### The Presbyterian Review,

TORONTO:

ONE DOLLAR PER ANNUM.

#### CHRISTIAN ACTIVITY.

WOULDST thou from sorrow find a sweet relief? Or is thy heart oppress'd with wees untold?—
Balm wouldst thou gather for corroding grief?
Pour blessings round thee like a shower of gold?—
'Tis when the rose is wrapped in many a fold
Close to its heart the worm is wasting there
Its life and beauty! not when, all unroll'd,
Leaf after leaf, its bosom rich and fair,
Breathes freely its perfumes throughout the ambie Breathes freely its perfumes throughout the ambient air

Wake thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee on the night
When death is waiting for thy numbered hours
To take their swift and everlasting flight;
Wake ere the earth-born charm unnerve thee quite,
And be thy thoughts to work divine address'd.
Do something—do it soon—with all thy might,
An angel's wing would droop if long at rest,
And God Himself, inactive, were no longer blest.

Some high or humble enterprise of good Contemplate till it shall possess thy mind, Become thy study, pastime, rest and food, And kindle in thy heart a flame refined. Pray Heaven for firmness thy whole soul to bind,
To this thy purpose—to begin, pursue,
With thoughts all fixed, and feelings purely kind;
Strength to complete, and with delight review,
And grace to give the praise where all is ever due.

Has immortality of name been given
To them that idly worship hills and groves,
And burn sweeet incense to the Queen of Heaven?
Did Newton learn, from fancy, as it roves,
To measure worlds, and follow where each moves?
Did Howard gain renown that shall not cease
By wanderings wild that nature's pilgrim loves?
Or did Paul gain Heaven's glory and its peace
By musing o'er the bright and tranquil Isles of Greece?

'Tis infamy to die and not be miss'd,
Or let all soon forget that thou didst e'er exist!
Rouse to some work of high and holy love,
And thou an angel's bappiness shalt know—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in Heaven's immortal bowers.
— Wilcox.

KNOWLEDGE unused for the good of others is more vain than unused gold.—Ruskin.

THE Mohammedans have ninety-nine names for God, but among them all they have not "Our Father.'

THERE are but two objects that I have ever desired for these forty years to behold—the one is, my own vileness; and the other is, Thy glory, O God, in the face of Jesus Christ.—Simeon.

A woman whose husband was blind was asked: "Gin her husband widna feel it dull, no bein' able to read?" "Na na," she answered, "he disna feel that. I read the Scriptures to him every day, an' mony's the bit I put in for his guid.

> For the God of David still Guides the pebble at His will: There are giants yet to kill, Wrongs unshriven— But the battle to the strong Is not given,
> While the judge of right and wrong
> Sits in heaven.

ABSALOM, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better they are acquainted with their own weakness, and the more jealous of themselves .- Henry.

GIVE ME THESE LINKS.—First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though He withhold for a while, He loves to be asked; and fifth, belief that asking will obtain—give me these links, and the chain will reach from earth to Heaven, bringing Heaven all down to me, or bearing me up into Heaven.—Dr. Guthrie.

"THEY TOOK KNOWLEDGE OF THEM THAT THEY HAD BEEN WITH JESUS" (ACTS iv., 13) .-One day as I was in a bath a friend of mine put in my hand a piece of scented clay. I took it and said to it: "Art thou musk or ambergris? for I am charmed by thy perfume.'

It answered: "I was a despicable piece of clay, but I was some time in the company of a rose; the quality of my companion was communicated to me, otherwise I should only be a bit of clay as I appear to be."—Persian Fable.

LIGHT is always swifter than sound. We see the distant woodman's axe fall long before we hear the blow. We watch the flash of the faroff cannon before we hear its roar. We are blinded by the lightning before we are deaf-ened by the thunder. Happily for us, God sees the blow struck. Happily for us, He waits for no resultant earthly echoes. Happily for us, He couldas instantly detect the right deed, and commend the right motive, were report and result delayed as many ages as there are sands on all the shores of all the seas.—S. S. Times.

### Mission Work.

MISSION WORK IN THE NEW HEB-RIDES.

Missions to the South Sea Islands began fifty years ago. When they began the whole inhabitants of all the groups of islands scattered over the Southern Seas were in gross heathen darkness. What have been the results? They are only beginning—the first droppings of a great shower, the first incoming of a glorious harvest that has been prepared for the glory of the Great Hus-When we went there there were no professing Christians. Now we have 36,000 in Polynesia, 1,500 in Micronesia, and 31,000 in Melanesia—68,500 in church membership in the South Sea Islands. Does that look as if Christianity could not accomplish as great a work now as in the days of the apostles?

It is our privilege and our honour to aid in this great and glorious work. In the brief time allotted to me, I shall speak more particularly of my own sphere of work-the New Hebrides, part of one of the South Sea Island groups. Work was begun there thirty-seven years ago by two missionaries. The whole group was in heathen darkness; the natives wore no clothing; the grossest crimes were delighted in; there was no word in the language to represent "widow," and she was put to death the moment her husband died. Such was the condition of the people among whom they began to work. It had been attempted to introduce the Gospel before. The London Missionary Society had tried it. The well-known John Williams and Mr. Harris were murdered on attempting to land at Erromanga. Others were sent, but they had to depart. Till our Presbyterian churches attempted it, nothing was accomplished. Two missionaries in Aneityum, amid trials and difficulties and persecutions, acquired the language and translated the whole Bible into it. God has spared one of them to see the Bible carried through the press, so that now every native can possess a copy of the Word of God in his native tongue. They tried to make the work self-supporting from the first as far as possible. They said: "We will translate the Word of God for you into your own tongue, but you must try and pay for the printing people said they would be glad do that, only they had no money, and no way of obtaining money. But for fifteen long weary years they cultivated and sold arrowroot, and never saw a penny of the money they had raised all that time. In that period they made £1,400 by the sale of arrowroot; this was entirely devoted to the publishing of the Bible, but it was one of the grandest investments ever made. Now they can study the Book that will raise them in the scale of civilization. Talk of sending the trader before the missionary; experience shows that wherever this has been done the dark races have melted away before the white. Deeds as dark as any recorded of the worst days of American slavery have been perpetrated through the vessels from Queensland engaged in the socalled labour traffic-women dragged from their gone on under the sanction of the British Government. Little wonder that the work of civili-

which beset our work for God in the South Seas. My principal object now is to get a new mission vessel. I have come home here against my will. Though there is no country like Great Britain, still I love the work of God far better. I would rather be amongst the savages of the South Seas, trying to bring them to Christ, than here enjoying the happiness of being present at this grand conference, and sharing in the privileges you have here. I was the only white man in the island, and my wife the only white woman, and you may imagine how we value such privileges. But it was laid on my heart as a duty to the Church in Victoria, Australia, to come home and try to get this mission vessel for the work of the Lord in the South Seas. This vessel will cost £6,000. When I came home twelve Another war and another treaty, and the infamonths ago, and gave my first address in Liverpool, some of the good friends said the churches at home were overburdened, and I would never raise the money. I said I would try. I have never called on or asked an individual for a subscription. None of you may expect to find me asking you for any money; I never do such a thing, while I am thankful to God for what He sends through His people, and grateful to them for their free-will offerings. I was told I would never get this money, but the Lord has already sent me over £5,000 of the sum required. When I have another £1,000 I will be away back to these islands, and I hope God will speedily send it.—Rev. F. G. Paton.

zation and progress is stopped, and the dark

races are melting away before the whites. We

hope every friend of the cause of God and humanity will use their influence to get this foul

traffic stopped, and the trials and dangers removed

honour of printing the first book in the language restitution, or must the fire of divine wrath be of the Congo. Its title is Nsamu Wambote a Yoane, and it is a translation of the Gospel of John. It is the work of the Swedish missionary Vestlind, who has laboured for many years in

INDIA.—At the recent Ajudhiya mela, held near the city of Fyzabad, the reputed birthplace of Ram Chandra, one of the greatest gatherings of the kind in India, no fewer than 248 converts were baptized in three days by two native ordained preachers and their helpers. Of these converts a majority were Brahmans, and at least one-third women; in some cases whole families were baptized. In former years missionaries preached at these fairs, but only in the hope of scattering good seed; now the harvest is beginning to be reaped, and men most familiar with the field marvel at the speed with which events are moving .- Christian Leader.

Chunder Sen's Last Word.—I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already largely achieved-yes, I say most emphatically, the Spirit of Christ has already gone far into the depths of India's heart, and I declare as my solemn, deliberate conviction, that the sanctifying saving influences of Christ's life and teachings have already wrought wonders in this land. Jesus Christ brings more than a system of morals: He imparts the germ of a new life: this is His wonder-working power. - Christian Leader.

CHINA—A TOUCHING APPEAL.—A missionary physician of the Woman's Foreign Missionary Society was called to see a West China woman dying in Kiukiang. It was too late to do more than point her to Christ, who gave his life for all. 'But not for me, a poor Chinese woman-no one could care so much for us," was her moan. Again and again she was assured that even a poor Chinese woman might have salvation. Gathering her last remnant of strength, she cried, "Why don't some one tell the women of my province?" and her soul had fled. There were four million of women in her province, and not a missionary among them !- Phil. Presbyterian.

THE FAILURES OF FALSE RELIGIONS.—On my book-shelves you will find copies of all the sacred books of the East, over which I have pored and exulted for years. The noble aspirations of those ancient writers, the glowing poetry of the Vedas, the sublime imagery of their seers, have become part of my life. But when I went to the great cities of India, the nilgrim sites, to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung by the Hindoo poe's, then, alas! the contrast between the rea! and the ideal was heart-breaking. In all those teeming myriads of worshippers not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal or spiritual or religious, or even mythological in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a bu'k of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon or invisible homes, and men murdered. And all this has power who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there was none If you wish for religion, you will not find it in Brahmanism. -M. D. Conway.

REVENUE versus Religion.—In the Missionary Review for July, a Princeton student writes a racy sketch of the history of the opium trade in China, in which he charges Christian Britain with the responsibility of the deadly traffic, After full recognition of her civilization, her commerce, her government, her wealth, her influence, and the distinguished services rendered to the cause of liberty and morality, in Africa where she frees the slave, and in India where she rescues the widow from the funeral pyre of her husband, he asks, "What is England's gift to China?" and answers, "OPIUM." And why? "FOR REVENUE." China protests. War follows. Killed and wounded, 18,000. Indemnity paid by China, \$21,000,000. The Emperor still protests:-"Nothing will induce me to derive a revenue from the vice and misery of my people." mous traffic is legalized. India's annual revenue is £9,000,000 larger, and China is poisoned. But Britain, India, and China are all losers. Britain, because the millions of dollars that go for opium would buy thousands of ship-loads of British manufactures; India, because millions of acres growing the poppy should grow wheat and so hundreds of thousands of people starve outright or live on a pauper's dole; China, because her national independence is outraged and her people poisoned. These are some of the results of "a trade destructive to China, debasing to India, and demoralizing to Great Britain." But the end is not yet. "National sins demand national expiation"; or rather, national sins provoke national judgments. What shall the end be? THE CONGO. — To Sweden has fallen the Is there hope for a nation in reformation and kindled? Is there no reaching and arousing of the national conscience? Is it already seared? Should not every Briton who loves God and his brother-man cry aloud in the hope that even yet equatorial Africa under the Swedish Missionary this policy of heartless greed may be abandoned sin of "numbering the people" should hide its and the judgment of God averted?

### Woman's Work.

For the PRESBYTERIAN REVIEW.

for Women?

AN INDUSTRIAL INSTITUTE FOR GIRLS.

THE subject of industrial schools, or training homes for boys and girls, is at present claiming the attention of many of the Christian people of the Dominion. These schools, while not quite unknown in Canada, are well known, and have proved most successful in older countries. The object is, to pick up street children, "ragamuffins," vagrants, truants, etc., and bring them under good influences and an industrial training, before they have been stamped as criminals by commitment to the reformatory or common goal. Experience is proving to Christian philanthropists that reformatory work is much more difficult than prevention work, and that it is easier to reclaim a boy or girl from vice before he or she has drifted into the criminal ranks than afterwards. Again, these institutions are intended to obviate the indescribable evils which result from the herding together of criminals of all ages in our gaols. Perhaps those evils can all be included or compressed in that one word -gaol-taint. Is there a thoughtful man or woman in the community, or one who is interested in the "coming man" or woman, who is not pained to know that boys of tender years are from time to time confined in Toronto gaol, that a lad en year at present in the Central Prison, and that gills of fine ing terms in the Andrew Mercer Reformatory

We find that one of these industrial schools for boys has been for seven years in successful operation in Halifax, N.S. This school is undenominational, and is called the Halifax Protestant Industrial School. The school numbers about forty, ages ranging from nine to eighteen years. The boys do farm work, gardening, and are taught shoemaking, and they assist in maintaining the institution by carpet-beating, and the splitting of kindlingwood, etc. The preliminary steps for the establishment of a similar institution in the vicinity of Toronto have been taken. The site chosen is at Mimico, which has been given by the Ontario Government. The cottage system will be attempted, after the style of Mr. Quantum Homes pear Glasgow.

Within the past few weeks a movement for the establishment of an Industrial Institute for Girls, in Toronto, has taken tangible form. The object of the projectors of this scheme is, the elevation of the girls and women of our working classes through industrial training of various kinds, and social, and educational advantages. In furtherance of the plan the Woman's Christian Association has leased, for a term of years, the commodious building on the corner of Richmond and Sheppard Streets. About \$1,000 will require to be expended in the necessary repairs. Mr. Wm. Gooderham, with praiseworthy liberality, has contributed \$500 of this sum, and other smaller amounts have been sent in voluntarily. The plan of work can as yet only be outlined, but will include in its detail the following departments: - On the ground floor, a coffee-room for working-girls, a bureau of employment, and industrial rooms for women, the latter under the supervision of the ladies of the City Relief. In the coffee room, hot coffee and hot soup will. be supplied at the lowest possible rates. Also, there will be on the first floor a large room, capable of holding nearly one hundred little girls, for the kitchen-garden classes. The Woman's Christian Temperance Union will take charge of this department, the little girls being picked up through a system of judicious visiting by ladies interested. The second floor will contain large parlour, reading and recreation room for young working-girls, and will be a great boon to the hundreds of factory girls in our fast-growing city, also matron's rooms, bath rooms, etc. The attic will furnish six or eight good-sized rooms which may be rented to young working-girls coming in from the country. In the basement the pupils from the kitchen-garden classes will receive practical instruction in cooking, laundry work, etc. The scheme presents a large field for usefulness and combines many agencies for good, and doing so, will doubtless receive the sympathy and support of the community. Industrial work of this kind has been in successful operation for some time in Montreal, in connection with the Woman's Christian Association, and we can speak from personal observation of the good results accomplished. With the growth of the Dominion, we shall

doubtless realise more deeply our responsibilities as citizens, in the direction of the training of our untrained youth, male and female, and as a result, these industrial schools will be established in all our thriving towns and cities.

THE Central Baptist thus happily hits off the fallacy of calculations and prophecies based on ratios: "If our numbers should increase in future as in the past, then in eighty-seven years everybody would be a Baptist, but if the decrease in contributions continues, then in ninety-one years nobody would give a cent to the cause of Christ." It is about time this denominational

### The Family.

THE TWO MARTYRS. (Margaret Maclassin-Margaret Wilson, May, 1685.) M. E. H. EVERETT.

AYE, the sea is God's, He made it, Set its bounds of rock or sand. All its depths and all its billows He hath measured in His hand; Time that marreth all things human Cannot touch the raging sea
Till the flame from Heaven descendeth,
And the earth shall cease to be! On the Firth of Forth, how brightly, Twice a hundred years ago, Rose the sun of bonny Maytime, Kissing all the waves aglow.

