields should have been occupied in the Presbytery of Winnipeg during the past year is significant. As the vacant lands within the boundaries of the presbytery are taken up, there will be room for continuous activity on the part of the presbytery in meeting the wants of new districts.

"Specially do Thou bless this portion of Thy vineyard." "Specially bless the pastor of this congregation." "Specially bless the church Thou hast established in our midst." These phrases sound strange ever since I heard George Macdonald say, "God knows no 'specialties'."

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CHURCH NEWS. BRITISH AND FOREIGN.

IN the Indian churches of Puget Sound Presbytery there are over 300 members.

PROTESTANT churches are multiplying in the city of Rome, the foundations of the twenty-second one having recently been laid.

AN attempt is being made to raise the stipend of every incumbent of the Scottish Episcopal Church to a minimum of \$1,000 a year.

THE Baptists of Texas have had three organizations—the State Convention, the General Association and the East Texas Convention. These have all agreed to consolidate and form one body, and thus work together in harmony.

THE churches in the Presbytery of Cincinnati, four years ago, contributed to the board of home missions \$3,000 drawing out \$1,800, leaving a net gain to the board of \$1,200. This year the record shows they have contributed \$6,700, drawing out nothing—a gain to the board of five and one-half times as much as four years ago, and, besides this, have taken care of feeble churches.

THE Presbyterian General Assembly at Minneapolis thus defined its relation to Swedenborgianism:—"In view of the great doctrinal difference between the Swedenborgians and ourselves, the Assembly regards the reception of church members upon certificate from them as inadmissible. It is not intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."

AT Chamba, India a most successful medical mission is in charge of a Dr. Hutchinson who has been in the field since 1873. About 8,000 new patients are treated annually, 500 operations performed and 200 in-patients ministered to in the hospital. Converts to the number of 200 have been received into church fellowship. At the Canton hospital, last year, over 12,000 patients were treated, and 800 operations performed.

"THE changes going on in India today," writes Rev. Daniel Jones, of Agra, "are to us astounding. Actually natives are going up and down the land lecturing against child-marriages. Widow re-marriage is rapidly gaining ground. An undercurrent, reaching to the very foundations of Hinduism, is daily growing in power, and is sweeping away ignorance or prejudice. Woman is speedily being raised and is really beginning to claim her rights."

IN April and May the missionaries of the American Sunday School Union in the Northwestern district, under the direction of T. G. Ensign, established 151 new Sunday Schools in destitute districts, and gathered into them 557 teachers and 4,058 scholars, besides aiding 142 old schools, which have a membership of 567 teachers and 4,718 scholars. They also held 404 religious meetings, 74 churches grew out of their schools last year, and 1,382 conversions were reported.

THE Maine Congregationalists have held their annual State Conference, and the subject of Union with the Free Baptists was brought up in a paper by Prof. John S. Sewell, D.D., of Bangor Theological Seminary. He favoured the union of the two denominations, and was willing, if the matter of a name should stand between the two, to accept the common name of Christian. A resolution was adopted, expressing pleasure with Professor Sewell's paper, and appointing a committee "to confer with other bodies in the interests of denominational comity."

THE Presbyterian Church in New South Wales has had two majorities. The first was in 1823, when Dr. Lang dispensed for the first time the communion at Ebenezer to the settlers in that place, who up to that time had been indebted to Mr. James Mien for the conducting of services. The church there was the first erected by voluntary contribution in Australasia. The authorities regarded the movement at its outset with suspicion, and a Lieut. Bell and a constable were sent to see if it would be necessary for the public peace to prevent the meetings.

THE failure of the American Episcopal Church to keep up relations of fellowship with other kindred Episcopal Churches not Anglican, has worked, as such neglect always will, to its loss. Thus the Swedish Lutheran Church is thoroughly Episcopal, after the order of the Protestant Episcopal and not of the Methodist Episcopal Church. Up to the time of the Revolution, Swedes coming to the United States allied themselves with the Episcopallians. Since then this fellowship of recognition has ceased, and the Swedes have generally allied themselves elsewhere, with the German Lutherans, the Presbyterians, the Congregationalists, etc.

CHINA is still without a Christian college; but a number of American gentlemen have been organized and incorporated as an association for the purpose of supplying this want. The board of foreign missions of the Presbyterian Church has adopted a minute endorsing the enterprise, and a large number of distinguished men, many of whom have visited China, and two of whom have been American ambassadors at the court of Peking, warmly commend the plan. The college is to have three departments—the preparatory, the collegiate and the medical. The trustees are seeking to raise an endowment fund of \$300,000.

