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HEAVIER THE CROSS.

HEAVIER the Cross, the nearer Heaven,
 No Cross without I no God within—
 Death, judgment, from the heart is driven,
 Amid the world's false glare and din
 Oh I happy he with all his loss,
 Whom God hath set beneath the Cross.

Heavier the Cross, the better Christian,
 This is the touchstone God applies
 How many a garden would be boasting,
 Unwet by tears from weeping eyes
 The gold by fire is purified,
 The Christian is by trouble tried.

Heavier the Cross, the stronger faith;
 The loaded palm strikes deeper root.
 The vine juice sweetly issueth
 When men have pressed the clustered fruit,
 And courage grows where dangers come,
 Like pearls beneath the salt sea foam.

Heavier the Cross, the heftier prayer;
 The bruised reeds most fragrant are;
 If sky and wind were always fair,
 The sailor would not watch the star;
 And David's psalms had ne'er been sung,
 If grief his heart had never wrung.

Heavier the Cross, the more aspiring,
 From vales, we climb to mountain crest.
 The pilgrim of the desert tinge,
 Longs for the Canaan of his rest.
 The dove has here no rest in sight,
 And to the ark she wings her flight.

Heavier the Cross, the easier dying,
 Death is a friendlier face to see;
 To life's decay one lids defying,
 From life's distress one then is free,
 The cross sublimely lifts our faith,
 To him who triumphed over death.

Thou Crucified, the Cross I carry
 The longer, may I dearest be;
 And lest I faint while I ere I carry,
 Implant Thou such a heart in me,
 That faith, hope, love, may flourish there,
 Till for the Cross the Crown I wear.

—From the German.

WHY WE HONOUR PRESBYTERIANISM.

BY REV. DR. M. D. HODGE.

NOTHING is more foreign to my disposition and purpose than to draw invidious comparisons, or to make comments of any kind on the faith and forms of other churches. I desire only to suggest a few of the reasons why we regard our own as worthy of the warmest devotion of its sons. And the light of history has been invoked, that in that light we might more clearly trace the development of its life through ages of conflict and persecution, and that we might the better appreciate some of the characteristics which commend it to our reason and endear it to our hearts.

1. We honour it for the strict conformity of its outward organisation to what we understand to be the primitive model of the Church of the Apostles; the parity of its ministry; its representative form of government; the minister to labour in word and doctrine; the ruling elder to co-operate with him in all that pertains to its spiritual control; the deacons to have oversight of its temporal interests; each freely working in his own appropriate sphere, all acting in unison with reference to a common end, all assimilated by a common standard of doctrine and discipline, and compacted into a unity secured by a system of representative assemblies.

2. We honour it because of the spirituality of its services, and the simplicity of its forms of worship and mode of administering the Divine ordinances.

3. We honour it because of its boldness and fidelity in proclaiming and defending all the doctrines of God's Word—even those which have always been most uncongenial to the natural heart—doctrines which some suppress, which others qualify and which others repudiate.

4. We honour it because, in sharp contrast with those systems of faith which enchain and enfeeble the understanding by suppressing free inquiry and committing both thought and conscience to the keeping of spiritual guardians, the tendency of the Presbyterian system has been to encourage investigation, to vindicate the right of private judgment, and to stimulate and develop the intelligence of the people—the demonstration of which is to be found in the splendid literature it has created; in the contributions of its writers to mental, moral, and physical science, and above all to theology, the queen of all the sciences, so that, wherever our Church has been planted, its fruits have been seen in the school, the academy, the college and the university, the free press, the free Bible, the free pulpit and the free people.

5. We honour it because the intelligence of the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly educated ministry, and though not numerically the strongest of denominations in the land, it contains the largest number of theological sem-

inaries, as well as being the most thorough and comprehensive in the course of study required.

6. We honour it because the moral influence of our Church in any community where it has been planted is above all proportion to its numbers. Its aspect toward fashionable amusements and popular vices may be provokingly stern and forbidding, but there is a force in its rebuke which is felt and acknowledged. Its spirit is always conservative; its influence ever on the side of law and order, and its example one of reverence for lawful authority. Wherever it entrenches itself in any community, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob.

7. We honour it because of its generous and kindly bearing toward all other evangelical Churches. It does not deny the validity of their ordination or sacraments, even when it believes them to be irregular. It can unite cordially with other Christians in the promotion of genuine revivals; can invite them to the communion table, and sit down at theirs, labouring with them in every good word and work, and rejoicing in the success of all who are toiling to advance the cause of Christ in the world.

8. We honour our Church because of the noble stand it has always taken on behalf of civil and religious liberty. It would be strange indeed were it otherwise, for the history of Presbyterianism, as we have seen, has been the history of conflict with tyranny in the Church and State from the beginning. Some of us are the descendants of the men who at the foot of the heath-clad Grampians contended for Christ's crown and covenant, or who fought the dragoons of Claverhouse at Bothwell Bridge, or at the siege of Londonderry resisted to the death the army of King James. Those were the days when the Presbyterians of Scotland suffered extremities which no tongue can tell—from hunger, nakedness and banishment—compelled to hide themselves in damp caves and clefts of the rock, without shelter, fire, food or clothing, with none to pity or succour them; when fathers were hanged or shot for protecting their children, and children for defending their parents, and husbands for shielding the wives of their bosoms from the violence of the brutal troopers of the Royal army.

Others of us can trace our ancestry to the men who were compelled by Bourbon tyranny to flee from their once happy homes in the fertile plains of Languedoc, or the delightful valleys of the Loire, and who found an asylum on the high banks of the James in Virginia, or on the low lands of the Santee and Cooper Rivers in South Carolina.

There is among my own kindred the old family Bible, which their Huguenot ancestors carried first to Holland, and then to Virginia. Its covers are worn; its leaves are yellow and faded; they have often been wet with the soft spray of the sea and the salt tears of the sorrowing exiles; the names in the family register are growing dim; I trust they are bright in the Book of Life.