What is man? A shadow flitting What is man? A shadow flitting
O'er the sunny fields of dawn,
Seek again the place that knew him—
He forevermore has gone.
Yet our Master's least disciple,
Following Him with faith sublime.
Shall outlive the mighty ocean,
Changeless through the wreck of time.
With the hand too weak for striving,
God shall overthrow the strong. God shall overthrow the strong. Heavenly arches all are ringing, With the martyr's triumph song.

Two hundred years ago, came marching
Down from Edinburgh, a crowd—
Two pale women, led by soldiers,
Many followed, weeping loud.
Margaret Maclaffin bowing
With the griefs of many years,
And her wrinkled cheeks still dewy
With her little grandson's tears. With her little grandson's tears, With her little grandson's lears,
Sons and daughters pressing 'round her,
With farewells and weepings sore;
They must miss her love and counsel,
Miss her prayers, forevermore.

And, (our first White Ribbon leader !) Margaret Wilson, frail and fair,
With a snood of snowy ribbon,
Binding back her golden hair,
"Dinna greet sae, Jimmy," pled she
With her brother young and dear;
"I'll hear your sobs, an' no the angels When they come to whisper cheer!"
At the Firth of Forth, all halted,
Loud the blackbirds piped their lay,
And the thrushes in the thorn rows, Sang for gladness of the May.

Two tall stakes rose strong and grimly,
Where the sand and sea-waves meet.
There they bound the helpless women,
How the waves laughed at their feet!
"Pray now for the King, your master,
You are taught to your for all!" You are taught to pray for all!"
"Not when profligates are bidding!"
The Maclafin's brave tones fall. Then they lifted calm eyes Heavenward, While the morning waves rolled up; Weak the flesh, but their strong spirits Shrank not from the Master's cup.

Young indeed was Margaret Wilson, Scarce eighteen and very fair, How her mother's heart would mourn her, How the children miss her care Such loveliness and sorrow blending, Made the magistrate relent. "Still I'll save you from the waters, If you'll break the Covenant." "Nay, it was my ain hand signed it,"
Proudly lifting up her head.
"By grace o' the God o' the Covenant,
I will keep it aye," she said.

So the cruel waves crept landward,
In the happy light of May,
Hid the wrinkled hands meek folded,
Hid the snowy hands away.
With no fear and no dismaying, Prayed they who for Truth must die, And above the troubled waters Heaven was throbbing with their cry. Slept the white head, angel cradled, On the ocean's heaving breast, Then the glimmering golden tresses. Faded from the billows' crest!

Though the prayers of these weak women By the mighty was denied, Though the weak hands of these martyrs Could not stay the ocean's tide, While the priests and all their counsels Lie forgotten in the dust, Ever sounding through the ages, Men shall hear their prayer of trust. And when all the surging waters By the flames are swept away, Countless souls shall love and bless them, For the faith they kept that day

Sisters! ours the snow-white symbol, Ours our leader's dauntless faith, We a covenant have witnessed, And we keep it unto death!
Vowed to save the young and tempted
From the drunkard's endless loss, Vowed to banish Mammon's temple From the Shadow of the Cross Doubtless, when earth's migney

Long forgotten in the dust,
Shall our Master's true disciples

Praise Him, that we kept our trust!

— The Union Signal.

For the PRESBYTERIAN REVIEW.

A "CRACK" ABOUT INSTRUMENTAL MUSIC.

BY THE REV. JOHN THOMSON, M.A., AYR, ONT. (Continued from page 250.) JUGGERnaut AND JUGGERnette.

N. M.—One objection I have, Mr. Triplecharge, to using the "sweetly sounding" syllables Do, Re, Mi, Fa, Sol, La, Si, as "family" names, or, as I might call them melodic instead of pitch names, is that it would break the unity that ought to be preserved between vocal and instrumental. As in England, the ancient spelling is still retained, to show that such words as favour, honour, etc., have not come to us directly from the Latin favor, honor, etc., but indirectly through the French faveur, honneur, etc., so I would have the absolute pitch use of the syllables retained in order to keep up the historical connection between vocal music and instrumental.

Mr. Triplecharge.—But is it so very certain that the original use of the syllables is to denote absolute pitch? The latest authority I have on the subject is the recently published article on Tonic Sol Fa in Grove's Musical Dictionary. As nearly as I can remember it, this is what the author says:—"The method (T. S. F.) is identical in principle with the old system known by the name | Forward.

of the 'Movable Do,' and the notation is only so far new, in that symbols are written down which have been used orally for some eight centuries. The syllables attributed to Guido, circa 1024, were a notation, not of absolute pitch, but of tonic relaa notation, his Ut, Re, Mi, etc., meaning sometimes G, A, B, sometimes C, D, E, and so on, according as the keynote changed its pitch; and the ancient use of the syllables to represent not fixed sounds. but the sounds of the scale, has always been of the greatest service in helping the singer, by association of name with melodic effect, to imagine the sound. The modern innovation of a fixed Do is one of the many symptoms and effects of the domination of instruments over voices in the world of modern

Mr. Mac.—There, there! Doamination of instruments over voices. If the impiddance o' that does na beat a'! Hoo does that affect your argument about the walkin' stick, Alick? Mind ye, for a' the victory ye gained ower me last nich aboot the organ as a support for "weak-kneed congregations," I'm no jist prepared to thole this monstrous domineerin', or, as I micht say, this changin' o' stauffs into cudgels. Na, na; we dinna want the Stuarts back again in maysical or ony ither form, either in Kirk or State. It's "nursin' faithers an' nursin' mithers" we want, and no ony your deevin' domineerin' gentry ava. Come Mr. Triplechairge, tell me mair aboot your singin' maister. Yon's the kind o' man for me. First, ye say, he hings up his Magna Charta on the wa', and then he taks ae magic wand in his richt haun and anither magic wand in his left haun, and syne he persuades the singers, auld and young, to sing oot wi'a' their birr; as well they may in sic an atmosphere o' peace and constitutionality. I wad hae the tane o' thae sticks made o' silver and the tither made o' gold, and I wad hae the Magna Charta wrocht oot in the verra brawest o' sampler wark in a' the seven colours o' the rainbow. And, Jessie, if ye ever marry a mayseecian, see if ye canna pit your fancy wark to a noble use in something 'this verra line. But to think o' the boldness o thae deevin' tyrants! I hardly ken what to liken them till but jist the great monstrous Juggernaus

Alick and others.—What a comparison!
Mr. Mac.—Weel, I'll no jist say that the verra
looks o' the organ are idolatrous (as some o' my freens hae said), but I wull mainteen that the soons o' the organ when human voices are staunin' in his road are the soons o' manslachter and wide-spread destruction. Jist to look up at him there ahint the pulpit in oor ain Kirk haudin' in his breath and pantin' to get free a' the time the minister is readin' oot the Psaulme! And when the organist leans to the richt haun side and pulls oot sae mony stops, and then leans to the left haun side and pulls oot sae mony mair, and then lays his fingers sae gently down on the keyboard, it's a' the teir I can tae get thae words o' the poet oot o' my heed: "Cry 'havoc' and let loose the dogs of war," for noo's the time when the weaker voices maun jist gang to the wa'. Honest, noo! wull you organ upholders tell me that ye can distinguish infant voices and the tremblin' strains o' gentle women in the average flood of organ tone as easily

as when the singin' is naething but vocal? N. M.—I can't speak for Jessie and Alick, father, but as a Sabbath School teacher in a church with no organ, I often feel, when I hear the infant class in front of the whole school lisping their. "Jesus loves me, this I know," that I would not have the individuality of their circum and the control of the second of the control of the c have the individuality of their singing swamped for all the organs and high art of Christendom.

Mr. Mac.—Aye, George, that's the word.

"Swamp-it," a word that make me think o' the

River Ganges whaur the Hindu mithers droon their infant bairns. Noo dinna be glowerin' at me, Jessie, wi' baith your een as if I was classifeein' oor organ congregation wi' the worshippers of Moloch and a' the lave o' that bloodthirsty images. I ken fine that in oor ain kirk its perfectly safe to tak' baith man-child and woman-child in at the kirk door alang wi' ye, for at the same door ye'll bring them oot again as safe as they went in, but in the maitter of soon, I maun repeat what I hae said afore, that frae the meenute the organ flood begins to poor forth frae that hideous cistern o' maysical plumber wark ahint the pulpit, fare-

weel infant hosannas!

N. M.—Alick, you that are a Sabbath School superintendent may be able to speak from experience on this point.

Alick.—My experience is all the other way. In

our mission Sabbath School the trouble is that the children seem to be engaged in a competition as to who will drown his neighbour the most.

N. M.—Well, that is just the same evil in another form. By "infant hosannas" father does not mean infant screams, but soft childlike voices. Now a child can drown this himself in the flood of emulation as effectually as the sounds of the organ can, and even more so. All the harm the swamping tones of the organ can do directly is temporary harm. But the harm that emulation of the kind we are considering can do, is permanent. If I might coin a word I would say that many children's voices are sacrificed on the altar, not so much of Juggernaut as Juggernette; in other words, not so much on the altar of the great pipe organ in church as on the altar of the *little reed* organ at home. It's enough to make a man "weep for youth and beauty" to hear a fine young girl, sitting on the organ-stool with all the stops pulled out straining her immature voice to the very utmost to overtop the instrument. Nancy gave me a very good lesson in this respect at a very early stage of our family life. When we were married we used the reed organ, which is our only instrument, from the very first at family worship. But after the children were old enough to join us, Nancy used often to keep saying to me, "Play softer," which it was not always easy to do when I felt so thoroughly in the spirit of a triumphant hymn that I could not help giving out all the wind I had at command, till at last she said, "I would far rather have no instrument at all, it so overpowers the singing of the children."

(To be continued.)

To those who continually croak about the weather we commend the following utterance of a farmer: "We all complain of the weather and can't see the wisdom of it, but I confess, in the light of forty years' experience, that if I could turn on the rain as I do a sprinkler at home I couldn't have managed it so well for this one farm, year in and year out, as it has been managed. So I take the weather without complaining. I know it will come all right in the end."

Leigh Richmond's shepherd of Salisbury Plain was as philosophic as he was pious when he said: "The weather that pleases God pleases me."—

"THE LITTLE COLONEL." BY I. S. R.

"WELL, my man," asked the Colonel somewhat anxiously as he slowly stirred his breakfast coffee,

what news this morning?'
The orderly stood straight as an arrow before his

superior officer, and saluted with military precision when he was spoken to.

"Very bad, sir," he answered. "There are four new cases, and some of the other men are sicken-

The Colonel's little son put down the bread he was eating, and scanned the orderly's face with distressful scrutiny.

"Dear me! Dear me!" said his kind-hearted father, hastily swallowing a few more mouthfuls. "This is a bad business. Where is the doctor now, Burns?'

"In the Second Ward, sir."

"Tell him I will be there directly." And in a few minutes he hurried away, leaving his little son and a huge Newfoundland dog to finish their break-

fast at their leisure.
"Nilus," said the little fellow, resting his hand on the dog's shaggy head, "what will we do about

The dog looked up with deep sympathy expressed in his beautiful eyes, but he could not think of

anything to suggest.

Four years before, when the regiment was crossing a stretch of desert in Egypt, the good dog following after had fainted and fallen for want of water. Then the boy had come to the rescue, and with pitying heart knelt down on the hot sand, and gave the animal his share. Nilus, looking up into the little white face bending over him, licked the child's hand with rapturous gratitude, and from that time to this had followed him night and day.

For two years they had been in Bermuda, and the change from the exhausting climate of Egypt had done much for the boy's health. But still the pale face and tiny form would never be ruddy and strong, as the soldiers would fain like to see them. For even more than to his busy father, it was to them that little Jerome Maitland owed his bringing

His mother had died at his birth, and during his babyhood he had been carried about first in one pair of strong arms, then in another.

When the officers' wives would interfere and carry him off he would cry most piteously for his rough nurses, until they were obliged to call in one favourite young subaltern to pacify him.

And now these men, whom he loved, and with whom he had spent all his little life, were dying. How many times had they watched beside him in his childish illnesses, or made the tedious days of

camp life bright for him with some clever device!

"We must do something about it, Nilus," he repeated, with a little dry sob, "but what can we do?"

He stood at the door and looked up wistfully at the barrack hospital.

Just then Lieutenant Fearing passed with two or three books under his arm. He watched him as he went by with slow, grave step, and suddenly an idea came into his head. He knew what Fearing was going to do—read to the men; and why could

he not do the same thing. No sooner did the thought occur to him than he started off to take a look at his collection of books. They were not many, or particularly choice. There was "The Boy's Own Book," one or two "Annuals," some volumes of fairy tales, and a beautiful illustrated edition of "Jack the Giant Killer." He lingered over this. Perhaps they might like to see the pictures, and it was such large, clear print he could read it easily. So choosing this at length he and Nilus started off for the fever hospital.

Before he had reached the door, however, he was stopped by the officer of the day.

My orders don't admit of your going in there, sir," he said, decidedly.
"Oh, please, Frith," pleaded Jerome, "I won't stop long." But the soldier shook his head.
"They're too knocked up to pay much attention,

even to you, sir. But there are a lot of fellows in the convalescent hospital. P'raps you might go there," So Nilus and Jerome started off again, and this time met with no obstacle.

The men were all seated or lying around in different attitudes in the common room, some of them playing cards. But when they looked up and saw the slight, boyish form standing in the doorway the cards were pushed aside, and a chorus of welcome to their "little Colonel" was heard on all sides.

"I thought perhaps you might be kind of dull," observed Jerome, after a little, "so I brought one of my picture books to read to you," and he settled himself on one of the high wooden chairs, and

opened the book.
"All right, little Colonel, fire away," the men said cheerily, and as soon as the clear, childish voice commenced not a sound was heard in the room, the great burly fellows following with almost boyish interest and respect the varied fortunes of ' lack the Giant Killer.'

At the conclusion the child said, a little timidly, "Lieutenant Fearing always reads a little prayer when he gets through. I haven't any book to read it out of, but we can say one.

Then kneeling down on the stone floor, to the utter astonishment of the men, he reverently repeated the Lord's Prayer.

One by one they joined in, and when the little fellow rose from his knees with a radiant countenance and trotted off with Nilus, there were many requests for him to "come again" and "give us another reading.

The fever waxed and waned, but through it all the convalescent ward kept pretty full.

Day after day no matter how hot or windy, Jerome would climb up the steep hill leading to the hospital and there read his little simple stories and repeat his daily prayer. He wanted so much to do something for them, these rough nurses and playfellows of his, whom he loved, and this was all he could think of. The rough men knew and appre-

ciated the feeling, and welcomed their "little Colonel" with ready love and sympathy.

But, dear me! How warm the days were beginning to grow. A hot sirocco blew constantly from the southern seas, making all the foliage but the Pride of India trees look dead and drooping. Even the ocean beat on the cliffs below the barracks at Prospect with a dull, sullen sound. it seemed to be harder than the last for Jerome to climb up that sunny incline towards the hospital, and at length one morning he was too tired to go

When the doctor saw him he shook his head. "He has got a slight attack of the fever," he said, "but I am afraid there is not much strength to

carry it off.' A week passed, but he did not seem to get much

came down from the Throne of God and carried Jerome back with them, leaving only his little tired

body sleeping on his white bed.

But his father had not seen the angels, neither had the soldiers. So, when they came to lay him to rest in the soldiers' cemetery, and fire a parting salute over the tiny mound, there was not a dry eye in all that regiment.

in all that regiment.
Poor Nilus! He could not tell what it all meant. And when they went away and left his little master with only the sea to talk to him all the long day and night, he lay down beside the grave and no one could get him away. But the next morning at the same hour that Jerome always went up to the hospital, Nilus was seen gravely wending his way up there, and walking into the common room took his usual place. The men gathered around him with many expressions of endearment, but he seemed to take all their advances very quietly. In about an hour's time he got up and went away, but each day the same thing was repeated. It almost seemed to the men that, unseen to them, the spirit of the boy still lingered among them. And old Nilus did much towards keeping warm and bright in their hearts the recollection of his little master's gentle, loving ways. As often as they saw the faithful dog approaching, their usual avocations were put aside, and that hour for many long months was kept sacred to the memory of their little Colonel. Never an oath or an unkind word did Nilus ever hear in his presence, and the men were better and purer for the memory of the child-life that had

gone out from their midst. "Tell us the story about the little Colonel and Nilus," the soldiers' children would say in after years as they climbed on their fathers' knees.