AT the meeting of the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States, at Hoston, Pa., on the 18th, Rev. Dr. G. P. Krotel, of New York, was re-elected president for the third time; Rev. Samuel Laird was re-elected treasurer; Rev. Mr. Early, of Trenton, English secretary, and Rev. Lindensruth, of Mauch Chunk, German secretary. A committee with Rev. Dr. Leip at its head was appointed to raise \$75,000 for a new seminary building, and Mr. Airy, Pa., was selected as the site. Twelve German congregations in Philadelphia and New Jersey petitioned for the right to form a General Conference. Several clergymen were received from other bodies.

A VERY interesting fact gathered from the Rev. Henry Fairbank's canvass of forty-four towns of Vermont, is that one-third of the population of the State live more than two miles from any meeting-house, and that of these very few attend church. Their children go to school, for the school is brought to them, but they do not go to church. We presume a result of this careful study of the statistics of church attendance will be a strong effort to establish neighbourhood meetings in the outlying districts, and so to carry the gospel to those who do not care to go three miles for it. It is not enough for the Church to say "come"; it must go to those who do not care to come.—N. Y. Independent.

THE United Presbyterian Church has the exclusive possession of Egypt in the mission work. Their force there consists of nine ordained missionaries, one physician and sixteen female missionaries. Besides there are eight ordained native ministers, four licentiates, six theological students and one hundred and seventy native workers. Their policy has been to train up a native ministry and to make the churches self-sustaining and great advancement has been made toward that end. The largest additions to individual congregations are those whose pastors are natives. Their mission field in India is not less interesting. They report an increase of 600 to the roll of communicants during the year.

THE subject of temperance is more and more commanding the attention of the British churches. On a Sunday in May temperance sermons were preached from hundreds of Episcopal pulpits, and on the following Tuesday the annual meeting of the Church Society was held in Princess Hall, Piccadilly, under the presidency of the Bishop of Oxford. The income was reported to be about \$30,000, and the expenditures only about \$15,000. The total membership was 692,785, being an increase over last year of 35,000. Among the Wesleyans the cause is being zealously pushed. The temperance committee of their Conference, after some years of consideration, have come to the conclusion that the time has arrived for the appointment of a visiting and organizing secretary, who will give his whole time to temperance work.

ONE of the most interesting of the societies which recently held their annual meetings in London is that of the "Christian Community." The Society has an old and honoured history. It was founded two hundred years ago by the Huguenots, who made London their home after their escape from the persecutions of Louis XIV, and whose descendants towards the close of last year celebrated the bicentenary of the Revocation of the Edict of Nantes. The society carries on its work quietly but effectively. Its labours among the poor have been abundant, and it has always commended the gospel by deed as well as by word. To the extent to which it has been able it has always carried substantial relief to the needy and the distressed. London has never had reason to regret the reception she gave the Huguenots. They have proved themselves a blessing in her midst.

THE following letter from John Ruskin, in answer to an appeal made to him on behalf of the Duke Street Baptist chapel, Richmond, is so characteristic of the man, that we print it as a literary curiosity. The letter was sent to us by the Rev. J. J. Ellis, pastor of the chapel. "Sir,—I am sorrowfully amused at your appeal to me of all people in the world, the precisely least likely to give a farthing! My first word to all men and boys who care to hear me is, Don't get into debt. Starve, and go to Heaven, but don't borrow, try first begging. I don't mind, if it really needful, stealing! But don't buy things you can't pay for! And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges, or in a sand-pit or a coal-hole, first? And of all manner of churches, those idiotically built iron churches are the damnablest to me. And of all sects of believers in any ruling spirit, Hindoos, Turks, Heathen idolators, Mumbo Jumbo, Log and Firm Worshipers, who want churches, your modern English Evangelical sect is the most absurd and entirely objectionable and unendurable to me! All of which you might easily have found out from my books. Any other sort of sect would, before bothering me to write it to them.—Ever, nevertheless, and in all this saying, your faithful servant, John Ruskin."