Then did the people of God suffer and bleed, both upon the field and the scaffold; yet while we read the annals of those days with indignation and bitter tears, we read them also with the most glowing gratitude and admiration at the recollection of the constancy and triumphant heroism of the men who chose to embrace the stake rather than refuse to embrace the cross. From the long night and storm of these persecutions there blazed forth the burning and shining lights of the world; but now, thank God, here in the goodly land which His providence prepared for them, the descendants of the Covenanters and Huguenot, and the noble martyrs of the North of Ireland, are found dwelling together, with none to molest them or make them afraid; and yet ready as ever, I trust, if need be, ready once more to brave and peril all for the testimony of Jesus and for the defence of the faith delivered to the saints.

THE SIN OF SCHISM.

It is to be hoped that Canon Wilberforce, of Southampton, England, expresses the sentiment of many in the Established Church of England, in his recent utterance on Schism from which devout Episcopalians regularly pray "Good Lord deliver us." If the Lord Christ (says the Canon) were to morrow visibly to return and call to Himself His Church, His Body, is there any one in his senses who believe that in this country it would be only the members of the Church of England that He would call; would it not be that great multitude which no man can number, of all nations, and kindreds, and people, and tongue, and sects, and eras, who are united by faith to the Saviour? And if this would be true in the event of the Archangel's trumpet sounding to morrow, it must be true to-day while he tarries, and in not recognising it, and in considering many of His own to be outside the pale of His Body because they walk not with us, while they cast out devils in His Name, it is we who are guilty of the sin of Schism and not they. Is it not certain that hundreds of those who are amongst the most illustrious for learning, piety and devotedness, and manifestly in Christ by faith, have been and are in Dissenting communities? Do we deny that they are in Christ? If we do, how do we account for the manifold fruits of the Spirit which they exhibit? I am con-

strained to believe that there is a bond of spiritual union which far overreaches and transcends the boundaries of the Church of England, and that thousands who are descended from those who, in days gone by, conscientiously separated from the Church of England, though they are not in communion externally with us, are yet built into that spiritual fabric of which Christ is the chief corner-stone, which is the Holy Catholic Church, and cannot therefore be stigmatised as schismatics. "What, then, is schism? Schism, true schism, Godward, is the severance of the soul's trust in Christ; he therefore is a schismatic who cuts himself off from Christ. Manward it is the want of soul love between members of the same external body, and also the absence of charity between spiritual members of the one Body of Christ even though not in the same external community. When we pray in the Church of England Litany against schism, we are obviously referring not to Dissenters, but to the separating cankers of our own Church, to the malicious religious partisanship so common amongst ourselves, our being divided up into parties, factions (Gal. v. 20), under party names, with representative newspapers ever stirring up internecine warfare by reviling each other and heaping contempt upon each others' beliefs. This is "schism in the body"; this is wounding to the heart of Christ."

Mission Work.

OUR WORK IN INDIA.

REPORT OF MISS MINNIE STOCKBRIDGE.

The Pension poor village school was opened for girls in April, 1885, but in addition a few quiet, respectable boys attend. I allowed this because the village is not a large one, and the children all know each other, indeed, nearly all are related in some way, as the parents are mostly all Government pensioners, and on this account are not so bigoted in reference to boys and girls being mixed. Six married women, who have families, also attend, and are progressing in their studies; four are learning to read and write, and one needle-work only. The children average twenty-five, with thirty on the roll. Some of them have made great progress. For instance, three girls are in the second standard, and four boys and two girls will be raised to this standard next month; none of these knew their alphabet eight months ago. Another little girl, who was transferred from my sister's school, is in the third standard. I had a class of boys learning English, but two left, though I expect one will return next month. It is wonderful that they get on in their studies as well as they do, considering there are so many native holidays, at which times they do not seem to be able to set their minds to anything. Zenana work is also carried on in the villages. I have from six to ten hearers in three homes, and from four to five in three other homes. I am always welcomed, and am asked to come again. Many ask questions, and listen attentively, but the fear of man is a great stumbling-block. They do not seem to think of what is right, but only of what their caste people will say. We can only show them the way, and plead with them to accept Christ as their Saviour. The women are very fond of the Hindostani hymns we sing, and nearly always join with us. They generally remember a few lines of some favourite hymn, and ask us to sing it again for them. More visiting might be done, but the time is so short, as school teaching takes more than half my time. I have one native teacher; she is not a Christian, but is a hopeful case; she reads the Bible, and has given up many Hindu customs, but has not accepted the Saviour. The Sabbath school, which was commenced in January, 1885, is very well attended; from thirty-five to forty are present every Sabbath. Most of the children remember the lesson, and can answer questions respecting it on the following Sabbath. I have from time to time given simple medicines to the people of the village round about, for which they are very grateful. I am indebted to Mr. Higgs, Railway Medical Officer, for his great kindness in having given me his assistance in cases I have not been able to understand. I have to acknowledge with many thanks the receipt of Rs. 24, sent by the Young Ladies' Missionary Society, through Mrs. Scott, the principal of Woodstock School Mussoorie. I have also received by voluntary subscriptions from the children of my school, Rs. 8.

REPORT OF MISS A. STOCKBRIDGE.

Our work in the bazaar school during this last year has been progressing slowly. We had a very trying time during the cholera outbreak. Many families left the station and never returned, which consequently emptied our school for a short time. We were enabled, however, to get others to come. The children learn arithmetic, geography, and to read and write in their own language. We also teach them sewing and fancy work. Our average attendance during the year 1885 was twenty-eight, with upwards of forty-two names on the roll. I have two teachers, Lakshmbai and Hannabai. Lakshmbai, who has been in the mission for several years, is a great

help to me. The Rev. Mr. Builder has very kindly hired a more commodious building for a school room, and we expect, through this, that our attendance will rise very considerably. Already we have been able to get four Parsee children, and it is encouraging to state that one family pays a monthly fee of rupees five. In addition to my school work I visit twenty-seven homes. It is impossible to respond to all the calls we receive, as the school takes up so much time. As soon as we get other teachers, I expect to be able to visit more. As my sister has no Christian helpers, I take a class in her Sunday school at Pensionpura. This work is encouraging, and we are looking forward for a rich blessing upon our labours."