So the oft-told tale was repeated with faltering lips, to be treasured up in the hearts of many who had never known him. - Presbyterian Messenger

### The Platform.

ANTI-SEMITISM-ITS CAUSES-AND CURE.\*

BY MR. JUSTICE TORRANCE, MONTREAL.

[Note.—The lecturer for proofs and authorities refers to the English Monthly and Quarterly Reviews passim since A.D. 1878, inclusive; and is under special obligations to the fresh and interesting book published by Professor Samuel H. Kellogg, D.D., of Allegheny, Pa., on the Jews, noticed in the Toronto Presbyterian Review 7th January, 1885; and to Lucien Wolf, Life of Sir M. Montefiore, Bart.]

I DESIRE to speak of what is termed Anti-Semitism or the Jewish question—what a German writer calls the most burning question of the decade.

Anti-Semitism—a word of modern combination—

though of ancient roots—is used to designate the hostility from time to time exhibited to the descendants of Shem-since known as the Hebrew race. On the far side of the Mediterranean Sea, touching the confines of three quarters of the globe, is a country about half the size of Scotland—now stripped of its rightful inhabitants, but regarded with the deepest interest by the great powers of Christendom. For some 700 years only, these inhabitants were independent, though their existence now extends over near 4,000 years. Their contemporaries, the Greeks and Romans, regarded them with dislike, if not with a feeling of hatred. This people was the Jews, from whom we derive our most precious inheritance as a civilized nation. They were strict monotheists, proclaiming the unity of God. With them the family relation—of parent and child -of husband and wife-was sacred and elevated, and though divorce was tolerated, from the beginning it was not so; it was tolerated by the law given only for their hardness of heart. Slavery was only a temporary institution, and liberty was the rule. They also cherished the belief of a com-ing deliverer who should save and redeem. Their strange history was recorded in their sacred books hundreds and thousands of years before the accomplishment. It was prophesied of them that they should be a nation scattered and peeled—a nation meted out and trodden down—all which has come to pass-and it was further foretold that they should reject and crucify their Messiah and, as a judgment upon them for this, should be expelled from their country, should be outcasts in all parts of the world, and that their suffering should be of long duration.

All this has come to pass. In the words of Zünz (Synagogal poetry): "If there is a gradation in sufferings, Israel has reached the highest acme : if the long duration of sufferings, and the patience with which they were borne, ennobles, the Jews defy the high-born of all countries; if a literature is called rich which contains a few classical dramas, what place deserves a tragedy lasting a millennium and a half, composed and enacted by the heroes themselves?'

Anti-Semitism, or Jew baiting, as it is significantly called, began more than 3,000 years ago when the Israelites, being in Egypt, became exceedingly prosperous, and the Egyptians afflicted them so cruelly that 600,000 men besides women and children and a mixed multitude with their goods and chattels in one night fled to the wilderness rather than endure the cruel bondage of the Egyptian taskmasters. Anti-Semitism was seen again, 40 years later, when the Jews were in the plains of Moab, and Balak, King of Moab, offered rich gifts to the prophet Balaam if he would only curse the people of Israel. It was then that the prophet, moved by a divine inspiration, gave utterance to words which Jew and Christian have since often pondered over: "How can I curse whom God hath not cursed? . . . for from the top of the rocks I see Him and from the hills I behold, Him; lo the people shall dwell alone and shall not be reckoned among the nations." The Jewish question was again to the fore a thousand years later when the Prime Minister of the Persian King represented to his sovereign that "there is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed, and I will pay 10,-000 talents of silver to the hands of those that have the charge of the business to bring it into the king's treasuries." The offer was accepted and the order sent into all the provinces to destroy, to kill and to cause to perish all Jews both young and old, little children and women, in one day, even upon the 13th day of the 12th month, which is the month of Adar, and to take the spoil of them for a prey. The unholy compact came to nought through the intervention of the Jew Mordecai and his beautiful

better, until one night when the stars were shining gloriously and the sea was very still, the angels

\*A lecture delivered on the 8th March, 1885, in the David Morrice Hall, Montreal. Revised by the author for the Presbyterian Review.

niece the Queen Esther. The Jews slew of their foes 75,000, and this day the devout Jew celebrates the deliverance of his people from wicked Haman by the feast of Purim on the 14th Adar when the Book of Esther is ready in the synagogue and the whole congregation exclaim: "Cursed be Haman, and blessed be Mordecai; cursed be Zeresh (wife of Haman); blessed be Esther; cursed be all idolaters; blessed be all Israelites, and blessed be Harbonah who hanged Haman.'

I need only refer to the slaughter and captivity of the Jews at the destruction of the temple and city of Jerusalem, when over 1,000,000 perished. "Zion was ploughed as a field and Jerusalem became heaps, and the mountains of the house as the high places of the forest." Under the Romans in the first and second centuries, under the Persians in the sixth, under the crusaders in the twelfth, under Ferdinand and Isabella in the fifteenth century, the laws suffered the most cruel persecutions. It the Jews suffered the most cruel persecutions. was then that were fulfilled the terrible prophecies of Deuteronomy xxviii. "Thou shalt be only oppressed and spoiled evermore and no man shall save thee . . . The stranger that is within thee, shall get up above thee very high, and thou shalt come down very low . . . Thou shalt serve thine enemies, which the Lord shall send against thee, in hunger and in thirst and in nakedness, and in want of all things (v. 48), etc. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest. But the Lord shall give thee there a trembling heart and failing eyes and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and thou shalt have none assurance of thy life. (V. 67): In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see." In place of their former warlike spirit would be a spirit of abject fear. I read from a modern chronicler that the fate of the Jews in Spain during the 15th century beggars description. For centuries before, the residence of the Jews in Spain had been most prosperous first under the Moorish rule, but under the Spanish rule in the reign of Ferdinand and Isabella the fires of persecution burned, and in one year at Seville 280 Jews were burned at the stake. In 1492 a decree was issued banishing all who did not become Christians within 4 months. The Jews are said to have offered an immense sum for its revocation, but in vain. For a moment the king and queen hesitated, but Torquemada the Grand Inquisitor dared to liken his royal master and mistress to Judas if they drew back. They shrank from the awful imputation, and the decree was enforced with the most heartrending results to the Jews-men, women and children. The calamities of the proscribed race at that time were likened by themselves to the calamities of the nation at the siege of Jerusalem by Titus in A.D. 70. The number of the banished has been variously estimated from 300,000 to 800,000. Eighty thousand found an entry into Portugal, limited to eight months, on payment of eight golden pennies per head. In 1495 the king, Emmanuel, issued an order for their banishment, but secretly commanded that the children under 14 should be taken from their parents and brought up as Christians. The mothers killed their brought up as Christians. The mothers killed their children with their own hands, threw them into wells and rivers in order to prevent them from fall-ing into the hands of the Christians.

To turn to England; after the conquest by William in 1066, the Jews were brought over, it is said, as engines of taxation William of Newburgh says: "The Jews are royal usurers," and in this capacity were domiciliated in England. Their predominance as usurers is easy to be explained. The Church prohibited Christians from taking interest on money, in this way opening a lucrative trade to the Jews, who were also excluded from commercial guilds and forbidden to employ slaves at a time when manufactures were produced by serf-labour. The rate of interest allowed to them reached the enormous rate of  $86\frac{3}{4}$  per cent. The public hatred became so great in the reign of Edward I., that the Jews were soon expelled from England amid horrid cruelties. We do not read of them again in England till the Protectorate of Cromwell. In 1657 they purchased a burying ground, and Cromwell's favourable consideration of them is abundantly proved by his granting to Manasseh Ben Israel, the Jewish advocate, a pension of £100 a year. In 1753 an Act for the emancipation of the Jews was passed by Parliament, but a cry was raised by the fanatics that the Church and religion were in danger, and the repeal of the Act was obtained at the beginning of the following session. It was understood that the Jews had no civil rights in England till 1829. In 1673 they were indicted for worshipping in public in their synagogues, and in 1685, 37 of their mer-chants were suddenly arrested in the Royal Exchange, under the Statute 23, Elizabeth, for not attending any church. In 1835, David Solomons served as sheriff, though a Jew, a bill having passed through Parliament which qualified him; and in 1866, the last obstacles to the admission of a Parliament as commoner or peer were

Two incidents from France will suffice. The people of Languedoc and the central regions (A.D. 1321) signalized themselves by massacres of the detested race, so horrible, that in one place, Verdun, on the Garonne, the Jews, in the madness of their agony, threw down their children to the mob from the tower in which they were gathered, hoping, but in vain, to appease the devilish fury of their assailants. In the following year the plague broke out, and the wildest misdeeds were laid to their charge. The appalling statement is made :-"In whole provinces every Jew was burned. At Chinon a deep ditch was dug, an enormous pile was raised, and 160, of both sexes, burned together. Yet Christianity never produced more resolute martyrs; as they sprang into the place of torment, they sang hymns as though they were going to a wedding." - Vide Chambers' Encyclopædia vo. "Jews," p. 715.

In 1840 there was a thrilling illustration of Anti-Semitism in what is called by Lucien Wolf in his interesting Life of Sir Moses Montefiore, "The Damascus Drama." It had been asserted that the Jews were required by a secret tradition to make use of human blood in the great Feast of the Passover. This charge of "the ritual use of human blood—the red spectre of Judaism," says Mr. Wolf, "has haunted the whole history of the Jewish dis-persion, and has written the greater portion of its martyrology." When this Damascus story reached Western Europe, it caused a thrill throughout. A Capuchin friar, Thomas de Calangiano, had unaccountably disappeared, and a cry was raised that

the lews had murdered him in order to use his blood in their religious rites. A Jewish barber was tortured to furnish evidence, wealthy Jews were thrown into prison, sixty Jewish children from three to ten years old were torn from their mothers and deprived of food in hopes that their mothers would supply evidence of the murder. Fearful injustice was perpetrated, and the details were so harrowing that the Western Jews, headed by Sir Moses Montefiore, brought their powerful influence, backed by an enlightened public opinion, to bear upon the Sultan, and a more humane system for the protection of Jews who had been without the pale of the law was inaugurated.

If we turn to the Roman States, we do not find the Jew better off. On the 15th August, 1858, the Jewish Chronicle published the following:—"On Wednesday evening, 23rd June, an officer of the papal police, accompanied by gens a'armes, presented himself at the residence of Signor Mortara, an Israelite, and demanded in the name of the holy office the surrender of one of his boys. The same had been secretly baptized by the Christian servant-maid in the house, which had been betrayed to the holy office. The terror and consternation of the Jewish family can easily be imagined when, despite all remonstrance, the order was executed, and the boy, on the evening of the 24th, was transferred to the convent of the Dominicans, in order to be brought up there as a Christian. The child, called Edgar Levi Mortara, was only six years old, and it turned out that his nurse, Mina Morisi, being afraid for its health, had consulted a druggist named Lepori, who suggested that it had better be baptized. The secret was kept several years, but came out through the confessional. Vain attempts were made to recover the child, and, meanwhile, the mother died of a broken heart. The matter did not rest there The matter did not rest there. Meetings were held in different parts of the civilized world condemning the action of the authorities. At length, all the great European powers—including the Austrian Government—advised the Papal See that the child should be surrendered, but the answer was a firm non possumus. It was understood that Edgar Levi Mortara was being educated as a Catholic. That the Holy Father was deeply moved by the powerful influence brought to bear upon the papacy for the restoration of the child was shown in 1869, when the Pope addressed the assembled Canons of the Basilica and Lateran. Among the Catholic students present was Edgar Mortara, whom Pius IX. addressed as follows: "You are very much endeared to me, my son, because I have obtained you for Christ at a great price. I have paid a very large ransom on your account. A universal invective has broken out against me and the Apostolic chair. Governments and nations, the mighty of the world, and the men of the press, who are also the power of the day, have declared war against me. Even the kings have placed themselves at the head of the campaign, and caused their ministers to write me diplomatic notes on your account. But I do not wish to complain of kings. All I wish is to refer to the outrages, calmunes, and maledictions pro-nounced by many individuals who appear to feel indignation that the good God should have made to you the gift of the true faith by removing you from he darkness of death, the same in which your family is still immured. They complain chiefly of the misfortune suffered by your parents because you have been regenerated by the holy baptism, and because you have received that instruction which God was pleased to grant you." Nothing has since been heard of Mortara except that in the ordinary course he was ordained a Catholic priest.

(To be continued.)

### Sabbath School Work.

For the PRESBYTERIAN REVIEW. LESSON HELPS.

LESSON XI., Sept. 13th, 1885.

THE SHUNAMMITE'S SON.

2 Kings iv., 18-37. Memorize vs. 32-35.

GOLDEN TEXT.—" I am the Resurrection and the Life."—John xi., 25.

#### Home Readings.

M. 2 Kings iv., 8-17. The Prophet's Chamber. T. 2 Kings iv., 18-37. The Shunammite's Son. W. Luke vii., 11-17. The Widow's Son Raised. Th. Matt. ix., 18-26. The Ruler's Daughter

F. John xi., 17-44. Lazarus Raised. S. Acts ix., 32-43. Dorcas Raised.

Sab. I Cor. xv., 35-58. Believers to be Raised. CATECHISM.—QUES. 38.

LESSON HYMNS.

Selected from "The Children's Hymnal": Nos. 156, 161, 44.

GENERAL STATEMENT.

After the translation of Elijah, Elisha took his place as the Lord's prophet in Israel, selecting as his home—Samaria, the capital, and continued in the exercise of his office for sixty years, from time to time making circuits over the whole country. His first public act was to advise the Kings of Israel and Judah in a war against Moab. He is next found aiding a poor widow and her son by the miraculous increase of their store of oil. miracle of our lesson follows. The woman whose son was raised from the dead lived at Shunem, a place about three and a half miles north of Jezreel, close by the "City of Nain," and on the direct track of Elisha's frequent journeys among the schools of the prophets. The rich and pious Shunammite woman had added to her home a "prophet's chamber" for the express purpose of entertaining Elisha as he came and went. She received her reward in a son sent by God to her childless home at the word of the prophet. Now this only child is snatched away by sudden illness, but through the mother's faith and the prayers of the man of God, is brought to life again.

LESSON OUTLINE AND NOTES.

I. THE CHILD'S DEATH (VS. 18-20).

18. - When the child was grown to such an age as to be able to follow his father to the harvest-

To the reapers. The harvest came in the early days of June, and with it often excessive heat. know by experience," says the great traveller Thomson, "that this valley glows like a furnace in harvest-time."

19.-My head, my head! The symptoms would indicate sunstroke and inflammation of the brain.

Carry him to his mother. A touch of nature, supposing the attack to be a trifling headache, bids "a lad" (Rev. Ver., "his servant") carry the child home to his mother. "The mother's lap," says Cuyler, "is infancy's first hospital; her bosom is sorrow's first and surest retreat." It is not as the "great woman" in her spacious and elegant home, but as the "mother" that the Shunammite appears in the lesson.

20.—Sat on her knees till noon. "Lay in her arms," as we would say.

And then died. What a blasting of the mother's hopes, centred on an only child! What will this God-fearing, pious woman do in her extremity of trouble? Does she not remember David's prayer (Psalms xx., 42), "The Lord hear thee in the day of trouble . . . . Send thee help from the sancturer."