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MORSE'S MOTTLED. Adams' Clothing Factory, 217 QUEEN STREET WEST. Five thousand pairs Pants, strong, durable, well made, \$1.25, \$1.50, \$2.00. English suit and worsted Tweeds, \$3.00 and \$3.50. Made to measure same prices. Fifteen hundred Boys' Suits from \$1.00; Youth and Men's Suits, \$2.00 and \$3.00; strong pure wool tweed suits well made, \$3.00, usual price \$4.00. Coat, odd Vest at just what they will fetch. Suits to measure in every variety, and well made, \$3.00, \$4.00 and \$5.00. Cheapest in Canada. Come and see them. Over one hundred Hats, newest styles and shapes, \$1.00 and \$1.50, just half Yonge Street prices. Tweeds and Serges, any length, less than wholesale prices. Cut free. 23-71

LOCHFVNE HERRING. New Importations direct from GREENOCK. Ask your grocers for Park's Superior Ham, Tongue and Chicken Sausage. Cuckoo-birds the best on the market. Full lines of Ham, Bacon, Lard, Beef, Hams, Dried Beef, Etc. Sausage Casings. New importation of best English Lowest Prices to the trade. 37-71 JAE. PARK & SONS, - FURNISHING MERCHANTS, TORONTO.

ELECTRICITY SCIENTIFICALLY APPLIED BY the "PAIN-KILLER" New Battery. Positively increases the vital force, and cures nervous and obscure diseases not successfully diagnosed and treated by other means. (This battery for home reference is invaluable.) See testimonials and references of the highest standing, such as Orp Publishing Co., Rev. G. M. Milligan, C. C. Fomero, J. Edgar, M.D., etc. Address: PROF. VERNBY, Electro-Therapeutic Institute, 197 Jarvis St. Toronto. 19-71

J. YOUNG, The Leading Undertaker, 247 YONGE STREET. Telephone 679. 64-71

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THE WEST END CLOTHIER. JOHN SMEALL (Successor to W. H. Wilson). MERCHANT TAILOR, STYLE MADE AND PERFECT FIT GUARANTEED. 363 Queen St. W., Toronto. 69-71

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Miscellaneous.

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McShane Bell Foundry. Finest Grade of Bells. Casts and Pours for Churches, Colleges, Town Clocks, etc. Fully warranted satisfaction guaranteed. Send for price and catalogue. McSHANE & CO. BELL FOUNDRY, 24 U. R. Mexico City, Ont. 71-71

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LARGE ASSORTED STOCK! Table and Pocket Knives, Forks, Spoons, Razors, Shears, Scissors, Etc. Lawn Mowers, and Rakes, Carpet Sweepers, Clothes Wringers, Spades, Saws, Hoes, Rakes, Etc.

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WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 74 Bury St. N.Y.

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

SPECIALTIES in BREAD.

I have subjected to a careful chemical and microscopical examination the two varieties of bread known as "Cobourg Fancy Loaf" and "Digestive Bread," made by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulteration and deleterious admixture. The "Cobourg Loaf" has evidently been made of the finest flour, and the "Digestive Bread" from ground wheat, from which the bran and gluten-bearing portions have not been separated. In both cases the cooking of the farinaceous constituents has been thoroughly performed—a point of first importance in the process of digestion—and in other respects, as shown by the elasticity, lightness, closeness and uniformity of the loaves, the manipulations of the operator have been those of a skilful and intelligent workman. 61-71 E. B. SHUTTLEWORTH, Analytical Chemist. Laboratory, Toronto, Oct. 26th, 1884. THOMAS ADAMS, Baker, 203 Clinton street.

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 497 and 49 Yonge Street. Opp. Queen's Hotel.

Choice Season Fruits. Table Raisins in London layers, blue and black basket, and Sweet Debrae cooking Raisins in Valencias; selected do. and Saltines; Currants in Patras and Sweet Valencias. Peas in Orange, Lemon and Citrus. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., etc., at

MARA & CO., Grocers and Wine Merchants, 290 Queen Street West, near Beverley Street. 46-71

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Presbyterian Review.

THURSDAY, JULY 15TH, 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.

REV. J. ANNAND preached in St. George last Sabbath.

THE Presbytery of St. John restores Rev. Mr. Allan to full standing early in September.

MRS. J. W. MACFARLANE, late of Trinidad, is now at Lunenburg, N.S., with her two children.

REV. JAMES ROBERTSON, Superintendent of Presbyterian Missions, has returned to Winnipeg.

THE Sutton congregation have kindly given their pastor, Rev. Jas. Fraser, five weeks' holidays, supplying the pulpit also, to enable him to visit his father in Manitoba, who is in poor health.