ONE hundred and sixty-four foreign missionaries have gone forth from Union Seminary during the past fifty years.

A YOUNG man from the birth place of the Apostle Paul is now a student in the Union Theological Seminary, New York. He purposes returning to his native land after graduating.

TOLERATION.—After two refusals the Austrian Government has at last sanctioned a constitution for a Y. M. C. A. in Prague, with liberty to open branches anywhere in Bohemia that ten members can be enrolled.

A YOUNG layman, an earl's son and an accomplished Oriental scholar, proposes to establish a mission at his own expense among Mohammedans in Arabia, and to be the director of it in person. He is an elder in the Free Church of Scotland.

MEDICAL MISSIONS.—The growing importance of Medical Mission work is seen by recent announcements from India and China. At Canton over 12,000 out patients and 700 in-patients were treated last year, and about 800 surgical operations were performed. At Chamba, in India, 8,000 new patients are treated annually, and 500 operations performed.

MISSIONS TO THE CHINESE IN AMERICA.—The most recent statistics of the work of the Presbyterian Church (U. S. North) for the Chinese who have come to sojourn in their land, give four ordained missionaries and three lady teachers as the entire staff. To these may be added six native helpers. And the figures for last year's work are 58 communicants added on profession of faith, 420 scholars in the S. S.; and 873 in the day and night schools, where religious as well as secular instruction is given. This work goes steadily and hopefully on in the face of shameful opposition, and even open outrage, as is apparent from the fact that converts and their contributions are nearly double what they were last year. The last report from San Francisco says, that "the congregations were never larger, never more attentive and interested." Why does our Church do nothing for the Chinese in Canada?

SHALL WE GO FORWARD?—Our Lord's word is "Go ye into all the world," and there is still much of the world in heathen darkness. In the New Hebrides there are large islands with many thousands of heathen cannibals on them who have never even seen a missionary and the cry of their need is coming over to us continually. In India our missionaries have separated, as the staff has enlarged and the work extended, and are now occupying two additional large centres of population, Rutlam and Neemuch. We are just beginning to realize how large our work is in that part of the great field. The work in Formosa must be sustained if the full advantage of great successes there is to be reaped. Trinidad and Demarara are but specks on the world's map, but there are thousands on thousands of souls on these isles of the sea perishing for lack of knowledge. And all over our own great N. W. Territories are bands of semi-savage heathen Indians whom we are bound by the law of honour and the love of country, as well as by the command of Christ, to disciple. Christianity is the highest type of civilization. Christians make the best of citizens, and our Indians must be citizens some day. The Foreign Mission Committee looking out over all these fields, is asking the Church "shall we go forward?" Forward we must go if we are to hold what has already been gained. Forward we must go if we are to win in the battle with the powers of darkness which we have begun. There is no such thing as standing still in Foreign Mission work. Advance or retreat is the alternative. Shall there even be a question as to which is the choice of our Church? Twenty per cent. advance on the contributions of last year will sustain the advances all along the line already planned and pledged. And what does that mean? An average of one dollar per family over the whole Church, an average that is within easy reach of the poorest family in the Church. The committee is asking itself, and asking the Church, "Shall we go forward, in God's name, in this great work?" Let the contributions as they flow into the treasury give no doubtful answer.

The Family.

THE TOYS.

My little son, who looked from thoughtful eyes, An' moved and spoke in quiet grown-up wise, Having my law the seventh time disobey'd, I struck him and dismissed...

THE QUEEN'S JUBILEE.

HER Majesty the Queen has now entered upon the fiftieth year of her reign. A reign so long, so prosperous, so eventful, so remarkable alike for the political sagacity and domestic virtue of the Sovereign cannot but profoundly impress the imagination of all her subjects.

has been beyond all precedent personal in its character. Englishmen are loyal to the Crown in the abstract, but they have long learnt to love its present wearer for herself.

"GENTLEMAN DICK."

BY MRS. HUNT MOROAN.

It was a dark London afternoon, such an afternoon as can exist only in the great English metropolis. The heavy curls of black smoke wreathed in and out in serpent-like twinnings, and hovered over the city like withered garlands hanging over the coffin of the dead.

"Gentleman Dick! Gentleman Dick!" screamed the young lads; and many a stump of decayed cabbage and rotten potato was caught from the gutter and thrown at Dickie, as he walked nearly to the end of the alley and turned in at the open door of one of the houses.

"Come out and fight!" shouted Nabbing Jem, as the boy was called by his companions. But with a moment's thought the angry flush died out on Dickie's face, and he answered, gently, "I can't fight with you, Jem. My Bible teaches me to forgive you."

"O, if father's ship would come home, and we could leave this wicked place," sighed poor Dickie. "In God's good time, dear child," said his mother, softly, "and until then my brave Dickie may be a real missionary for Jesus for these poor people."

Late that evening as Dickie was returning from carrying home some work of his mother's to her employer, he came on a number of boys who were terrifying a poor lame girl. He knew the girl, it was Nabbing Jem's sister, she only being whom the hardened boy ever cared for.

Half an hour later, while Dickie was lying on his hard bed, weak and tortured with pain from his bruises, a lumbering step was heard coming up the stairs, and Nabbing Jem presented himself in somewhat a cleaner condition than usual, his face having evidently been smeared with a wet towel as an apology for washing.

"Gentleman Dick, you are a gentleman; and I am your servant. You've saved my Polly's life, and you're not a coward; and I've washed my face afore I come up here to-night, 'cause I knows as how you like to see things clean."

And so the life of one child Christian was the means of saving a soul; and not only one, for Jem and Dickie soon brought to the Sunday school many of the other children in Done alley, who afterwards became true followers of Him Who has said, "Suffer little children to come unto me."

We learn that Miss Charlotte Montgomery, of Malpeque, sister of Miss Annie Montgomery, missionary to Persia, has also been appointed to a like position in that far away land by the American Missionary Board of Presbyterian Foreign Missions, New York.