II. THE MOTHER'S APPEAL (VS. 21-28).

21.—Went up. To the roof or balcony chamber which had been built and furnished for Elisha's

Laid him on the bed of the man of God. Recalling, doubtless, that Elijah had laid the widow of Zarephath's son "on his own bed" in raising him from the dead (1 Kings xvii., 19). She had evidently already set her heart on the restoration of

Shut the door upon him and went out. Not hopeless, as we shall see. How dreadful the turning of the key in the death-chamber whence unbelief has driven hope! Hopeless sorrow is earth's heaviest burden.

22.— She called unto her husband. Not through a messenger, but by the unusual course of going in person. She was evidently a woman of promptness and energy, acting now under the stimulus of motherly love and strong faith and hope.

May run to the man of God. Her only hope is

in the miracle-working prophet, and in the God whom he and she alike reverence and serve. Mt. Carmel, where the man of God then was, was seventeen miles distant across the Plain of Esdræ-

23.—It is neither new moon nor Sabbath—i.e., It is not the time of any religious festival. The 'new moon," or first day of each month, was, by the law, to be kept holy. (See Num. x., 10; xxviii., 11-15; Ps. lxxxi., 3.) Regular sacrifice to Jehovah had, of course, ceased in the kingdom of Israel through the division of the nation, Jerusalem with all its temples being within Judah, and the priests and Levites having held by Judah. A custom seems to have grown up of resorting to the prophets

instead at the festival seasons for instruction—a sort of synagogue worship.

And she said, it shall be well. Marg., "Peace," or, "It is all well," or, "Never mind." The expression is sometimes employed as a salutation, and again, as here, to satisfy or silence a person without giving a definite answer. She kept her husband, who seems to have been a somewhat dull and slow man, and perhaps an unbeliever or idolater, in ignorance of her purpose, lest some obstruction should be thrown in the way.

24.—She saddled an ass, the beast, to this day,

ordinarily used for journeys.

Drive and go forward. The servant would run behind the beast, belabouring it with a stick as

occasion required.

Slack not thy riding for me. The Rev. Ver. makes the meaning clearer: "Slacken me not the riding." Make all haste.

25.—When the man of God saw her afar off. Mt. Carmel, on the side looking to the plain of Esdrælon,

across which they were riding, is exceedingly steep and almost 1,600 ft. high, so that far distant objects could be seen. We need not think of Elisha as upon the top of the mountain, but merely at a commanding elevation.

Gehazi, his servant. The attendant of Elisha, as the latter had been of Elijah. He promises well here, but displayed later a bad cunning and avarice in obtaining fraudulently money and garments from Naaman, and was, in consequence, smitten with incurable leprosy and dismissed from the prophet's service. Further on in the history "he is mentioned as being engaged in relating to King Jehoram all the great things which Elisha had done, when the Shunammite, whose son Elisha had restored to life, appeared before the king, petitioning for the house and land of which she had been dispossessed in her seven years' absence in Philistia (2 Kings viii)". - Smith's Bible Dictionary.

26.—Run now . to meet her. The prophet properly treats his hostess and friend with marked

consideration and courtesy.

She answered, It is well. "Shalom"—" a word of such ambiguous meaning that the woman's reply cannot be taxed with falsehood. She would not be detained by any unnecessary explanations. She answered, 'It is well'; but at the same time she rushes up the 'hill' and seizes the prophet by the This scene is natural and very graphic. you ask after a person whom you know to be sick in the East, the reply at first will invariably be, Well, thank God l' even when the very next sentence is to inform you that he is dying."—Thomson. 27.—She caught him by the feet. Itself a mutely

eloquent prayer. (Compare Matt. xxviii., 9). Thrust her away, as guilty of an offence against her Master's dignity. With like surprise, but suppressing their indignation, did the disciples of Jesus observe their Master conversing with the woman of Samaria at the well's mouth (John iv., 27.)

Let her alone; etc. An instance of deep and wise

The Lord hath hid it from me. Elisha's ignorance should create no difficulty. God exercises severe economy in the matter of miraculous revelations and gifts. It was but seldom that, as in the case of Joseph and Pharaoh's dream, and Daniel and Nebuchadnezzar's dream, inspired knowledge of past events was imparted. Elisha can ascertain from the afflicted mother the cause of her grief. At the proper moment he shall be clothed with miraculous power.

28.—The woman takes this indirect way of disclosing a loss too grievous to be put into words. "This child was sent me through thy prayers not mine. Was it sent only to mock my hopes?

III. THE DEAD RESTORED (VS. 29-37).

Gird up thy loins. This consisted in tightening the girdle or belt, and at the same time tucking under it the loose flowing robe, so that the legs might be left free.

Salute him not. Implies urgency. Compare our Lord's instructions to the seventy (Luke x., 4). "The Orientals were famous for elaborate and lengthy greetings. Polite expressions universally exchanged between travellers were not unfrequently accompanied with repeated and elaborate inquiries after personal health and the welfare of friends, and served as a prelude to extended conversation. They were also accompanied with a variety of gestures and forms of politeness. Inferiors, at the The father, pressed by the hurry of harvest, and approach of their betters, stopped and waited till Cuyler.

they had passed: riders dismounted to exchange salutations. A servant would be specially apt to waste time in this way; and possibly Gehazi had peculiar tendencies in that direction.

Lay my stuff upon the face of the child. The staff was the badge of the prophetical gift of might and strength, as was the sceptre of kingly authority. Turner says that "In Samoa the son, or representative of a political head, when sent on any important message to another district, takes with him his father's staff and fly-flapper, to show that his message is with the sanction and authority of the person to whom these belong."

It is not quite clear whether the prophet at first supposed the child to be merely in a stupor, or thought that for once he might delegate his authority to his student follower, or whether he sent Gehazi forward to help the woman's faith by this beginning made of a response to her implied petition for the restoration of her boy to life.

30 .- I will not leave thee. A pathetic combination of a desire for human sympathy and of an allconquering faith like Jacob's at Jabbok. Nor yet is delicate courtesy wanting. She will not venture to say to the prophet "Come"; but leaves her wish to be inferred from the "I will not leave thee."

And he arose and followed her. Having obtained further guidance of the Spirit of God, or changed his purpose at the woman's entreaties, or tested her faith; or having already taken the first step in the sending forward of Gehazi, he now completes his contemplated course of action.

31.—The child is not awaked. The euphemism of "sleep" for "death" was already familiar among the Jews. That the child was really dead is evident

33.—Shut the door upon them twain; upon himself and the dead child;—and God.

And prayed. In prayer lay the strength of the

prophets. (Compare I Kings xvii., 21).

34.—He went up and lay upon the child, etc., as Elijah had done in a similar case (1 Kings xvii., 21.) Why this method of procedure was required is not explained. Even our Lord, who brought Lazarus to life by a word, when restoring sight to a blind man, made an ointment of clay and spittle, and anointed his eyes, and bade him go and wash in the

Some find in the incident of the death chamber

an analogy to the work of Christ in saving men:—
"We see with wonder how the God-man stretches Himself upon our cold, lifeless humanity, that was dead in trespasses and sins, and even contracts Himself to the narrow span of our infancy, childhood, manhood; His blessed mouth and eyes and hands come into contact with our own. He breathes upon us the Holy Ghost, and we are quickened and warmed into a new and eternal life. We are thus raised from spiritual death, and

our ears hear, and our eyes see, and our hands handle, the Word of Life (1 John i., 1)."—Terry.

The flesh of the child waxed warm. Some heat was doubtless communicated from Elisha's body, but the warmth was the result of the rekindling of the life-fire within by divine agency.

35.—Then he returned and walked in the house. To be explained as the result of his strong emotion. He was wrestling with God for the child's resur-

The child sneezed seven times, etc., natural tokens of returning animation. Compare the miracle of the gradual restoration of sight to the blind man in 36.-Call this Shunammite. She, with all others,

had been excluded from the chamber, and was

waiting without in hopeful expectancy.

Take up thy son. See I Kings xvii., 23; Luke vii., 15. What joy in that mother's heart!

37.—Fell at his feet. Notwithstanding her supreme delight, she did not forget to acknowledge first her gratifude to Flishe and to the Lord who first her gratitude to Elisha, and to the Lord who had had compassion upon her.

#### PRACTICAL THOUGHTS.

I. Our heaviest trials often come through our most highly-prized possessions (ver. 20). 2. God encourages his people to large expecta-

tions. (See Ps. lxxxi., 10; ver. 21.)

It is to good men and women that we turn in affliction (ver. 22).

4. "Be courteous" (1 Pet. iii., 8), is a precept

which ought to be specially remembered by Christians (ver. 26). 5. How precious is an intelligently sympathetic

friend (ver. 27). 6. "Oh wondrous power of faithful prayer!" (ver.

7. What neither a mother's love, nor Gehazi's efforts, nor Elisha's staff could accomplish the power of God accomplished. So nothing but Jesus Christ, the Resurrection and the Life can raise the dead soul (ver. 36).

8. How great the reward of faith (ver. 36)! 9. Faith in God does not exclude the use of Kindness to God's servants will not fail to bring

its reward. (Whole passage.)

LET me halt a moment to suggest to you how beautifully this act of the prophet symbolizes the most effectual methods of raising dead souls to life. Elisha did not shrink from touching the cold, silent corpse and putting himself into the closest connection with it. Even so must every pastor, every parent, every Sabbath School teacher apply the warmth of personal affection and the close contact of a personal interest to each unconverted soul. Nothing but the spiritual contact of the sinner with the Saviour, person to person, the dead heart to the living, omnipotent Christ-nothing but this can impart regenerating grace. In like manner must every Christian bring his very soul into the closest personal sympathy with the individual whom he hopes to win to the Lord Jesus. Mere pity is cheap, costing nothing and coming to nothing. Much of the prayer offered for the conversion of others is about as cheap and worthless. Gospel truth is of little avail when it is flung at an impenitent sinner as a bone is flung at a hungry dog. You have got to give a heart if you want to win a heart. You have got to put yourself into an attitude of personal interest to the friend, to the scholar, yes, to the poorest outcast, if you would draw that one to the Lord Jesus Christ. One of the problems of the time is how to bridge over the deep chasm between the rich, the cultured, the Christianized and the ignorant, degraded and ungodly masses. I know of no other bridge so effectual as that of personal contact-man to man, woman to wonian, teacher to scholar, the rich giver to the poor sufferer, the living Christian to the sinner dead in trespasses and guilt. Nine-tenths of all the soundest conversions are the result of individual effort. -Dr.

\*On the 9th July, 1885, Baron Rothschild took his seat in the House of Lords as the FIRST Hebrew peer.

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#### THURSDAY, SEPTEMBER 3RD, 1885.

OWING to the demand for back numbers of the PRES-OWING to the demand for back numbers of the Fresher Terrian Review, the supply of several large issues is completely exhausted. We are desirous of obtaining copies of Nos. 11, 13, 14, 17, 18, 19, 20, and 24. We would be glad if any who may happen to have spare copies would kindly send them at our expense to this

Public notice is hereby given that the Presbyterian News Co., Toronto, is not the publisher of a Subscription Book styled The History of the County of York, lately published; and that no one in the employment of this company or connected with the "Presbyterian Review" is now, or at any other time has been, directly or indirectly interested in such publication

Owing to the pressure upon our columns we have again to hold over several interesting letters and articles. It may not, in the circumstances, be out of place to enjoin upon all who contemplate writing to us to study the virtue of brevity. We desire to give opportunity to as many as possible to discuss the living issues that are before our readers.

To all our ministers, elders and active workers, greeting.—We respectfully invite you carefully to read the following extract from the Religious Herald of Hartford, Conn., and in the light of its truth assist us to place the PRESBYTERIAN REVIEW or some other "live, reliable" and religious journal in every household of our Church.

"There is need that Christians in our day read the religious newspapers and the religious magazines, 'for we are now in the midst of a great evangelical movement'—a movement wider than that of the Puritans, wider than that of Wesley and his co-labourers, in that it is reaching all lands, Pagan and Christian, Catholic and Protestant, and all should know of the work as it goes on. Great as have been the advance of science and the growth of political freedom, the church has outstripped both. People destitute of a religious newspaper cannot know how the great work of carrying the gospel to all nations is going on, nor can they be expected to contribute liberally to its support. If pastors wish to have intelligent and generous congregations let them seek to place a live and reliable religious journal in every household."

ATTENTION is directed to Mr. Justice Torrance's address on the Jewish Question, the first instalment of which is to be found in other columns. His subject is one that, from a variety of causes, has of late attracted a large measure of public attention, and which is at all times of special interest to Christian people. The learned Justice's treatment of his theme adds fresh interest to the question and contributes, in the most pleasing way, additions to the general stock of knowledge. The series of papers on Calvinism, from the pen of the Rev. James Middlemiss, Elora, we doubt not will be read with much satisfaction and profit by the more thoughtful of our readers. We commend to the attention of all our church members, and especially of young men and women, this able and timely exposition of what is understood by Calvinism in our Church. Presbyterians have no reason to be ashamed of Calvinism. Those so-called Presbyterians ought to be ashamed who do not know accurately what Calvinism

ONE of the most obvious lessons to be learned from the visitations of cholera and smallpox is, that the laws of nature regarding health cannot, even in the nineteenth century, be transgressed with impunity. Both of these dreadful diseases are unquestionably to a very great extent preventible. The means of prevention, however, are not always open to the individual members

of society, and in large centres of population where crowding must occur and proximity and contact with one's fellows are of frequent and almost constant occurrence, the work of prevention must necessarily to a large extent fall within the purview of municipal authority. Hence the importance of intelligent and strict surveillance over sanitary matters by properly constituted authority, and a rigid and impartial enforcement of the regulations regarding public health. It is not merely amongst the poor and wretched that ignorance of the simplest laws of health prevails. Everywhere there is added to gross ignorance culpable neglect, and the wonder is not that the plague comes but that it ever goes away. The study of hygiene is making some progress, but evidently we are very far from a condition of things when the health inspector will not need to make his rounds. Cholera and smallpox teach severe lessons, but one such lesson as Montreal is now receiving ought to be sufficient for the whole country. We trust it will be, though it must be remembered that cleanliness is a habit which, in cities especially, requires much fostering.

THE cable conveys the pleasing intelligence that Mr. Ruskin, the famous art critic, is rapidly recovering from his recent alarming illness. world owes much to Mr. Ruskin, and could ill afford to lose the brilliant genius who for nearly half a century has been ceaselessly at work for the exposition of the true and beautiful, and for the amelioration of the condition of the human race. Apart from his deeds of benevolence he is known to all the world as a mighty, perhaps the mightiest living, master of the English tongue. The secret of his strength has long been surmised, but in his autobiography, which is now in course of publication, he reveals the sources of his moral strength and the secret of that linguistic power which make him one of the most conspicuous and best beloved figures in Christendom, revelations which should give pause to the secularists who would banish the Bible in its entirety from the schools. Mr. Ruskin tells us that his mother taught him the Bible in two ways-by constant reading, and by making him learn selected passages by heart. She began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse, hard names, numbers, Levitical law and all, and began again at Genesis next day. The reading appears to have been without comment of any kind; and this is what Mr. Ruskin says of it:--"Truly, though I have picked up the elements of a little further knowledge-in mathematics, meteorology, and the like in after life—and owe not a little to the teachings of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of my educa-

REV. Dr. T. L. CUYLER, the eminent Brooklyn Presbyterian divine, who went abroad this summer to recruit, has, like many others, returned home to rest. He was kept very busy in London and elsewhere and wrote many interesting letters to the American religious press. In a recent letter he thus speaks of Presbyterianism and some of its leading lights in the Old World.