THE new pipe organ for St. Andrew's Church, Peterborough, built by Messrs. Lye & Sons, Toronto, was used for the first time last Sabbath.

A GARDEN party in connection with Deer Park Presbyterian church was held on Saturday afternoon on Mr. John Fiske's grounds, Deer Park.

AT the recent meeting of the Kingston Presbytery, held in Belleville, the congregation of Camden and Newburgh extended a call to Rev. John Gould, M.A., of Hamilton, but the presbytery refused to entertain it.

LAST Sabbath week was Communion Sabbath in St. John's church, Windsor, N. S. Nine persons were received on profession of faith, of whom four were baptized. This makes fifty additions to the membership in the last year.

ATTENTION is directed to the advertisement of the Commercial College of Kentucky University. This institution received the highest honours at the World's Exposition, a decision rendered by a jury of whom the Deputy-Minister of Education for Ontario, Dr. Hodgins, was a member.

THE Women's Indian Mission Society of Portage la Prairie, Man., acknowledges with thanks the following donations towards the support of the Indian school in that town:— Sir Donald A. Smith, Montreal, \$10; Mrs. Livingstone, Chillicothe, Ohio, \$5; Mr. Goursley's Bible Class, West Presbyterian Church, Toronto, \$7.

REV. G. M. MILLIGAN, Old St. Andrew's, Toronto, leaves this week for Europe. He will be absent about two months. In his absence Dr. Stone, Toronto, will fill the pulpit for two Sabbaths, the Rev. R. D. Fraser, Bowmanville, for the month of August and Rev. E. D. McLaren, Brampton, first Sabbath in September.

A SERIES of meetings on the pre-millennial coming have lately been held in Parkdale under the auspices of the Berean Circle. The meetings have been addressed by Revs. Dr. Kellogg, H. M. Parsons, J. Mutch and others. The post-millennial view has been upheld in another series conducted by Rev. F. McF. McLeod, Central Presbyterian, Rev. J. Burton, Northern Congregational and others.

THE bazaar held in the hall at Mitchell on Dominion Day by the ladies of Knox church was a great success. Nearly all their articles, fancy or otherwise, were sold, and their refreshment tables were well patronized throughout the day. In the evening the strawberry festival was attended by a large number, and was a most pleasant affair. The proceeds, we understand, amounted to \$168.

AN OLD FAVOURITE.

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

KNOWN BY THESE SIGNS.

Dysentery may be known by Heartburn, Sour Eructations of food, Wind Belching, Weight at the Stomach, variable Appetite, Drowsy Bowels, etc. Blooded Stools will positively cure Dysentery, although in its worst chronic form.

Marriages.

VANCE—COATS—At Chesterfield, by the Rev. Wm. Robertson, A.M., on the 1st July, Mr. James Vance of Bradford, to Miss Jessie Coats, of East Zorra.

CREAN—HEAD—At the residence of the bride's father, Quebec, on the 7th inst., by the Rev. U. D. Matthews, U.D., Daniel Crean to Jessie, daughter of S. Head, merchant.

CHASE—LAWRENCE—At St. Paul's Church, Kenilworth, by Rev. W. Maxwell, assisted by Rev. Dr. Archibald, Miss Bertha Chase, youngest daughter of Miss Judge Chase, to Rev. J. H. Chase, Presbyterian minister, of Ontonagon.

MAXWELL—HAMMOND—At Lariviere, on Tuesday, the 6th July, by the Rev. J. A. Tufts, of Manitou, Man., Miss Kate Hammond, of Lariviere, to Henry Maxwell, Esq. of Doloresville.

LAWRY—MCLAREN—On 7th inst., by Rev. P. Smith, John Lamont to Anne Jane McIlwain, both of Egremont.

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

Don't use any more nauseous purgatives such as Sula, Sella, &c., when you can get Dr. Casano's STOMACH BITTERS, a medicine that moves the bowels gently, cleansing all impurities from the system and rendering the blood pure and cool. Urinary Spring Medicine. 50 cents.

MEETINGS OF PRESBYTERY.

BARRIE—In Barrie, on Tuesday, 27th July, at eleven a.m.

BARRIE COLLEGE—In St. Andrew's Church, New Westminster, on the first Tuesday of August, 1886, (30th) at 10 a.m.