Miss Montgomery, in company with a number of others, will proceed to the scene of her labour of love about the latter part of August.—Charlottetown Patriot.

GOOD MANNERS FOR YOUNG PEOPLE.

GOOD manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had them unless you wore your best clothes and felt just like it.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that makes good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it; for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome, are never stylish.

If you want to make other people and yourself happy, you must not be selfish; and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable, or because you can get your own way better; but because it will help some one else, though it may not help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy—"Oh! he is good enough; but he is so awkward! He has not any manners?" Or of a girl—"What is the use in her being so good, when she has not any tact?"

Very good boys and girls pick their teeth at table, eat fast and eat with their knife, slam doors, rush through a room, talk aloud, sit with their arms wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as loosely jointed as a jumping jack, so that they bow all over themselves, never offer older people a seat, make up faces, say careless things, and use bad grammar and slang.

So manners are something to be studied; but are not all to be of the same pattern, else they will be borrowed. Affected girls, and swaggering and "dude" boys, always borrow, and are always laughed at.—The Independent.

A HELPFUL WIFE.

A CALICO printer at Manchester was persuaded by his wife, on their wedding day, to allow her two pints of ale a day. He was a "moderate" drinker himself, but he rather winced at the bargain. However, it was agreed to. Time passed on. They both worked hard. She had her daily pint, and he perhaps his two or three quarts.

"Mary, we've had no holiday since we were wed; and only that I've not a penny in the world we'd take a jaunt down to the village to see the mother."

"Wouldst like to go, John," said she, softly, between a smile and a tear, so glad to hear him speak so kindly—so like old times. "If thee'd like to go, John, I'll stand treat."

"Thou stand treat!" said he, with half a sneer. "Hast got a fortune, wench?" "Nay," said she, "but I've gotten the pint o' ale."

"Gotten what?" said he. "The pint o' ale!" said she. John still didn't understand her, till the faithful creature reached down an old stocking from under a loose brick up the chimney, and counted out her daily pint of ale in the shape of 365 threepences i. e., £4 11s. 3d., and put them into his hand, exclaiming:—"Thou shalt have thee holiday, John!"

John was ashamed, astonished, conscience stricken, charmed, and wouldn't touch it. "Hast thee had thy share? Then I'll be no more!" he said. He kept his word. They kept their wedding day with mother, and the wife's little capital was the nucleus of a series of frugal investments, that ultimately swelled out into a shop, a factory, warehouse, a country seat and carriage.—Quoted in "Thrift" by Smiles.

ADVICE TO YOUNG MARRIED PEOPLE.

From Police Report in New York World.—"Only two weeks started and in a police court," said Justice Duffy at the Tombs yesterday. "Why can't you get along happily together? It seems to me that you ought both to be as happy as a pair of turtle-doves."

"I took my wife for a sensible woman," said John Ducer, the husband, "but her head is filled with nonsense. Marriage for her means sitting dressed up in the parlour all day playing on the piano instead of a scrubbing on a washboard as she ought to be. She's no wife for a man like me, who earns \$12 a week behind a grocery-store counter."

"Why didn't you tell all this before our marriage?" said the young wife. "Not a word like that escaped from your lips. O, I should live like the best in the land; you said when I reminded you that your earnings wouldn't reach far."

"What if I did say all that," replied the husband. "It's allowable for a man to say anything while he's courting. If I broke my promises, so did you. We are both in the same ship."

"What promises did I make to you that I broke?" "You said your father would give me \$100 on our marriage day, and up to this day I haven't got a cent."

"I said that?" gasped the young wife. "You must of dreamed it. I never said such a thing. I wasn't for sale. There were plenty more young men who would have been glad to marry me."

"I take you for a sensible young woman," said the magistrate. "Why is it you won't attend to the household duties?"

"It's because he swore to me on his bended knees that if I married him I would have a servant. None, however, came, and if he had come to me and said, 'Annie, I'm not earning enough money to pay for a servant,' I would have been satisfied. But he did no such thing. I'm not afraid to work, for I have been a working-girl since I was fourteen years old."

Justice Duffy gave them both some fatherly advice, and they left the court-room with the determination to start life anew.—N. Y. Christian Advocate.

HOW A LIFE WAS WRECKED.

A TRAGEDY, the details of which were so common place that they attracted little attention, was reported in the New York journals a few weeks ago.

Ida C—, the daughter of a workman in a large inland village of Pennsylvania, was a pretty girl of fifteen, when, a year ago, she took a winter's course at a skating rink, and soon became the best skater and a belle among the idle boys and men who frequented the place. One evening she attracted the attention of a fashionably dressed woman from New York, who offered to take the girl home, to adopt her, and introduce her to the best society.

"I shall provide you with other dresses than these," she said. "A pink satin ball dress, trimmed with roses, and a morning gown of pale blue and lace, you must have at once."

The girl and, strange to say, her parents, accepted the offer with delight. Ida went to New York, and wrote back in a week such accounts of her home, dresses, and mode of life as to induce two of her companions to follow her on a visit. Nothing was heard of the three girls for months. Then they were discovered in one of the lowest haunts of infamy in New York, starving and in rags. Ida had already learned to drink hard, and in her misery had attempted suicide.

Her mother said to a reporter:—"It has broken my heart. I made so many plans for Ida. She was so pretty. I tried to bring her up genteel. I dressed her like a lady, and never let her work, not even to help wash the dishes."

Here, perhaps, was the secret of all this ruin. If the girl had been brought up to share in the work of the household, to dress as befitted her father's earnings, to be happy and interested in her home, instead of parading the village streets, or lounging about the station to see the trains come in, or frequenting the rink until midnight, she would not have had to face the temptation, or would not have yielded to it.

There are tens of thousands of young girls in American country towns in the condition of Ida C—. The Companion would warn them earnestly that for a young girl to wear finery which her mother cannot afford to wear, to frequent places to which her mother cannot accompany her, and to idle away her days while her mother is at work, is not "genteel" on the part of a lady, but vulgar and ill bred.