"Before leaving London for a brief run through Scotland let me jot down a few things in regard to the pulpits of this colossal city and some of its people whom I have met. An eminent 'Independent' (or Congregationalist) minister said to me—'If I had my life to live over again I would enter the Presbyterian pulpit.' He preferred our Form of Government and more general loyalty to orthodox standards of helief. The Presbyterian pulpit of orthodox standards of belief. The Presbyterian pulpit of orthodox standards of behef. The Presbyterian purpit of London is very strong and our churches very prosperous. No one living man possesses quite the genius of Dr. James Hamilton, who sleeps over yonder in Highgate Cemetery; but his successor, Dr. Oswald Dykes, maintains his rank among the foremost preachers of Britain. Dr. J. Monro Gibson has the largest salary and one of the most influential congregations in the Presbytery. I was glad to hear his genial voice at the 'Reception' with which the Temperance Societies honoured me the other evening in Exeter Hall. Dr. Donald Fraser will always succeed here—as he did in Canada; and Dr. H. Sinclair Patterson did a good thing when he came from Glasgow to the Belgrave Presbyterian church of London. I leave this morning for Edinburgh, and one inducement I have to go thither before returning home is to accept the hearty invitation of Professor Henry Drummond, the author of 'Natural Law in the Spiritual World.' His brilliant book has made him a great lion here, and he has been delivering parlour-lectures to the 'blue-bloods' at the mansion of the Duke of Westminster. I am provoked to see the severe attacks made on Professor Drummond in certain quarters. On the core-truths of our common Christianity he is sound to the core of his noble heart. No man in Scotland is doing so much for the conversion of intellectual young men as Henry Drummond. The charges that he is an 'Annihilationst' and an anti-scriptural evolutionist, etc., are without foundation. He cannot be bribed or driven into the ranks of sceptic science or loose theology. When will God's people learn to be tolerant with each other on non-essentials? Surely the 'Rock of Ages' is broad enough to hold us all."

#### "FIFTY YEARS IN THE CHURCH OF ROME."\*

THIS is certainly the most thrilling book touching upon the Romish controversy which has yet appeared. We have read it with intense interest, and we prophesy for it a very wide circulation throughout the United States and Canada. Though we have made the Romish controversy a special study for some years, we have never met with any work which could be compared with this, or that attempts to cover the same ground. The venerable author may well be congratulated on this crowning effort of his life, and we earnestly pray that he may be spared to see glorious results from this work in the enlightenment of Protestants as to the true character of the Church of Rome, and in the conversion of thousands of his fellow-countrymen held still in her terrible bondage.

\* Fifty Years in the Church of Rome, by Father Chiniquy. Chicago: Craig & Barlow; S. R. Briggs, The Willard Tract Society, Toronto.

Like many other men raised up for great purposes, Father Chiniquy was greatly indebted to a noble mother. She early instilled into his mind the sublime lessons of the Scriptures. While still very young he was able to recite large portions of the Old and New Testament by heart, and was often called upon to exercise his gift for the benefit of his friends. This early training gives the key to his whole after history; and doubtless it was from his mother's teaching and example that he acquired that reverence for truth, that resolute will and that warm generous heart which all who know Father Chiniquy have learned to admire. His school life was also calculated to nourish in him the independence of mind which he afterward manifested, his teacher having been a Protestant and an Englishman. The crushing power of the Church of Rome came upon his young mind in full force, however, when he began his college career, and the picture he gives of the educational process in Roman Catholic colleges is sad indeed. The Romish idea of education is fully exposed by him, in the course of relating his own experiences, and the folly of Protestants dwelt upon who send their children to Catholic schools. We believe it is not generally known how common it is in all parts of Canada to send Protestant girls to convent schools, and we earnestly trust Father Chiniquy's solemn warnings on this subject will not be unheeded by careless and ignorant parents who have been exposing their children to a great and unnecessary danger. From these college experiences we get also a clear idea of the utter hollowness of any attempts at affiliation with Roman Catholic colleges, and the impossibility of there being any satisfactory agreement as to the course of study to be pursued. The Church of Rome educates only to rivet tighter than ever her chains round her votaries: we educate to set men free to think and act for themselves. The theological education given to the priests is of a kind fitted to lead them to become casuists and controversialists, but to leave them in the deepest darkness as to the meaning of the Scriptures and the true history of the Church. Father Chiniquy's mind was sadly poisoned by his years of preparation for the priesthood, but all along the way his early teaching in the Scriptures proved a hindrance in his downward course.

But the interest of the book increases, if that were possble, where we meet the young man standing at the threshold of the priesthood and preparing to take upon himself its solemn vows. He describes with graphic vividness his first celebration of the mass, and his own awe at the thought that by his word he is able to change the wafer and the wine into the veritable flesh and blood of Jesus Christ; that in fact he is able to create his God. The dogma of transubstantiation is completely demolished in the chapters to which we refer, and several very ridiculous incidents related to show the absurdities to which it gives rise. But when he has fairly entered upon the office of the priesthood his eyes are opened to the profligacy of the vast majority of the priests, and to the drunkenness and debauchery that characterized their social intercourse with each other. In talking over with the priest whom he was assisting the horror which possessed him when he heard of the vicious lives of some of the neighbouring priests, his old coadjutor confessed that the condition of the Church would be desperate but for the promise of the Saviour that the gates of Hell would not prevail against her.

Now what can, what will the Church of Rome do with regard to these charges against her priesthood which are made by Father Chiniquy with such boldness? He gives names and and if his accusations were false they might be most easily refuted. We venture to declare, however, that these charges of immorality against the priests cannot he successfully refuted. A year or two ago we happened to pass through Montreal when the city was shocked with the account of a priest dying in a house of ill-fame, and when we reached the little village to which we were bound, among the first items of village news was the story of the removal of a young girl of fifteen who had been too intimate with the priest of the parish. The cause of this sad condition of things is doubtless auricular confession, and the vile questions the priest is ordered to put to his female penitents. The shocking obscenities of Dens' Theology were exposed in England, and the man who did his country that service received twelve months imprisonment for publishing an obscene book. To our knowledge, when a young priest was asked if he used these questions in confessing women and girls, he said he did, and when asked further if it was possible for him to ask such questions without polluting his own soul, his answer was, "Oh, we must be ready to risk our souls for the sake of the Church." Doubtless every one of Mr. Chiniquy's charges against the priests of Rome is true, and could be substantiated by the amplest testimony. Yet it is easy to understand why the Church of Rome demands the vow of celibacy, and calls upon her priests to cut themselves off from all the holy domestic ties, that brighten and beautify the life of man. It would surely weaken her power over them if every priest was the head of a happy Christian household, where all the blessings of the gospel of peace might be illustrated in the moulding of the lives and characters of the little children committed to them to train for God and heaven. The Church of Rome, therefore, demands as her servants men who have no ties but those she binds them with, men who are simply abject slaves, mere tools for carrying out her behests. And so we can understand how difficult, nay, how impossible apart from a miracle of divine grace it is, for a priest to throw

quy did after years of mental conflict, from Rome's awful thraldom.

The great work Father Chiniquy accomplished in the Province of Quebec as the Apostle of Temperance is not forgotten there to this day, and although the priests have spread among the people the most infamous and absurd reports concerning him, still many of the older generation cherish for him the very kindest feelings. We were the witnesses of a most interesting scene three years ago when on our way to attend the General Assembly at St. John, New Brunswick. Father Chiniquy was one of our company, and when the train reached Rimouski, where we were to wait two hours for the mail, we found a great crowd of the habitants at the station listening to the candidates for parliament, as it happened to be the nomination day before the last election. As soon, however, as it became known that Father Chiniquy was on the platform the political orators were left alone and the crowd surged round the train, all bent upon seeing and hearing the man whose name was still a household word among them. Many pressed near him to shake hands with him, and there were cries from many: "Tell us about your religion, Chiniquy." We never heard anything more touching than the earnest, simple words he addressed to his countrymen. He began by saying, "I can very easily tell you about my religion, it is simply this: 'God so loved the world that he gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life.'" Some priests were hovering among the crowd evidently seeking to rouse the people against the old Father, but their efforts were not successful. Scattered throughout the whole book are admirable weapons for the controversialist, and among these we would specially notice the critique of Dr. Newman's " Apologia Pro Vita Sua," a book which has been the means of leading many astray, but which is here exposed as only a priest of Rome could expose it.

The career of the author after leaving Quebec for the purpose of colonizing Illinois in the interests of the Church of Rome, reads like a sensational romance. The jealousy of the neighbouring priests and the bitter persecution by the Bishop of Chicago, the false charges made against him before the courts of law, show us clearly what sorrows will beset any priest who shows himself determined to obey God rather than man, and the noble courage with which all these difficulties and dangers were met and overcome, give us new reasons for admiring the power of the grace of God. The part taken by Abraham Lincoln in rescuing Chiniquy from the hands of his enemies throws a new light upon the life and character of that great man, and the after events of his career can be the better interpreted from this story of his interest in

Father Chiniquy.

The charge made and substantiated in this work as to the responsibility of the Church of Rome for the assassination of Lincoln cannot be allowed to rest. Doubtless some American patriot will be found to follow out the clue given, and the archives at Washington will be searched for those reports of Romish plots which Father Chiniquy declares Lincoln received from time to time from abroad. Surely the great American nation will not allow her onward march in the van of civilization to be hindered by the machinations of the Jesuits, who have been the curse of every country in which they have found a footing. The whole of Father Chiniquy's career as a minister of the Presbyterian Church in Canada is summed up in a single chapter at the close of the volume, but we trust that we shall yet receive from his facile pen a full account of the immense services he has rendered to the Protestant cause throughout the world during the last thirty years. Father Chiniquy has not been without detractors even in the Presbyterian Church, but he has outlived all the attempts to throw discredit upon himself or his work, and he commands to-day the esteem of all his brethren and the respect of the vast majority of the Protestants of Canada. We have heard it whispered that the too ardent politicians of this Province are determined to frown upon our Church's efforts at French evangelization, and this suspicion is confirmed by the letters appearing in our contemporary from the pen of a political writer who more than hints that money spent on French evangelization is thrown away. It is as well that all our politicians should know that, however secure they may be of the Catholic vote through the grace of Archbishop Lynch or other Romish dignitary, they hold no fee simple of the Presbyterian vote, and that their open pandering to the Roman Catholic hierarchy is doing much to wean from them the esteem of Presbyterian friends, without whose assistance they could not continue in or gain power for a single day. We would respectfully recommend to all our politicians a careful reading of Mr. Chiniquy's

#### MISCONCEPTIONS OF CALVINISM. BY THE REV. JAMES MIDDLEMISS, ELORA. I.-INTRODUCTORY.

In a notice that appeared in an early number of this paper, of a Sermon on Calvinism, the present writer referred to the fact that the teachings of that system are misapprehended and misrepresented more than those of any other system that professes to exhibit the teaching of Scripture respecting our salvation. In the same notice he expressed his belief that every genuine Christian is, at heart, a Calvinist, and that little beyond a proper representation of Calvinism is needed to secure his cordial acceptance of it, as the most complete and correct exhibition of Scripture doctrine. Though many will dispute this, we have no doubt it will bear examination. We off his shackles and come out as Father Chini- believe there are many sincere Christians who, having

unhappily received their views of Calvinism from caricatures of it more or less gross, could not fail to see its accordance with Scripture and their own religious experience, by simply applying their minds to a judicious and candid presentation of its distinctive teachings. And there are probably many others whom a just representation of Calvinism, put in contrast with prevailing misconceptions of it, would, without a word of argument, free from the perplexity occasioned by those misconceptions. We are disposed to think, therefore, that a series of short articles, whose distinctive feature shall be a direct and candid statement of the peculiar teachings of Calvinism, without any endeavour to defend them by argument, may serve a good purpose. An attempt of this kind is, we cannot but think, especially needed in these days, in which the art of caricaturing, by pen as well as by pencil, has attained to such perfection, misrepresentation being very often made to take the place of solid reasoning and serious discussion, even in relation to the profoundest and most important questions that can occupy men's minds.

Notwithstanding incessant protest and frequent exposure, there are to-day many otherwise intelligent persons who accept, as a correct exhibition of the beliefs of Calvinists, the misrepresentations that have been current from early times. Perhaps most of the opponents of Calvinism sincerely believe that there is nothing unfair in representing it as teaching in substance, -That if, on the one hand, a man is divinely elected or destined to salvation, he will be saved infallibly, irrespective of all concern, on his own part, about salvation, or however careless he may be in the matter of religion, and however wicked a life he may lead even to its close; and that if, on the contary, a man is not so chosen or destined, he cannot be saved, however anxious he may be to obtain salvation, whatever efforts he may put forth, and however much his conduct may be distinguished by virtue and piety. The teaching of the Synod of Dort (A.D., 1618) on the subject of predestination and election is thus represented by Daniel Tilenus, a theological professor at Sedan. Professing to present in an abbreviated form the views of the synod, he gives the following as the substance of its teaching:-46 That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith and obedience whatever; and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their unbelief and impenitence." While there is every reason to believe that the learned man who penned this very foul caricature of Calvinistic doctrine, was wanting in honesty of purpose, it is much to be regretted that very many, if not most, of the opponents of Calvinism accept such statements as just representations of its teachings. It is probably known to a number of our readers that Thomas Scott, the well-known commentator, did so many years, and that he aided by his pen in the circulation of what he afterwards describes as "gross misrepresentation" and "atrocious calumnies." And, no doubt, many would, like him, undergo a change in their views respecting Calvinism, if, instead of depending on second-hand representations, they would, actuated by something of his candour and love for truth, take their views from those who are entitled to be regarded as the proper exponents of the system.

We do not hesitate to say that any intelligent Calvinist will readily allow that no sane man will look upon the doctrine ascribed to Calvinists by Tilenus, as coming within the region of things requiring discussion or even admitting of it. Whatever Calvinists are, they are not the fools that his representation makes them. We do not deny that, like the adherents of other systems, some professing Calvinists have emitted utterances which, considered without reference to the views maintained by those whom candour will regard as the proper representatives of Calvinism, would go far to excuse such representations as that of the Sedan professor. But, as a matter of fact, Calvinists, as such, hold no view in relation to the salvation of some and the perdition of others, except what, they feel warranted in believing, must be held by every intelligent Christian. We need say nothing about the relative number of the saved and those who are finally lost; respecting which Calvinism pronounces no judgment, though Jonathan Edwards and other eminent Calvinists believe that the whole number of the saved will, notwithstanding all present appearances to the contrary, greatly exceed the number of those who finally perish. But we cannot without some difficulty understand how any intelligent Christian can allow himself to represent Calvinists as believing that men are elected to salvation, "without any regard to their faith and obedience whatsoever," and that they are appointed to eternal damnation, "without any regard to their unbelief and impenitence.