HAMILTON—In Central Church, Hamilton, on the third Tuesday of July (20th), at ten a.m.

LESLIE—At Woodville, on the last Tuesday of August, at seven a.m.

ONARVILLE—In the Presbyterian Church, Onarville, on Tuesday, July 20th, at eleven a.m.

QUINCY—Shelburne, July 22nd, at ten a.m.

ROSEAU—In Raglan, on Tuesday, August 10th, at eleven a.m.

SAGINAW—In Darham, on Tuesday, the 20th of July, at ten a.m. All the Session Records are to be examined at this meeting.

WARRICK—In Whitby, on the third Tuesday of July, at half past ten a.m.

Medicine.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nerve, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, flatulency, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists under our positive guarantee. See wrapper around bottle. Price \$1.00 or six bottles for \$5.00.

SICK HEADACHE, Bilious Headache and Constipation, promptly cured by Dr. Pierce's Pellets. 25c. a vial, by druggists.

The PRESS ON THE PIANO - AT THE LATE - MUSICAL FESTIVAL.

Chicago Indicator (the leading musical journal of the Western States).

"Some exception has been taken to the introduction of a piano number on the festival programme. The reasons may appear obvious, but whether they do or do not, I am glad for one reason that the number appeared, as it was an opportunity to prove to a large and miscellaneous audience that without attempting to disparage the splendid qualities of American workmanship, we are not absolutely dependent upon Americans for a good piano. The instrument played upon this occasion by Mr. Otto Bendix, of Boston, is the manufacture of a Toronto firm, Messrs. Mason & Risch. Its qualities are fit to and do clearly challenge competition with the best American pianos."

Toronto Mail. "There was a good deal of imported material employed at the Festival, but it was satisfactory to note that in one respect, at least, we were independent of foreign aid. We refer to the excellent Concert Grand made by Messrs. Mason & Risch, of this city, which was used by Mr. Otto Bendix for his solos. The power and brilliancy of this instrument fitted it admirably for festival purposes. Several of the Buffalo visitors expressed great surprise on hearing that this instrument was of Toronto manufacture, and gave it as their opinion that it was fully equal to the high-class pianos of New York and Boston."

Toronto Globe. "The pianist of the day, Mr. Otto Bendix, whose well-known all over the continent as a piano virtuoso, gave a fine rendering of the Liszt Libapodie. He was assisted in his use of an excellent Mason & Risch parlor grand, which fully justified the high reputation which this house has earned for the perfection of its instruments. The choice of a Canadian piano for a Canadian Festival was endorsed not only on patriotic grounds, but also by the liquid, sympathetic tone, and powerful resonant quality characteristic of this piano."

Toronto Week. "It is gratifying to note that the piano used at the concerts was of Canadian make, a 'Grand' from the establishment of Messrs. Mason & Risch."

THOMAS MOFFATT (late of E. Dick & Son) FINE ORDERED BOOTS AND SHOES. A good fit guaranteed. Price moderate. Strictly first-class. 151 Yonge Street, TORONTO. Third door north of Albert Hall.

"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. Hood, Inventor, 133 E. CHURCH, agent for Ontario, 179 King Street West.



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It is an invaluable companion in every School, and at every Fireside. C. & C. MERRILL & CO., Pub'rs, Springfield, Mass.

Miscellaneous.

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 Musical Specialties.

Resident Pupils have a refined Christian home with careful personal supervision.

The Fall Term will begin 9th Sept.

Commercial College advertisement with logo and text: 'The Best College' and 'OF Kentucky University, LEXINGTON, KY.'

Jorgenson & Samuelson -

WATCHMAKERS AND JEWELLERS. 100 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

THE HENDERSON HOT AIR FURNACE.

Advertisement for Henderson Hot Air Furnace, including an illustration of the furnace and text: 'Most Economical - Made -' and 'Smallest size heats house with three tons of Coal.'

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FITS EPILEPSY permanently cured by a new system of treatment. TWO TRIAL BOTTLES sent free. Send for Treatise giving full particulars. EPILEPTIC REMEDY COMPANY, 47 Broad Street, N. Y. Sole Agent for Canada, T. PEARSON, Box 1360, Montreal.

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And you will imagine you are in Greenland.

People enter our Store RED-HOT, and on putting on one of our Light Summer Coats and Vests, Go OUT STONE COLD. In earnest, they are the MOST COMFORTABLE THING YOU EVER WORE. They are no high-priced article. We are offering them cheap.