It would warn her, too, that no girl obtains her living in a city without paying its full value in some kind of service. Rose coloured satins, flowers and lace were paid for by this poor Ida in the wages of sin and death.—Youth's Companion.

GIVE THE CHURCH MEMBERS A CHANCE.

REV. SAM JONES is lecturing on "How to be Saved." As near as we can get at it, his prescription is, "Get out of the Church." The church is bad, terribly bad. There's no doubt of it; it's in an awful state. It's a wonder that any Christian man belongs to it. Still, he has to go somewhere, and there is, even in the heart of the humblest church member, a faint hope that here and there, in retired corners of heaven, may be found some saints who used to belong to the church, and who don't make much noise in heaven, and can't talk enough slang to write a revival sermon.—Burdette in Brooklyn Eagle.

AT Quincy, in the suburbs of Boston, a Presbyterian church was organized a year ago with Rev. D. B. McLeod as pastor. There is a present membership of 125; of these thirty-two recently united. A new edifice will shortly be erected. It will be a handsome frame building, with a seating for 420. The church promises to be an ornament to the town. Mr. McLeod is a P. E. Islander, and is at present home on a visit to his friends.

At a meeting of the congregation of the Calvin church, Pembroke, Rev. W. D. Ballantyne, B. A., pastor, in the chair, plans were discussed of paying off the debt of \$10,000 on the new building. It was finally decided that a committee be appointed to canvass the congregation and ascertain how much each person in it will undertake to give every year for a period of six years towards wiping out the debt, the contributors to give their notes for the amounts they feel able to contribute.

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THURSDAY, AUGUST 12TH, 1886.

ROMAN CATHOLIC PRESSURE AGAIN.

A SHORT time ago we reviewed the history of the Massie case, stating how the Warden of the Central Prison came to be obnoxious to Archbishop Lynch, how charges of cruelty and mismanagement were trumped up against him by the priests, how an investigation was ordered by the Ontario Government, how after the Commission to investigate the charges was appointed the personnel of the Commission was changed by the substituting of a Roman Catholic lawyer deep in the confidence of the Archbishop, how in spite of the most malignant attempts to injure him Mr. Massie emerged from the investigation completely exonerated and his priestly traducers brought to shame and confusion of face, how immediately after the investigation a Roman Catholic secretary, also deep in Archbishop Lynch's secrets, was appointed ostensibly to keep the books, and the potatoes and meat from going bad, but in reality to be a spy on the Warden if per- adventure he might be found tripping, and we more than hinted that under this infamous system of priestly espionage by night and by day the Warden's position was becoming intolerable to him, and that through a desire to escape from the odious pressure put upon him he was on the point of retiring in obedience to the decree of the Archbishop that Massie must go. We pointed out the full meaning of this and did not hesitate to draw the conclusion that if Mr Massie in obedience to the decree of Archbishop Lynch returned from the wardenship of the Central Prison no public officer from the President of University College downward is safe. Let him but offend a priest of Rome, we said, and that is the end of him. The Irish Canadian rushed to the rescue of the Archbishop and while admitting that the

whole trouble in the Central Prison had its origin with the chaplains of the Central Prison it boldly affirmed that there was no pressure now to remove Mr Massie. We showed last week that the failure of the Roman Catholic priests to prevent Roman Catholic prisoners from attending the ministrations of Protestant ministers and the Sabbath school is the real source of all the trouble. And we showed also that a most galling pressure is kept upon Mr. Massie, and that his steps are dogged night and day by a spy, the nominee of Archbishop Lynch.

In a transport of rage at the exposure of the plot the Toronto Globe also rushes to the rescue and at once assails our sincerity and characterises our statements regarding the attempts to squeeze out Mr. Massie as "lying rubbish." It says:—

"There is no charge against Mr. Massie. There is no pressure brought to bear for his removal. He enjoys the confidence of the Government as a capable and faithful officer, and his resignation would not be accepted if tendered." And again: "We are not authorized to speak for the Archbishop of Toronto, but we believe that the statement made against him with respect to this matter has no foundation in fact." And it concludes with the ludicrous statement that the whole affair is the joint scheme of wicked Tories and bad Catholics to injure the Government.

To the Globe's assertions we have briefly to reply:

1. Our statements regarding priestly pressure brought to bear upon Mr. Massie to remove him from the wardenship of the Central Prison were made in perfectly good faith. Our information came from perfectly trustworthy sources. And our readers may depend on our statements as being true in every respect. The Globe is too reckless and is perhaps not so well informed as a party organ should be.

2. We are grateful for the assurance which must be gall and wormwood to the Archbishop—that Mr. Massie enjoys the confidence of the Government and that his resignation would not be accepted even if it were tendered. We were not so foolish as to suppose that the Government of the day in the light of the recent investigation would undertake to dismiss Mr. Massie. This is not the Archbishop's plan. Mr. Massie's position must be rendered intolerable, and we have the best of reasons for believing that his position has been rendered well nigh intolerable. If Mr. Massie enjoys the confidence of the Government, we would say let them prove it by calling off the spies. As to the statement that his resignation would not be accepted we hope he will not make the experiment.

3. The Globe wisely does not undertake in this matter to speak for the Archbishop, but thinks that here again our statements regarding the prelate have no foundation in fact. We shall leave public opinion to decide. We are sorry that no attempt was made to get Archbishop Lynch into the witness box during the Central Prison investigation, but in the absence of such evidence as a court of law could obtain we shall leave him at the bar of public opinion. That opinion is prima facie against him.

4. The attempt to make it appear that our object in exposing the nefarious attempts to squeeze Mr. Massie out of his position is political, is ridiculously absurd. We are not in the least degree influenced by party feeling; but in exposing the schemes of the priests, we might hold that we are doing the Premier of this Province good service—better service than the Globe is doing in championing the Archbishop and all his works. We saw Mr. Massie a member of our communion, a leading elder in one of our city congregations, a worthy man, a perfectly competent and trustworthy official on the point of being sacrificed to Roman Catholic hate, and for no other object than the good of the country, we stated his case and asked, Must Massie go? And the public says, No. And the Globe which sees the gathering storm says, No, and the Government which feels the ground firmer under its feet says, No. Let us all be thankful. We congratulate Mr. Massie and the country.