We hope to take up in the articles that follow, the consideration of misconceptions in relation to particular doctrines. In the meantime, we shall endeavour to present the belief of Calvinists in relation to the salvation of some and the perdition of others, in such a way as is fitted to indicate where the divergence between Calvinists and their opponents really lies, and to facilitate the rectifying of misconceptions in reference to particular points of doctrine. With this view, let us take a particular case, say that of Peter, and Judas the traitor. On the supposition, which all will allow to be sufficiently well grounded, that the one is saved, and the other eternally lost, the Calvinist believes that while on Judas himself lies the blame of his own perdition, Peter cannot and will not ascribe his salvation to anything in himself, but only to the free and altogether unmerited grace or favour of God. He believes that Peter must and will ascribe his salvation to God's doing for him what he might not have done, and what He has not done for Judas. The Calvinist is not unaware of the difficulties involved in the conviction that he has in the matter. On the contrary, he will frankly admit that in believing as he does, he is face to face with mystery that, so far as he can see, is unfathomable to creature intelligence. But he feels himself shut up to his conviction, notwithstanding the difficulty attaching to it, and he believes he can see greater and far more serious difficulties in the opposite view. Even in relation to the things that God uses as means to promote men's spiritual interests, the Calvinist, recognizing the hand of God in the possession by some of advantages which are not possessed by others, cannot but see that the difference involves much that human reason cannot fathom. But, had a common experience in respect of divine influence supernaturally affecting their minds, or, otherwise expressed, that God, by His Spirit working in them, conferred on Peter and Judas alike grace sufficient for their salvation; and that having so done, He did no more, but left it entirely to themselves to yield to or to resist the divine influence, Peter being saved because he yielded and Judas lost because he resisted. He does not, indeed, deny an experience of inward supernatural influence that may be short of what is saving, and that may be common to those who are saved with those who are lost; but he believes (and may I not say that, as a Christian, he feels constrained to believe?) that however far such common experience may extend, the action of the soul, in yielding to the divine influence, is itself the result of the forth-putting of a divine power in the soul, determining its action. He does not deny that there is an act of the soul in connection with which a man's spiritual experience becomes distinctively saving; but he believes that that act is graciously and divinely

No reasonable man, we freely admit, can overlook the difficulty involved in the view now presented. But while it is the view that contains the essential germ of Calvinism, the difficulty involved in it is surely a difficulty that confronts a man, not because he is a Calvinist, but because he is a Christian, in the highest sense of the term, i.e., a man spiritually quickened and savingly enlightened and renewed. Surely if I am a Christian in this sense, if, that is, I have passed through a spiritual experience, resulting in my having reason to believe that I am in a state of salvation, or if, still otherwise expressed, I have yielded to the divine influence made to bear upon me, I cannot but believe that this is the result of God's doing for me what he might justly not have done, and what He has not done for the man who is not in a state of salvation. In my own salvation is wrapped up what is to me the mystery of all mysteries. But deep as the mystery is, my own salvation, according to the view I have of what constitutes the essence of Calvinism, compels me to be a Calvinist, inasmuch as I clearly see that I owe my salvation to God's doing that for me which He has not done for others, and but for which I had surely, but not the less justly, perished even as they. How can it be otherwise when I see

"'Twas the same grace that made the feast
That sweetly forced me in;
Else I had still refused to taste, And perished IN MY SIN "?

"Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

# Literary Notices.

THE very interesting "Missionary Story" by the Rev. Geo. T. Rea, M.A., Indian missionary, which has been running through several numbers of the PRESBYTERIAN REVIEW is concluded with this issue. Those of our readers who would like to have the story in book form should apply to Messrs James Bain and Son, Toronto, who first brought it under our notice, and who, we are glad to say, have sold hundreds of copies of it since we began to republish it. Next week we shall begin another missionary story.

One of the most noteworthy contributions to the Contemporary Review for August [The Leonard Scott Pub. Co's. Reprint, Philadelphia] is the Rev. Dr. Donald Fraser's paper on the "Disestablishment Problem." Contrary to what might have been expected from Dr. Fraser's Free Church leanings and associations, he is not in favour of the movement for the disestablishment of the national Church. He is not in favour of a policy of demolition, but of reconstruction and comprehension. It is with something like a feeling of shame,' "that we hear of the venerable name of the Church being bandied about in the rude war of candidates' meetings, and look forward to its being tossed to and fro amid the jangle and excitement of a parliamentary election. Shabby treatment for the Kirk, it seems to us, and unhappy business for the country."

Alice, Grand Duchess of Hesse, Princess of Great Britain and Ireland. Biographical sketch with letters, with portrait. New York and London: G. P. Putnam's Sons, the Knickerbocker Press, 1885. Toronto: Messrs. Williamson & Co.

can scarcely need an introduction to the reading public. The late Princess Alice was of such a charming character and personality that from her childhood she may truly be said to have been the light of the nation's eyes and the joy of the nation's heart She was a princess who not only added grace and dignity to the name of Englishwoman, but illustrated also some of the most noble and attractive qualities of the Christian character. She lived and died a true Christian. Every girl should read the story of this singularly brave and beautiful life. It would be difficult to find a more appropriate gift-book for an be difficult to find a more appropriate gift-book for an intelligent girl than the story of her life in its present form

### Communications.

ROTATION OF THE MINISTRY.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,-Dr. Wardrope has expressed some thoughts on the above in a very pleasing manner. I feel, however, that he has led your readers away from the practical question as to the rotation of ruling elders, which is now before the Church. It is my opinion also that his reason for being disinterested in this discussion, viz., his own happy relations with his congregation, should have led him to consider whether a remedy for the evil which he describes cannot be found along our Presbyterian lines describes cannot be round along our Pressylerian inte-rather than in the revolutionary method he proposes. I do not think with "Elder," another correspondent, that the rotation of ruling elders involves that of ministers. In the Reformed (Dutch) Church, which has always contended for a life-term for her ministry, the system of rotation for lay members of the consistory or session is part of her constitution, and in the Northern Pre-byterian Church, U.S.A., congregations are free to choose between rotation and the life-term as regards ruling elders. It is by no means clear that elders and ministers should be treated alike. Let me suppose we are all of one mind as to the election of elders for a limited period, does it follow that ministers should be similarly dealt with? The Church has always distinguished between the two both in theory and in practice—requiring for ministers a long period of training, many tests as to suitability, ab-stention from secular callings, a special call from the people, and ordination and induction by the presbytery, and for elders the evidence of Christian character, general intelligence, and ordination by the session through the minister at its head. For the former there must be an adequate provision. There must be safe-guards to enable him to do

State endowed or voluntary, has always upheld the lifeterm principle, and thus secured the independence of her ministers. I think "Elder" gives an excellent illustration ministers. I think "Elder" gives an excellent illustration in favour of this position when he adduces, as a reason for rotation, the example of a minister opposing the Scott Act and thus not living in harmony with his people. Suppose then we reverse the case, and say that because a pastor has gone with his whole soul into the Scott Act movement and because the people do not like his conduct, is a presbytery to send him forth to another field to find is a presbytery to send him forth to another near to find better scope for his talents? Are we to put down con-victions and manly utterance? It is just for the reason that for such causes as the above, agitation is got up against a faithful minister, that I dread a departure from the life-term system which has been so long regarded as of the very essence of Presbyterianism. If we, as a of the very essence of Presbyterianism. Church, should ever favour the rotation plan, let it be for the whole ministry, and not for isolated cases.

But is this system free of objection? I do not find my Methodist brethren of one mind upon this subject. Many contend for a second and third term, and it is quite logical for such to argue for a life-term. You will hear some speaking unfavourably of the Stationing Committee and of the wire-pulling that goes on to get on the Committee or into a good place. Theoretically the Methodist Church sends her ministers to their circuits, but practically congregations forestall the Stationing Committee by inviting or "calling" their preachers, and ministers do the same by virtually accepting long before the work of "station-ing" begins. If this be so, how much more will it be in a Church like ours, in which the "call" is a time-honoured factor. Dr. Jardine, in his well-written letter, emphasizes this difficulty. He favours Dr. Wardrope's suggestions, but sees in the call a serious barrier in the way. Would he then do away with the call? Yes, but only for the reason that it has no authority in the New Testament and it is so degrading to ministers to go and show themselves off before congregations. My feeling is that there is nothing in the New Testament against the "call" and that a call is really the only practicable way of dealing with the matter. Would Dr. Jardine have us go back to patronage? Even this secular plan had a place for the "call." age? Even this secular plan had a place for the Can. Would he have a Stationing Committee? Would he leave it with the presbytery? He does not say. Let me further state, that I have no sympathy with his sentiments regarding ministers degrading themselves, etc. Does not a preacher proclaim the gospel, and seek to save souls, whether he occupies a pulpit that is vacant or supplied? What has he to do with a call when thus engaged? Oh, it will be said, he can't help thinking about it, and then the people come to criticise the cut of his cloth, or the colour of his hair. I believe the man who will take the people by storm is he who honours the Master's call to prea by being in a white heat about saving souls and preaching as though it were his last opportunity. The dawdling implied in ministers preaching to please, and people coming to criticise is contemptible. Let ministers be men. I fancy, too, Dr. Wardrope feels there is another objection to the plan proposed from the manner in which he expresses himself. And it is this: Who is to determine whether a congregation is to proceed, when calling a minister, on the rotation or life-plan? Is it the congregation, or presbytery, or what? We are to have some churches on the one system and some on the other? He virtually says: "I don't know how the thing is to be done. I believe it ought to be done." Possibly we might grade churches; but I cannot see how the line is be drawn, and this convinces me the more that Dr.

Wardrope is on the wrong track.

The wise physician adapts his remedies to the constitution of the patient. I commend this method to Dr. Wardrope. Let him tell us to what extent the evil complained of prevails. "Conservative-Reformer" says that "the evidence as to the failures of the system would make a blue book larger than the 'minutes'." This I utterly I am certain that nine-tenths of our pastorates are successful, and that what the people have most to com-plain of is that their ministers are called by other congregations, (not evil in itself, as the law for good men is to go up higher). The one-tenth, let us concede, to be ill-mated pastorates. But this number should be regarded as made up of two classes, such as where the ministers are to blame, and where the congregations are at fault. When a church is running down, it is quite proper for a presbytery to enquire into the cause, and should the reason be found in the minister's incompetency, or temper, or lack of common sense, let the presbytery advise his resignation. I think few men would act in defiance of such advice, and if they did, other steps could be taken. Dr. W. probably refers to chronic sores where there is friction between pastors and people, and should the fault be brought home to the the former, the presbytery can surely deal with them. do not refer to immorality or heresy, for this comes under the law of libel.) As matters of fact, many such cases have been thus successfully treated by presbyteries. Where a congregation is manifestly to blame, the matter is also serious. But in this case every effort should be made by the presbytery to set the people right, and in many instances the minister ought to be kept in his place. Where this is deemed impracticable the presbytery will first of all justify the man, and then give him time to make his new dispositions and finally see that he gets a hearty send-off that will commend him to some other field. I have no fear of such a man succeeding who is willing to take up the Master's work wherever he is called. With firm, yet wise treatment, of such cases, they will soon be minimised indeed. The congregation ought to be dealt with. It should be put on its honour, or perhaps, as "Conservative-Reformer" advises, when congregations fail to call within a reasonable time, this particular church should have an ordained missionary placed over it for a year. I think much good could be done in training students for the ministry, by professors and presbyteries giving wholesome advice as to the conduct of ministers when placed over charges. How much could be accomplished by way of prevention, if every presbytery were to exercise its episcopal functions in visiting and overseeing congregations! Let Dr. Wardrope turn his attention to "constitutional remedies," and he will do a practical good for the Church which will be felt in the years to

come. His present proposal would only stay the disease for a brief moment, while the course we recommend would dical cure. Yours, etc.,

DAVID MITCHELL.

Belleville, Aug. 20th, 1885.

FRENCH EVANGELIZATION [To the Editor of the PRESBYTERIAN REVIEW.]

SIR, -As there has lately been a good deal of criticism spent upon this branch of the work of our Church, per-haps you will allow a brief descripton of the subject in your columns-which I will endeavour to carry on without passion or prejudice.

The very principle underlying mission work among the The very principle underlying mission work among the French Roman Catholics has been attacked. Well, if any of our people had strong doubts of the rightness or wisdom of the Church's embarking in this undertaking, I suppose it is better that he should speak out; discussion is the condition on which truth can be maintained—liability to satisfact the price we have to pay for our freedry. to criticism is the price we have to pay for our freedom

of speech and action. The scheme was launched upon the Church on the 16th of June, 1875, when the tide of enthusiasm was running high, the day after the consummation of the Union. The proposal to engage in this work was carried with great unanimity. Met, as the Church's representatives were, in Montreal, where the need of such an undertaking was sufficiently apparent, it was felt to be a fitting way to mark the great event and to associate with it the province in which it took place, to inaugurate a separate scheme, having for its end the promotion of the spiritual well-being of the people of this Province. And the first Assembly went into this work with its eyes open. Some volves much that human reason cannot fathom. But, apart from this, he cannot content himself, as some do, with the notion that, up to a certain point, Peter and Judas provision. There must be safe-guards to enable min to do his duty in spite of obloquy and persecution. I do not say that ministers on the rotatory plan are less independent, but I maintain that the Presbyterian Church whether the question frequently before them, being called upon

to support operations carried on by others. Did the Assembly of 1875 make a mistake in creating a French Evangelization Department? Some seem to think it did. I do not think so; nor, I am sure, does the membership of the Church generally think so. Have results justified the wisdom of the course then taken? I am bound to say, from a pretty full acquaintance with all that has taken place, that they have, in spite of all the criticism to which the scheme has been subjected. The religious situation of the French-Canadians is not what it was twelve or fourteen years ago, especially in those districts in which our colporteurs and missionaries have been labouring. It has been mostly a time of sowing, it is true, but there has also been some harvesting. Nineteen years ago, when I came to labour here, I never expected to live to see large congregations of French-Canadians, formed in this city and elsewhere in the district. In those days we used to think it was something to be able to report single individuals or a family or two as embracing the gospel in the course of a year; every year now we are able to count fifty for one reported in those days. But even were the fruits less than they have been, our duty would have been the same to offer them the gospel. The Word of God has in it great power; it will not return unto Him void, and a richer harvest will appear after many days. It is our business to scatter the seed broad-

many days. It is our business to scatter the seed broadcast wherever we can find an opening, and the Lord of the harvest will bring in the sheaves in good time.

I have said that the religious situation is greatly improved among the French-Canadians. This is certainly not due to the action or teaching of the Church of Rome. Every one familiar with the state of matters in this province knows that Illiamontaning for more removed. Province knows that Ultramontanism is far more rampant now than it was fifteen years ago. The Jesuits have been most industriously at work, drawing the line clearer between Protestantism and Popery, and binding the shackles of their mental and moral despotism more closely than was formerly the case upon those who accept their guidance; but creating a wider breach than previously existed between themselves and those of Gallican tendencies. And, to all appearance, these ecclesiastical despots will go on pushing their theories and practices until they will go on pushing their theories and practices until they make the Province too hot for them, and their present sympathizers and supporters will find the yoke which they are imposing too heavy to bear. Then will come the reaction. When that day arrives, as arrive it surely will, the work of French evangelization in which our Church is at present engaged will be found to have prepared the way for saving the people from rushing blindly into atheism and the atrocities of the French Revolution. A Church suited to the genius of the people, and having A Church suited to the genius of the people, and having an intimate historical connection with their fatherland, will be ready formed to afford them a hospitable shelter. Many may regard these views as the optimistic dream of an enthusiast; but we have witnessed stranger things in our day, and I do not despair of living to see this dream

become a reality.

Objection has been taken to this effort of the Church, on the score that it is a proselytizing work. It is very easy to use an unfair word like this by way of discrediting the aim of the scheme. But the Church repudiates the imputation conveyed in the term: we are engaged in evangelizing the French, not in proselytizing Roman Catholics. There is a wide difference between the two evangelizing the French, not in proselytizing Roman Catholics. There is a wide difference between the two things. Jesus Christ accused the Scribes and Pharisees of compassing sea and land to make one proselyte, with the deplorable result of making him "twofold more a son of hell than themselves"—merely increasing the number of their followers without improving their character. I hope no one believes that our Church would care a row of pins although all the French-Canadians would become populael Preshyterians to-morrow, provided they did not nominal Presbyterians to morrow, provided they did not at the same time become genuine Christians, from a full knowledge of the gospel; the Church would not have them on any other condition than an intelligent understanding of the work of the condition of the c standing of the way of salvation by Jesus Christ. There is no proselytizing in the business—merely getting them to change their ecclesiastical allegiance. The motives of to change their ecclesiastical allegiance. The motives of a great Church, covering the length and breadth of the Dominion, like the Presbyterian Church in Canada, are above suspicion.