OAK HALL, 115 to 121 King St. East, TORONTO.

WM. RUTHERFORD, Mgr.

Brantford Ladies' College. (PRESBYTERIAN.)

The Thirteenth Annual Session of this College

— WILL OPEN ON —

WEDNESDAY, THE 1st SEPT., 1886.

The number of resident students received is limited, thus affording an opportunity of personal oversight and special attention to the young ladies in all matters appertaining to their social and religious life.

The attention of parents and guardians, who have daughters or wards to educate away from home, is called to the record of this institution and to the special advantages offered:—

- 1. The thoroughness and high standard of the educational work accomplished.
2. The special qualifications of the teachers in their respective departments.
3. The special advantages offered in French conversation; no less than three of the staff are able to converse freely in French.
4. The healthful location and the beauty of the surroundings.
5. The religious influences thrown around the young ladies whilst prosecuting their education during a very important period of life.

THE MUSIC DEPARTMENT

is under the able direction of PROFESSOR GARRATT. Instruction is given on the organ, piano and violin. Special attention to Voice Culture.

THE ART DEPARTMENT

continues under the management of the well-known artist, PROFESSOR MARTIN.

ELOCUTION.

Special prominence given to the study of Elocution.

Send for the new CATALOGUE, which contains important announcements of changes in College Terms, in Staff, and in the special inducements offered in the Music and Art departments.

T. M. Macintyre, LL.B., Ph.D., Principal.

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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. -

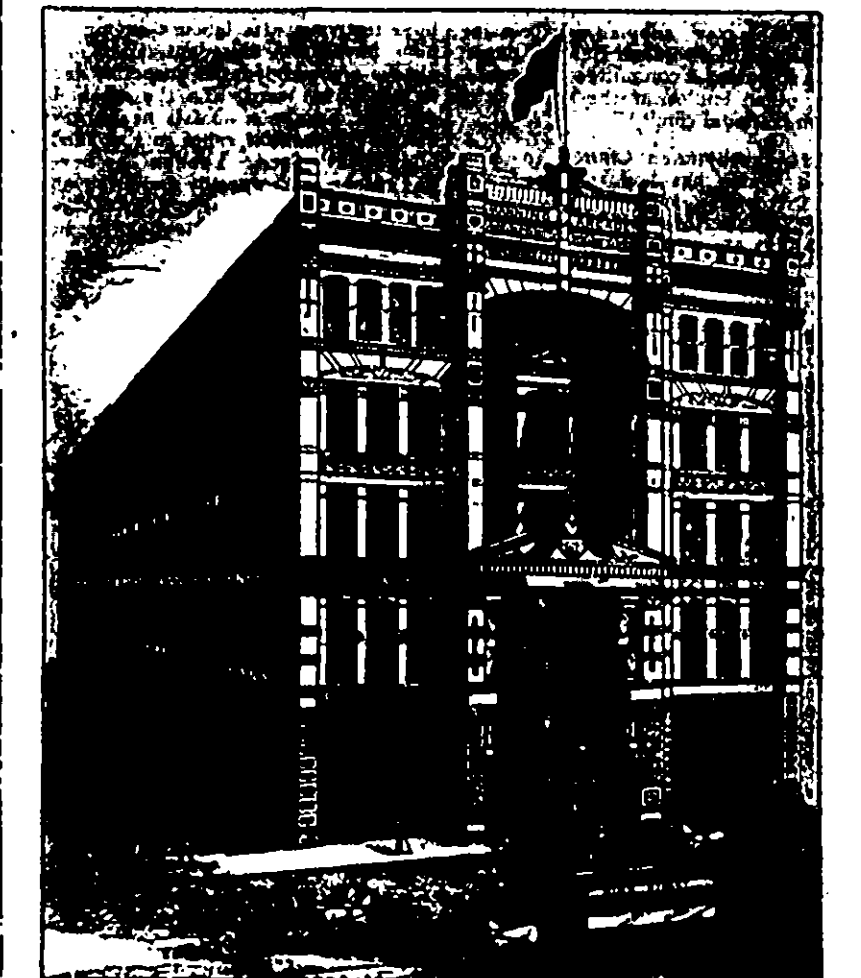
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AGENTS WANTED. Applications from competent persons for General, Special or Local Agencies will receive attention. Apply to

H. O'HARA, Managing Director, Manning Arcade.