ART BAR-ROOMS.

THE liquor-seller knows human nature well enough to make his place of business attractive, and to consult the tastes of his particular customers. The gilding and mirrors, and dazzling light of the gin-palace are irresistible to the squalid denizens of the alley. The cheerful warmth and brightness of the bar-room suggest a comfortable evening to the tired mechanic. Music and song are made to add their enticement, and, of late, art has been called into requisition to allure those especially of higher cultivation, and—this, remember, is never lost sight of—longer purses. The New York Sun has been making a round of the art-saloons, and publishes most astounding statements of the gorgeousness of these establishments, and the expense at which they have been furnished. Theodore Stewart's place in Warren Street, which is museum, art gallery, and liquor store, in one, has just had its walls and ceilings re-decorated at a cost of \$10,000! There are one hundred bars in Bowery alone which cost \$2,500 each. The money value of the art collections in seven of these saloons is \$251,000! The following is an inventory of the treasures displayed in the bar-room of the Hoffman House:

"We went over the cost of the principal works of art in the great hotel bar-room yesterday with Mr. Read, and these are a few of the figures which show, as he says, that the buyers are very fortunate in picking up their prizes at sums below their value:— "The Egg Dancer," statue by Ball, once owned by Oakes Ames, \$4,000 "Eve," a figure in marble, by Romanelli, once owned by Carmax, of Carmansville, who paid for it \$2,500

"Pan and Bacchante," once the property of Mr. Henry Hilton, and bought for \$500 "The Diver," marble, by Tarrachi, 2,500 "The Moorish Slave," supposed to be 2,000 years old, once owned by the Arts, and bought for 2,000 Gobelins tapestry made for Napoleon III., and bought for 5,000 A Haarlem clock 1,000 Two pendulum clocks 600 Paintings—Burgereau's "Nymphs and Satyr," valued at \$25,000, but cost only 12,000 Falero's "Vision of Faust" 5,000 Chelmonski's "St. Charles" 5,000 Sadler's "Palm Sunday" 3,000 Correggio's "Narcissus" (bought for a song), worth \$60,000 if genuine, and valued at \$15,000 while unauthenticated 15,000 "These few of the many art treasures that remarkable room contains represent a value more than \$60,000, and yet constitute only two thirds of the collection. That the outlay has paid, and doubly paid, the investors no one who knows the house and the business it does can doubt for an instant. It cost \$20,000 to reconstruct and appoint that one room"

Why this immense expenditure? For the good of the trade of course! This is how it works, according to the National Temperance Advocate, which speaks by the book:

"Crowds gather daily to see these great paintings and take a drink. They discuss the beauties of the pictures, and—take another drink. Then they drink to the health of the proprietor, who so lavishly spends his money for their gratification, and take a drink all round, till it is one round of drinking all day and all night long."

The example of metropolitan New York is being copied far and wide. The saloons of even Canadian cities, in which the drink trade is modest and unobtrusive, as compared with the trade in the cities of the United States, are not to be left behind in this new bid for popularity and custom. Our own city furnishes examples of most ample expenditure in decoration and adornment of the bar-room; and what draws in New York draws here. Art galleries and museums, and the elegancies of homes of wealth, find an ambitious rival in the saloon, and unwary youth a new seduction to indulgence in strong drink.

The art bar-room is but another argument for prohibition; and just because it adds a fresh attraction to drink. Drink has had a fair trial. All Christendom says, with singular unanimity, "it is a curse." All agree, too, that each added attraction "is a new peril." Good men ought to desire it to be shewn in its own native hideousness. Under license this is impossible. License gives the business protection, and encourages the addition of every sort of enticement. If license restrict at all, it is only to hold in a vise the tail of the serpent. The only effective restraint is to put the head instead of the tail between the jaws of the vise. Nothing short of crushing it out will cure the evils of the traffic. We are persuaded that public opinion is fast ripening for this. We might have prohibition in the Dominion within twelve months if the political parties were but agreed upon it. One or other of these will soon be compelled to take it up at the risk of the formation of a third party of Prohibition Reform. But in the meantime we still have the licensed trade throughout a large portion of the older provinces and in all our principal cities. It behoves the Christian Church to continue her efforts to secure a wider personal total abstinence. This is, after all, at the foundation of successful prohibitory laws; and it will prove the best counter-acting force to the increased efforts of the bar-room to draw in our youth.

It has been subject of no small surprise and anxiety to us that so little is being done in our congregations to promote total abstinence. The various secret temperance societies touch only the merest fragment of the people. They are being left behind in numbers and influence far and away by the Knights of Pythias and a hundred other brotherhoods. It is becoming more and more evident that congregations must, as congregations, take the matter up. The securing of the young as pledged total abstainers, the fostering of a stronger temperance feeling in the homes of the people, and the efforts, not only of the pulpit but of a well-organized, vigorous, aggressive temperance society in every congregation, are absolutely essential, if we are not to be overwhelmed, especially in the towns and cities, by the saloon and its increasing attractions.

"RECENT EVENTS."

LORD ROBERT MONTAGU is an English nobleman who some years ago went over to the Church of Rome, and has recently returned to the fold of the Church of England. His Lordship has evidently had a sad experience, and has returned to Protestantism with a profound impression of the power of Romanism, and an intense fear of its succeeding in its schemes for the capture of the English race. The positions Lord Montagu has held under Tory administrations in England have given him access to many very interesting facts which otherwise would never have come to light, and certainly many of these facts are of the gravest importance, and deserve all the publicity which can be given them. Take, for example, a quotation from the Jesuit *Univers* of March 28, 1868, "A Catholic should never attach himself to any political party composed mainly of heretics. No one who is truly at heart a thorough and complete Catholic, can give his entire adhesion to a Protestant leader, be he Whig or Tory, for in so doing he divides the allegiance, and in some cases destroys altogether the allegiance which he owes to the Church. A Catholic cannot give himself up to any party in a Protestant country." How closely Catholics in Canada follow the above advice every one knows, and as the result of these tactics we are allowing the Church of Rome to rule us with a rod of iron. The author again quotes from

"Recent Events, and a Clue to their Solution," by the Right Hon. Lord Robert Montagu. S. R. Rogers, Toronto Willard Treat Dispensary.