An unfriendly comparison has been instituted between the claims of our Home Mission work in the North-West and those of French evangelization. Comparisons are proverbially odious; and it is not fair to pit one of the Church's schemes against another. But if I were disposed to play the part of critic, I think I could easily prove that the spiritual necessities of the French-Canadians are for more clamant than those of the Presbyterians in Manitoba or Muskoka. I shall assume that there is not a Presbyterian family or individual settler in the North-West who has not in his possession at least a Bible, and perhaps some other religious books, such as are cal-culated to inform him on divine things, besides the stores of knowledge which were poured into his mind in early days, of which memory retains the recollection. But nine out of ten of the French-Canadians, I shall assume on the other hand, have no Bibles or religious books, and are quite ignorant of those principles of divine truth which we deem necessary for salvation. If it is our duty to afford the ordinances of religion to the more ignorant, then unquestionably the claim of the French-Canadians is more pressing than that of our own adherents in the North-West. But there is no need to put the one cause into competition with the other. We can supply both, in a measure, with the means of grace. And if the objection be raised that the Presbyterians in the North-West are our own kith and kin, I think I may fairly set out against that consideration, the fact that many of them have come across the sea and are therefore not, properly speaking, our own countrymen, which the French Canadians are. It is not for nothing that in the providence of God this French-speaking race is part and parcel of our great Dominion. The laws of hospitality and good neighbourhood demand that we should serve them in love. And we should never forget what we owe to a people who gave Calvin to the Christian Church, and who furnished many of the foremost friends of the gospel at the great crisis of the sixteenth century.

Some speak and write as if the Church should have only one enterprise on hand; or, at least, if one is paramount, it would be justified in neglecting others. But I presume it is with the Church as with the individual. Every person has many duties to perform, although some are far more important than the rest. It is his situation that determines his duties, their number, and their relative importance; but the discharge of the more important does not exonerate him from those that are less pressing. And so the Church's duty is determined by its "environment," to use a new classic word. And a very serious part of our environment is the mass of ignorance and superstition with which we are surrounded in the Province of Quebec. The Church, like the individual, has calls on its attention from many quarters, and is bound to respond to them. The call is loud to give our French fellow-citizens the gospel. It is alleged that they "do not want our aid." Neither do the heathen, nor do many of the nominal Presbyterians in the North-West, nor do ignorant and sinful men anywhere. But are we to wait until the heathen cry for the gospel before giving it to them?

It is, however, a mistake to assume that the French-Canadians in general are hostile to our work, or are unwilling to listen to our ministers and missionaries. The contrary is the case, as the crowds which attend Mr. Chiniquy's services, wherever he is announced to preach, Some go, no doubt, to create disturbance, but the great majority to hear what the old "father," of whose eloquence a tradition exists among the people, has to say. The people, when not forbidden by their priests, show a strong desire to hear the gospel. Nor are they naturally turbulent or bigoted; they are, on the whole, easy of access; and this circumstance has been from the first one of those indications of Providence which led good men, in all the churches, to feel it to be their duty to supply them with the uncorrupted Word of God. I must reserve what I have to say further for another communication.

Yours truly,

Montreal, Aug. 24th, 1885. ROBERT CAMPBELL.

### Church News.

#### VACANCIES.

REV. A. Bell has resumed his duties as school inspector, Portage la Prairie.

REV. HUGH MCKELLAR, of High Bluff, is making a missionary tour of the Cypress district.

REV. DR. FRASER, Leith, and Rev. Mr. Amos, Aurora, exchanged pulpits last Sabbath.

REV. A. McDougall, of St. Andrew's, N.B., has accepted a call to Calvin church, St. John. REV. J. T. PATERSON has declined a call to Knox church, St. Vincent, and St. Paul's, Sydenham.

IT is reported that the tenders are out for the erection of the second Presbyterian church at Hopewell, N.S.

REV. A. A. SCOTT and wife, Carleton Place, have returned from the seaside much invigorated in health.

THE Presbyterian church of Heckston held a picnic at the camp ground last week, at which \$180 was realized.

REV. DR. JAMES, of Hamilton, preached in Knox church, St. Mary's, on Sunday last, morning and evening. A SUCCESSFUL garden party in connection with the Presbyterian church, Markdale, was held on Friday, 21st

THE Presbyterian manse, Wallaceburgh, Ont., Rev. D. Currie pastor, has lately been undergoing extensive

REV. MR. DUFF, of Elora, occupied very acceptably Dr. Smellie's pulpit last Sunday week, both morning and

THE ladies of the First Presbyterian church, St. Mary's, intend holding a harvest home on the 24th September in the church.

REV. F. W. ARCHIBALD has been called to Knox church, St. Thomas, at a salary of \$1,600, free house and four weeks' holidays.

THE Rev. David Mitchell, Belleville, has been spending a few days in Toronto. Mr. Mitchell's health has much improved of late. REV. W. A. MCKENZIE, M.A., B.D., late of Carberry

Man., has received a unanimous call to Grafton and Vernonville, Presbytery of Peterboro'.

MR. J. W. Bengough, editor of *Grip*, has been engaged by the Presbyterians of Parry Sound to give two of his highly entertaining lectures.

In the absence of Rev. Mr. Edwards (Methodist) from his pulpit, Mount Albert, for a few weeks, Rev. Mr. McDonald filled his appointments. MESSRS. MEIKLE and Gerrior have removed their gospel tent from Chatham, N.B., across to Douglastown,

where they are now holding meetings. A CALL from Knox church, Pictou, has been extended to Rev. George S. Carson, who has but lately returned from Scotland, where he took a post-graduate course.

REV. N. McNAY has been nominated by the Presby tery of P. E. Island to be moderator of the Synod of the Maritime Provinces, to meet in St. John in October next.

THE Rev. Prof. Bryce, of Manitoba College, is in Toronto investigating points in Canadian history, after spending some weeks at the same work in Boston and Cambridge, Massachusetts.

REV. J. C. WATT, M.A., formerly of Knox College, Toronto, late of Findlay, Ohio, has accepted a unanimous call to the Fifth Presbyterian church, Cincinnati. Mr. Watt has had much success as a pastor in Findlay.

REV. JAS. BOYD, former pastor of the Presbyterian church, Demorestville, with his son James, now of Beauharnois, are the guests of J. N. Lazier. Their many friends, says a correspondent, are glad to have a visit from

REV. Dr. JARDINE, Brockville, has been consulting with the people of Farmersville respecting instituting permanent Presbyterian services amongst them. In Dr. Jardine's absence Mr. Dow, of Farmersville, occupied Dr. Jardine's pulpit.

WE are glad to notice that the Presbyterian congrega tion at Angus. Ont., have increased the stipend of the pastor, Rev. J. Leishman, by the addition of the rent of the manse. The stipend is now \$550 and a manse. Such evidences of regard are most gratifying.

THE Rev. Dr. Torrance, who has been absent on a three weeks' holiday to the North-West as far as the Rocky Mountains, returned Saturday. Since his absence the doctor appears to have renewed his youth, and looks the picture of health and happiness. - Guelph Mercury.

On Thursday evening, 27th ult., after the usual weekly prayer meeting, the ladies of St. Paul's church, Bowman-ville, presented the newly inducted pastor, Rev. R. D. Fraser, M.A., with a handsome silk pulpit gown with cassock from the establishment of Mr. Geo. Harcourt,

AT the induction of Rev. D. Bickell into the pastoral charge of Mount Forest, as previously mentioned, the Rev. Dr. Campbell, who had acted as Moderator of Session, was presented by the congregation with an address and purse of \$100 for his valuable and disinter-

AT a pro re nata meeting of the Sarnia Presbytery the Rev. D. C. Johnston's induction was appointed to take place at Oil Springs on Wednesday, 2nd Sept., at 11 a.m., Rev. G. McLennan to preach, Rev. John Thomson to preside and address the minister, and Rev. J. A. McDonald to address the people. ald to address the people.

SAYS the Keene correspondent of a Peterboro' paper: "Rev. Mr. Carmichael, of Norwood, preached a grand sermon in the new church here on Sunday last. Rev. F. Andrews will preach next Sunday at 10.30 a.m. Mr. Geo. Read has purchased the old church, and intends to make two dwelling houses out of it."

Union evangelistic services are being held in Dundalk, Ont. The movement began with the Rev. John Ross, newly inducted pastor of the Presbyterian church. The Methodist ministers of the town early signified their desire to co-operate in the good work, and with their assistance and that of Rev. John M. McIntyre, the evangelist, much good is being done.

Tavish, of Nassagaweya. The stipend promised is \$800 with a manse and one month's holidays. The Rev. James Little, of Princeton, formerly Mr. McTavish's pastor in Nassagaweya, was appointed to preside and ordain. The out of place to 'stir up your pure minds by way of remembers. ordination is fixed for Sept. 8th.

THE Presbyterian Sunday School of Kemptville, Ont., had an excursion to the M. E. camp ground above Brockville. About 500 persons were on board. They were highly pleased with the trip, and especially with the camp ground, which is one of the finest in Canada, if not the finest. The result, after all expenses were paid, was a good time and \$111 to the good.

Mr. Madill, who was received as a Christian worker by the Saugeen Presbytery, has been sent to labour in the new field known as Riverview and Corbetton. This field has been explored and visited by the Rev. J. A. Ross, who has been asked to take the oversight of it. In the latter place a Presbyterian church is in course of erection. The student in charge is preaching with great acceptance.

A MINISTER who was a candidate for the pastorate of A MINISTER who was a candidate for the pastorate of Knox church, in the town of St. Mary's, Ont., has received an anonymous letter from some one in that town, which reads thus: "And you really thought you could come hear and rule over us. No, siree! Not for Josef. Nobody that talks so much Scott Act as you did in our town hall can come to St. Mary's, if we knows it. Did you ever get left? Yours, OLD RYE." And yet there are newspapers in Perth who pride themselves in advocating the interests of just such men as "Old Rye"!—Chatham Banner.

The Sabbath School and congregation of First church, Brantford, Rev. Dr. Beattie pastor, held their annual excursion on the 20th ult. A special train, consisting of eight coaches carrying about 400 old and young, set out for Bay View Park, Burlington Bay, Hamilton. Two steamers took the party over from the wharf to the park, where a most enjoyable day was spent. In the afternoon many went to the beach, others to the city, and others amused themselves in the park. The party reached Brantford before dark, and the general feeling was that this was the best of their annual excurfeeling was that this was the best of their annual excur sions yet held.

THE day after Mr. and Mrs Young, of Clifford, Ont., returned from Toronto, where Mrs. Young had been under medical treatment for an affection of the ear, a deputation of the congregation waited on them, and presented them with an address and sixty dollars. The address was expressive of the high estimation in which the pastor and his wife are held, of the deep sympathy for them and their family in their present severe affliction, and concluded with an earnest prayer that Mrs. Young, who has been so long and seriously ill, may soon be restored to health and strength. We heartily join in the expression of sympathy and good wishes for the pastor

and his family.

At the meeting of the Saugeen Presbytery on July 29th, Mr. John A. Ross was ordained and inducted into the pastoral charge of the Dundalk and Fraser Settlement congregation. Rev. A. Wilson, Markdale, preached, Rev. D. McLeod, B.A., Priceville, addressed the people, and Rev. John Morrison, of Cedarville, the pastor. A welcome social was held on the evening of the same day. Excellent addresses were delivered by Rev. Messrs. Campbell, Ph.D., Harriston, Strongman (Methodist), Morrison, McDonald, Horning's Mills, and Wilson. The choir furnished excellent and appropriate music. The stipend promised is \$750, payable quarterly in advance. The congregation is increasing already, and improvements The congregation is increasing already, and improvements are being made on the church property. Evidently this is a happy settlement.

THE Rev. A. J. Mowatt has returned from his vacation, and on Sunday morning last preached to a large congregation in St. Paul's kirk (of which church the reverend entleman is pastor), from the text in Amos iv., 12 Prepare to meet thy God." This was a most vigorous, eloquent and deeply interesting discourse, and to at least one stranger present was convincing proof that the pastor of St. Paul's was a profound theologian, a deep thinker, an excellent scholar, and a preacher not at all afraid to speak out boldly against sin and sinners, and was a zeal-ous labourer in the Master's vineyard. Towards the close of his sermon the preacher alluded in the kindest and most eloquent manner to the late Mr. Robert Tnorburn, most eloquent manner to the late Mr. Robert Thorburn, a member of the congregation, referring to the unvarying cheerfulness of the deceased, of his love of country and his country's Church, and of his devotion to his home, family and friends, and the blank caused by his sudden death. The congregation are looking forward with much pleasure to the fall when the services will be held in their new and beautiful stone church, which will then be completed.—Fredericton Capitai.

THE sudden acceptance of Dr. Moffat of the call from the congregation of West Winchester was a real surprise to very many of his own congregation, and when it became definitely known that the ties that had bound pastor and people together for twenty-seven years were to be severed, and their old and loved pastor was removing to a distant field, it was at once determined to get up a "farewell social," which took place in the basement of Free St. John's church, Thursday evening, 27th ult. The evening was not at all a favourable one, nevertheless there was a large audience present made up of all classes and was a large audience present made up of all classes and creeds, thus showing that the doctor was held in high repute, not only by his own congregation, but by all classes. D. Sinclair, Esq., occupied the chair, and as usual filled the position with ability and tact. The speakers of the evening were Rev. Messrs. Shortt and Scott, whose excellent speeches were supplemented by brief remarks from the following well-known gentlemen, viz., Messrs. O'Connor, Cooper, McNamara and Stephens. In addition to the addresses herewith given, the ladies of the congregation read an address to Mrs. Moffat, and presented her with a handsome silver tea service (six pieces) as a parting souvenir. Miss Moffat was likewise presented with a very appropriate present and an address by the members of the Sabbath School. We have not learned the amount of the purse to the doctor, but we believe it was a very handsome sum.—Telescope.

THE Rev. P. McF. McLeod, pastor of the Central Presbyterian church, Toronto, delivered a temperance sermon to his congregation, Sabbath evening, 23rd ult. He dwelt upon the necessity of the protection of the He dwelt upon the necessity of the protection of the homes of the people from this gigantic drink evil, and showed that as far back as 1736 the people of Great Britain recognized the necessity of legislating for the restriction of the liquor traffic, which line has been followed up to the present time. In referring to vested interests in the liquor traffic, he claimed that the highest authority, that of the Privy Council of Great Britain, had decided that the Dominion Government had the power and the right to pass prohibitory legislation. He alluded to the passing of strong resolutions in favour of the Scott Act by the General Assembly of the Presbyterian Church. Act by the General Assembly of the Presbyterian Church, and stated that after careful enquiries by himself and testiand stated that after careful enquiries by himself and testimonies from brother ministers residing in counties where the Act was in operation and where the officials did their duty, he found that drinking was very much diminished. In such places, where the husband once used to go to the saloon with his earnings, he now purchased the necessaries of life for his wife and family. In referring to the continuous context to see the family. In referring to the coming contest to carry the Scott Act in this city, he said he felt it was his duty, in view of the terrible ravages of drink, and in view of the evil effects upon the men engaged in the traffic, to do all in his power to assist in carrying the Act in this city It was not necessary for him to make any apology to his congregation for preaching this sermon, as men whom he had preached to in those pews had been destroyed by this blighting curse of our country. In the words of Gladstone, he claimed that it was the duty of Government to make it easy to do right and difficult to do wrong .- Globe.

As has been already stated, the Rev. James Quinn has recently resigned the pastoral charge of the St. Luke's Presbyterian congregation, Bathursi, N.B., to enter upon mission work in the North-West in the Carberry district. At the last regular meeting of the Presbytery of Paris held in Ingersoll a call was presented to Rev. W. S. Mc- 23rd ult., Mr. Quinn took leave of his people in an -Halifax Witness.

out of place to 'stir up your pure minds by way of remembrance' and to exhort you to 'be established in present truth.' Leaving for Manitoba, under appointment of the Home Mission Board (Western Section), I take with me many happy memories of Bathurst. I have been your pastor for two years and four months. I have, amidst a few difficulties and some discouragements, done my best, with the help of God whose grace is ever available, to further your spiritual interests—to lead you to 'seek first the Kingdom of God and His righteousness, —with what success is known only to God. It has been a matter of great satisfaction and comfort to me to know from many who have regularly waited on the ordinances of public worship, Bible classes and prayer meetings, that they have been blessed and edified. To God be ascribed all the glory. . . . I would impress upon you the very important duty of maintaining family worship and encouraging Bible study in the household. aging Bible study in the household. I would not for a moment undervalue Sabbath School instruction, but remember Sabbath Schools never can take the place and fulfil the duty of parents. Show your households the value you place upon 'the Word' by your own earnest and practical perusal of it. (Matthew vii., 21.)" After reminding the people of the prime importance of attendance upon public worship and a word of affectionate counsel to the youth and children, he asked for the prayers of the people in his new undertaking. Mr. Quinn and his family passed through Toronto last week on their way to their distant home. To adopt the language of the Newcastle Union-Advocate, "We join with hosts of friends in wishing him abundant success and prosperity in his remember Sabbath Schools never can take the place and in wishing him abundant success and prosperity in his new field of labour."

#### DEPARTURE OF MISSIONARIES.

On Monday at noon two beloved missionaries sailed in the Caspian from this port on their way to India. We should correct ourselves and say three missionaries; for should correct ourselves and say three missionaries; for we bade farewell to Rev. J. Fraser Campbell and his wife, and to Rev. Robert C. Murray. It is not right to ignore, or to withhold recognition from the wives of missionaries; and Mrs. Campbell is entitled specially to be regarded as a missionary for she offered herself for service in India some years before her marriage, and was accepted, and had proved herself a zealous and efficient labourer in the field. A largely attended farewell meeting was held in St. Matthew's church on Sunday evening, Rev. Dr. Burns presiding. The younger missionary, Rev. R. C. Murray, briefly and impressively addressed the meeting on the obligation resting on Christians to the meeting on the obligation resting on Christians to send the Gospel to heathen lands. He spoke of his own conversion—and how when listening to an earnest address by Mr. Campbell at Pictou shortly before he went out to India ten years ago, he, Mr. Murray, felt constrained to devote himself to the service of the Master. He had been led diving the intervening years to present constrained to devote himself to the service of the Master. He had been led during the intervening years to prepare for the ministry and to offer himself for service in Central India. His salary is provided by one congregation, that of St. Paul's, Montreal. Mr. Campbell exhorted his hearers to be in full sympathy with Christ. He pointed out the immensity of the field and the scarcity of missionaries. In Central India where our missionaries labour there is a population of ten millions, and among these we have a force of *five* missionaries. As many as the whole population of Nova Scotia die in those states every year—die without the knowledge of Christ. Mr. Campbell made a powerful appeal to the consciences of his hearers. Dr. Burns briefly conveyed to the missionaries the earres. Dr. Burns briefly conveyed to the missionaries the earnest good wishes and sympathies of the people. Prayer was offered by Rev. P. M. Morrison, A. Simpson, and H. H. McPherson. Among the ministers pre ent were Dr. Todd of Tarrytown, N.Y., Rev. Andrew Wilson (one of our veterans from the West) Rev. Mr. Snodgrass (son of Dr. Snodgrass) and Rev. Mr. Burnfield of Recchville.

Son of Dr. Snodgrass) and Rev. Mr. Burnheld of Brockville.

The first farewell missionary meeting was held in Halifax was when Rev. John Geddie and his wife left for the South Seas in November 1846—nearly thirty-nine years ago. Dr. Geddie will ever be remembered as the honoured pioneer of a noble band who have done service in the Foreign Field. What changes since the 13th November 1846! Our pioneer missionary travelled over this country but had not the advantage of one mile of railway. He went to Boston in eight days through a succession of terrible storms, and he had to go round Cape Horn before getting to the Pacific. We have had farewell meetings in Hali'ax in connection with the departure of George N. Gordon, J. W. Matheson, Samuel F. Johnston, Donald Morrison, James Gordon, Joseph Annand and J. W. Mackenzie and Hugh Robertson; all New Hebrides missionaries; and John Morton, Kenneth Grant, Thomas Christie and J. W. MacLeod for Trinidad; and now we have to add the meeting on Sunday night to bid farewell to Messrs. Campbell and Murray. If we count the wives of missionaries and other ladies Brockville. If we count the wives of missionaries and other ladie

who have gone into the field, we find that about forty. Presbyterians have gone from Nova Scotia and Prince Edward Island to labour in heathen lands.

When Dr. Geddie left us in 1846 the Foreign missionary movement was confined to the "Presbyterian Church of Nova Scotia." It has gradually extended so as to embrace the whole Presbyterian family throughout the embrace the whole Presbyterian family throughout the Dominion. The Church which supported him has become identified with the Presbyterianism of all British America; and the missionary spirit which he was the first to kindle by actual personal enterprise now finds expression in missions to Trinidad, Central India, and Formosa, as well as to the New Hebrides.

Of the missionaries whom we have sent forth Dr. Geddie, Mr. and Mrs. Mathewson, Mr. and Mrs. Johnston, the Gordons, Mr. and Mrs. Morrison "lie dead on the field of battle"—a gallant band of ten whose bodies rest in honoured graves—whose souls have gone to God, and whose characters and names are precious to the Church as a stimulus to greater zeal and self-sacrifice.

While ten are gone, and a few have dropped from the

ranks on account of impaired health or for other reasons, the majority are still in harness, toiling diligently as the Master directs

When speaking of missionaries who have fallen in the field let us not forget young MacLaren who went out to Siam in connection with another branch of the Presbyterian Church. And when recounting the number of missionaries who have gone forth from the Maritime Provinces let us not ignore the ten or twelve who have gone to India and Burmah from among our Baptist brethren. The work is one, however widely apart the scenes of labour and although the Churches at home should

When Mr. Geddie left Halifax in 1846 the annual contributions for missions to the heathen by the Presbyterians of British North America amounted to less than This year, 1885, the receipts amounted probably to \$70,000.

It may be well to refresh the memories of our readers by enumerating the whole staff of Missionaries among the heathen supported by the Presbyterian Church in Canada. Among the Indians of the North-West we have Revs. John McKay, George Flett, Solomon Tunkansuiciye, Hugh McKay, Cuthbert McKay, and Donald McVicar. In Formosa we have Dr. G. L. McKay and Rev. John Jamieson. In Central India we have Rev. John Wilkie, J. Fraser Campbell, Joseph Builder, W. A. Wilson, and R. C. Murray, with the Misses McGregor, Rodger, Ross, and Beattie, ladies who have special training and qualifications for work among the women of India. In the fications for work among the women of India. In the New Hebrides we have Rev. J. W. Mackenzie, J. Annand and H. A. Robertson. In Trinidad we have Rev. John Morton, K. Grant, J. W. MacLeod, and J. K. Wright; and also Misses Blackadar, Semple and Copeland

Taken all in all the mission work of our Church is in a very hopeful state, and the interest in it is steadily increasing. Among the most helpful agencies to-day are the "Woman's Presbyterial Societies" which diffuse much information and collect a large amount of money.

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## The Young Folk.

A MISSIONARY STORY.

BY REV. GEO. T. REA, M.A., INDIAN MISSIONARY.

(Concluded.)

AFTER he got better he became a teacher of one of the mission schools, and improved himself in the knowledge of Christianity. He was never ashamed or afraid to let it be known that he was a Christian, and as soon as he was able he began to preach in the public streets. What he said one day will be the last chapter, and we will call it

CHAP. XVII. - RAMDASS CONFESSING BEFORE MEN.

There was a large crowd of people before him, when Ramdass stood up and spoke thus:—"We do not want you to receive what we offer you on our own mere word. We have tried the power of this medicine for the sin of the world, and having found it effectual to ourselves, offer it to you. Look at me. I was formerly a great license and the same of the world of the formerly a great liar, was always deceiving and telling lies in my trade. I was little aware that when I was doing this I was committing a great sin. This Word came to me. As I received it and understood it, I learned to hate lying. Still I could not at once give it up, the habit was so strong. But as I learned still more and more, and prayed more and more, and knew the death of Christ for sin more and more clearly, I was enabled to leave off the sin. So with other sins. I do not say I am free from sin, or perfect; but I do say that I have actually left off those sins which I used to practice.

I used to practise.

"Now I never learned purity from reading about any of the wicked gods of Hinduism. I never learned to hate my sins from all my knowledge of the gods or the sacred books of India. But from this Word, the Word of Jesus Christ the Saviour of sinners, who died for us, I have learned, and hope to go on learning, till I am taken away from sin altogether. And this Word and this altogether. And this Word and this Saviour I now offer to you also."

Ramdass is not dead. He is working away like a true servant of Christ and preacher of the Gospel, as he is. Neither his father nor any of his friends ever became reconciled to him, though he did not fail to prove the noble, generous character of Christianity by pitying their sad condition, forgiving their cruelty, and trying to save them from everlasting wrath. He never got back any of his property either, though by the new law he might have got it, if he had been anxious to have it. He had found the "pearl of great price," which was to him, as it is to all who possess it, more than all the world's riches; and having food and raiment, he was content to let his friends keep his wealth. He did not forget that a good deal of his money was the profit of sin, and his new conscience would not let him have anything to de with the deal? him have anything to do with the devil's gold.

And now, my young friends, do you know how many people there are in India still as pitiably ignorant of the true way of salvation as Ramdass once was? Nearly 200,000,000. What a vast number! Try and realise the thought.

And do you know what an immense multitude of heathen people there are in China also, the darkland where poor Toochoo spilled his blood for Christ? There

choo spilled his blood for Christ? are somany, that if you had them all before you, and were to touch one with your finger every second for twelve hours a day without stopping, it would take you more than twenty years to go over them all! And if all the heathen people of India and China were standing in a row, shoulder to shoulder, how far would that great row reach, do you think? No less than about 200,000 miles. It would go eight times round the globe. And just think of all those millions of men and women dying without knowing anything of Jesus—dying and going before the judgment-seat of God unpardoned. Is it not a dreadful thought?

But they may be saved. How? By Christian men and women going away and teaching them about Him who is able to save to the uttermost. Faith cometh by hearing; but how shall they hear without a preacher? and how shall they have preachers except they be sent? Sent by whom? By Christian people at home, of course. Every one who reads this little story may do something in this most noble, most glorious work You may not be able to go yourselves, perhaps, but you can help to send others, and the senders and the sent shall receive the reward and rejoice together.

THE END.

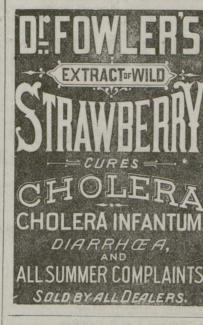
HE seldom lives frugally who lives by chance. Hope is always liberal, and they that trust her promises make little scruple of revelling to-day on the promises of to-morrow.—Johnson.

"DRINKING," says the Times, "baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties: the public-house holds its triumphant We shall change all this so soon as Christian men and women realize their responsibility and resolutely do their duty—The Christian Leader.

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WHAT IS CATARRH? From the Mail (Can.), Dec. 15.

Catarrh is a muco-purulent discharge caused by the presence and development of a vegetable parasite in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle the germ poison of syphilis, mercury, toxomæs, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

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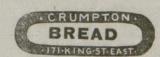
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With Scripture expressions proper to be used under each head,

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All contract advertisements for three, six, pine or twelve months will be collected at the end of each quarter.

Advertisements received for insertion the consequence of the consequenc

Notices of Births. Marriages and Deaths, under six lines, free: over six lines, 25 cents.

#### Marriages.

Busteed—Ferguson—19th Aug., by Rev. E. Wallace Waits, B.A., Clara I, second daughter of Daniel Ferguson, Esq., Chatham, N. B., to Francis F. Busteed, Jack Fish Bay, Ont.

McKay—Cameron. At Dufferin Cottage, Bridge ville, Pictou, 25th inst., by Rev. W. McMillan assisted by Rev. John A. McDonald, of California, James W. McKay, Calgary, Man., to Mary J. Cameron, Elgin, W.B., Pictou.

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Mr. John Morrison, of St. Anns, N.S., was so scriously afflicted with a disease of the kidneys that diopsy was developing and his life was despaired of. I'wo bottles of Burdock Blood Bitters cured him after

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The wife of Mr. J. Kennedy, Dixie P.O., was cured of a chronic cough by Hayyard's Pectoral Bal-sam. The best throat and lung healer known.

### MEETINGS OF PRESBYTERY.

Barrie,—Barrie, Sept 29th, at 11 a m. Brandon, Man.—Minnedosa, Sept. 23rd at 7.30 BROCKVILLE.—Iroquois, Sept. 8th, at 2 p.m. GLENGARRY.—Alexandvia, Sept. 22nd. at 11 a.m. HURON.—Brucefield, Sept. 8th, at 10.20 a.m. HAMIL'ON.—Hamilton Jeneral Church, Sept. 15th,

AND STON.—Kingston, Cooke's Church, Sept. 21, LUNENBURG AND SOUTHERN NOVA SCOTIA.—Mahoue Bov. Sept. 3th, at 2 p.m. Mattanno—Brussels, in Melville Church, Sept. 18th, at 10 a.m.

15to. at 10 a.m.

Montreeal.—Montreal, David Morrice Hall, Oct.

MONTREAL.—Montreal, David Morrice Hall, Oct. 6th, at 10 am.

Ower Sound.—Owen Sound in Division St. Church Sept. 15th, at 1.30 p.m.

PRINCE EDWARD ISLAND.—Sunnyside, November 3rd, at 11 a.m.

QUEERC.—Quebec, in Morrin College, Sept. 23rd at 10 a.m.

SAUGERN.—Durham, Sept. 22nd, at 11 a.m.

SYDNEY, C. B.—North Sydney, Wednesday, 9th Sept.

WINNIPEG MAN.--Winnipeg, Knox Church, Sept.

Right now a the time to use a good Blood Purifying Medicine. Lose no time in getting a bottle of Dr. Carson's Stomach Bitters. It will do you good. Sold by all Druggists, 50

Headache, Biliousness, Dyspepsia and Indigestion relieved and cured at once by Dr. Carson's Stomach Bitters. Try it. Samples

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Rev. J. Neill, B.A., Pastor, 41 Wood Street.
COOKE 3.—Queen St., cor. Mutual. Vacant.

CARLTON STREET.—Carlton St., near Yonge ERSKINE.—Caer Howell, opp. Simcoe St. Rev J. Smith, Pastor, 240 Victoria Street. Special Service— Sunday Morning Prayer Meeting at 10.30 o'clock.

EAST.—King Street E., near Sackville. Rev. J. M. OAMERON, Pastor, 148 Queen Street East.
KNOX.—Queen St. West, near Yonge. Rev. H. M. PARSONS, Pastor, 201 Jarvis Street. OLD ST. ANDREW'S.—Jarvis Street, cor. Carlton. Rev. G. M. Munan, B.A., Pastor, 334 Sherbourne Street. Special ervice—Sunday Morning Prayer Meeting at 10.50.

ST. ANDREWS.—King St. West, cor. Simcoe. Rev. D. J. Macdonnell, B.D., Pastor, 75 Simcoe Street WEST CHURCH.—Denison Ave., cor. Wolseley Street. Rev. Robt. Wallace, Pastor, 234 Spadina Ayenue.

ST. JAMES' SQUARE.—Gerrard St. East, near onge. Vacant. CHALMER'S CHURCH.—Corner Dundas and Dovercourt Sts. Rev. J. Mutch, M.A., Pastor, Lakeview Avenue.

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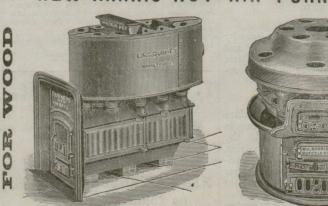
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