Cardinal Manning, who, by the way, is a great friend of our Archbishop Lynch, and evidently a man after his own heart. "I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an imperial race. We have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England it would be conquered throughout the world. All its lines meet here; and therefore in England the Church of God must be gathered in its strength." We might fill our columns with such quotations, but these must suffice. This utterance of Cardinal Manning deserves to be emphasized, and should be read in every Protestant church and published in every paper, that the eyes of the Christian people might be opened, and the wiles of the Romish Church defeated.

The author's arguments and inferences from the facts he has collected detract much from the value of the book. He holds, for instance, that both Disraeli and Gladstone have all along been seeking the destruction of Protestantism in England, and that they have been willing tools in the hands of the Jesuits. He knows of no other bulwark against Popery than the Established Church of England. He understands nothing of the power of the Nonconformist churches, and seems, indeed, almost ignorant of their existence. He considers the Protestant cause in Ireland was ruined by the disestablishment of the Irish Church, being evidently quite unaware of the fact that the Irish Church is a far greater power now for good than it ever was before. He holds that the Patronage Bill of 1874 was a Jesuit scheme for destroying the Church of Scotland, a position so absurd that every Scotchman who reaches that page will feel inclined to throw the book into the fire. He denounces Lord Ripon's career as Governor-General of India, whereas every intelligent Anglo-Indian who had no vested interest in the abuses corrected considers Lord Ripon's administration to have been admirable, and to have strengthened our hold on that great country.

The largest portion of the book is taken up with the discussion of Home Rule. We do not think the author understands that movement, or has the key to solve the problem. His Lordship having himself been caught by Jesuit blandishments, is in mortal terror of the whole country being as easily snared. We do not share his anxieties, though we take every opportunity of warning our readers against the machinations of the Church of Rome. The Jesuits have never succeeded in any age or country since their order came into existence, and we have no fear that their plans will succeed better in the future than they have done in the past. Liars are always formidable, but their power is short-lived. The Jesuit's stock-in-trade is lying—open, barefaced lying—and though it may prove for the little while somewhat troublesome and dangerous, it will no more enjoy permanent success when opposed by truth and righteousness than the Father of Lies when opposed by the Lord Jesus the Truth. We fear only the apathy and false liberalism of Protestants. We have no dread of Romanism, and we believe that, notwithstanding all its efforts and apparent successes that its power is weakening with advancing intelligence, and that the day is not far distant when the English race shall completely free itself from all complicity with Romish errors. Cardinal Manning cannot destroy or even weaken the Protestant Church, and has no power sufficient for the work of breaking the will of our imperial race.

The book is, with all its obvious errors of argument and judgment, a most valuable repository of fact.

A Scotch U. P. minister, Rev. Peter Leys, of Glasgow, was recently committed to the Calton Prison, Edinburgh, under circumstances of pathetic interest. Some six years ago his son's two motherless boys were put in his care, their father, now a barrister at-law in London, being in such a "dreadful state of poverty and deep indebtedness" as to render the step necessary. He has since become a Roman Catholic; and lately demanded the custody of his children, a certain Father Clark having engaged to support them for two years in a Jesuit college near Chesterfield, England. The court having ordered the grandfather to deliver up the boys, he refused, setting forth his reasons in a calm but affecting address to the judges. He contended that his son was much less able pecuniarily to keep and educate his children than when he was compelled, through poverty, to commit them to his charge six years before; but his main ground of refusal to obey the injunction of the court was the fact that having cared for the lads for six years and carefully trained them in evangelical truth, he dreads the "confounding in their minds of all religious principle whatever, and the demoralization of their nature" certain to result from their transference now to Roman Catholic influences and training. "A distressing and tremendous responsibility, which I cannot avoid," says the brave old man, "rests upon me." Under the weight of it he declines to obey the order of the court, or to give any clue as to the whereabouts of the children, who, although brought up to reverence and love their father, view with horror the disposal that is ordered of them. Without a fuller knowledge of persons and circumstances, we cannot venture to say whether the course of the aged servant of God is or is not the wisest one; but there can be no two opinions as to the Christian heroism of his conduct. For the sake of the souls of his young charges he is ready to end his days in prison. It is a modern case of "We ought to obey God rather than man," practically exemplified.

Presbyterian Review

THURSDAY, AUGUST 12TH, 1886.

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

REV. PRINCIPAL GRANT is writing in the Mail a series of very able and interesting articles on the Foreign Missions of our Church.

REV. DR. SUTHERLAND, of Rockford, Illinois, occupied the pulpit of Knox church, city, last Sabbath. He preached an impressive and practical discourse.

THREE additional elders, Messrs. J. R. Anderson (Presentor), Joseph Blackburn and Henry Meldrum, were ordained in Chalmers church, Fisherton, on the 1st. inst.

THE Rev. Andrew Wilson, of Chalmers church, Fisherton, is spending his holidays in the western part of Ontario. In his absence the Rev. Mr. Stephenson, of Molesworth occupies his pulpit.

THE Rev. B. G. Brown, formerly of Luther and now pastor of the Presbyterian church, Bluffton, Ohio is spending his holidays among old friends in Brampton and Luther. He preached in Chalmers church, Toronto, on the last two Sabbaths. He returns to his work this week.

AT the sacramental service of the Shelburne and Primrose congregation, Rev. T. J. McClelland pastor, on the last Sabbath of June, twenty six new members were added to the roll. This makes a total addition of fifty-eight new members since the commencement of the present pastorate in July, 1885.

IN St. Andrew's church, Whitby, Rev. J. Abraham, pastor, a collection, amounting to \$60, in behalf of our church in Vancouver, B.C., was taken up last Sabbath. It was decided to send one half to the congregation and the other half to Mr. Thomson for his personal use to assist him in his recent severe loss.

A NEW congregation in connection with the Reformed Presbyterian Church of North America has been formed in the Carleton street church building, this city. Rev. Nevill Woodside, Pittsburgh, organized the congregation last week. Messrs. Jas. Johnston, Olyphant and Thos. McDonald have been elected elders, and Messrs. Stett, Johnson, Smellie, McPherson, Bradford, Samson and Cathie a board of trustees. Rev. David Mann will occupy the pulpit for the next six months.

THE presbytery of Sauguenay met at Bell's Corners on Tuesday, 3rd inst., to induct the Rev. Thos. Davidson as pastor over the congregations of Woodland and Bell's Corners. The Rev. Robt. McNair, Durham, preached. Rev. Mr. Morrison, of Proton addressed the minister, Rev. Peter Straith of Holstein, the people. The services throughout were most solemn and impressive. Mr. Davidson enters on the work after a successful college course both in Toronto and Edinburgh, in the community in which he spent the days of his childhood. The settlement is a most agreeable and happy one and no doubt Tuesday began a good work in the congregation.

A FORTUNATE ESCAPE. Mrs. Cyrus Kilmome, Beausville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment when she came to try Burdock Blood Bitters, internally and externally, a few bottles of which cured her.

NONE BETTER. There is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effectual remedy for Cholera, Dysentery, Cramps and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

ON THE LIZZ. "Leaves have their time to fall," says the poet, but Wild Strawberry leaves are on the rise just now, being utilized in such enormous quantities in making Dr. Fowler's extract of Wild Strawberry—the infallible remedy for Cholera Morbus, Dysentery and other summer complaints.

IN BAD HUMOR. A year ago my head was covered with sores, and the eruption covered my face also, and spread even until the backs of my hands were raw. I became weak and ill. Finding no cure I tried Burdock Blood Bitters. Two bottles perfectly cured me. Statement of Miss Mable Stevenson, Coates N. B.

ACKNOWLEDGEMENTS. Dr. Held has remitted to Rev. T. O. Thomson, Vancouver, \$25.05, in addition to \$75.00 before part of the same bill is for the re-building of the church and part for Mr. Thomson.

YAROSCHUK CHURCH BROS. FRANK—Principal Grant, D. D., \$12; M. R. Toronto, \$5; Rev. Robert Gray, Toronto, \$5; A member of Knox Church, Toronto, \$20; D. Ferris, Ferris, \$5; Rochester, \$17; 16; Kirkton S. S., \$25; St. Andrew's (Que.), \$5.20; James Miller, Spencerville, \$10; Mrs. John McDonald, Oshawa, \$5; W. H. Morgan, Smithville, \$1; Belle Hill, \$1; Thompson, \$1; J. Stephen, \$1; Vauxhall Knox Church, \$24; Dolton Caves Church, \$17.62. Total, \$208.64.

Rev. T. O. Thomson, FRANK—A. D. Ferris, Ferris, \$5; Beaufort First Church, \$22.00; Rev. R. Hamilton, Montreal, \$5; H. Ferguson, \$5; Wm. Oliver, \$5; J. Dunlop, \$1; J. Brown, \$1; R. McIntosh, \$1; J. Holton, \$1; A. McFadyen, \$1; J. Rossiter, \$1; J. McInyre, \$1; Wm. Kerrill, \$1; J. Lowrie, \$1; J. Thomson, \$1; J. Stephen, \$1; Mrs. Caves, Toronto, \$5; James Miller, Spencerville, \$10; Mr. John McDonald, Oshawa, \$5; Dolton Caves Church, \$17.62. Total, \$116.19.

AUCTION SALE OF VALUABLE FREEHOLD PROPERTY, IN THE CITY OF TORONTO. There will be offered for sale at public auction, by Messrs. Oliver, Corrie & Co. at their rooms, No. 27 King Street East, in the City of Toronto, on SATURDAY, the fourth day of September, A. D. 1886, at 12 o'clock noon, that valuable property on Leafe Street (formerly Little Adelaide Street), in the City of Toronto, lately occupied by the St. Mark's Mission Church, having a frontage on Leafe Street of seven and two feet by a depth of thirty-five feet, more or less, to a line, and being composed of lots numbered 24, 25 and 26, according to a plan of lots No. 126 for the City of Toronto. The purchase money to be paid one third cash at time of sale, and the balance within ten days without interest, the purchaser to search the title at his own expense, and the title to be accepted or refused within ten days from the day of sale. The vendors will not produce any deeds, mortgages or documents except such as are in their own possession, and if there is any defect in the title which the vendors are unable or unwilling to remove they are to be at liberty to cancel the sale, and the purchaser is not to be entitled to any damages for costs of otherwise but he is to be entitled to a return of the cash deposit without interest. Further particulars may be obtained from Messrs. BLAKE, LASH, CASSELL & HULMAN, Toronto, solicitors for the vendors. Dated at Toronto this 10th day of August, 1886.

Medicine.



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

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

Jolliffe's :- FURNITURE WAREROOMS

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

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Queen Street cars drop you right at the very door.

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

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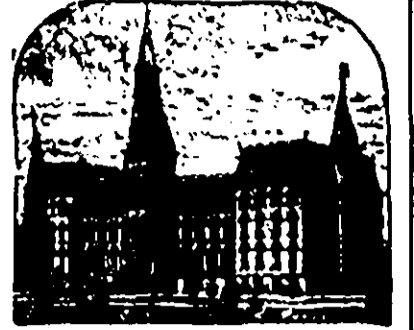
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OPIUM Morphine Habit Cured in 10 to 20 Days. No Pain. No Vomiting. No Suffering. M. D. Loomis, U.S.A.

WANTED—A MISSIONARY To labour within the bounds of the Brockville Presbytery for the remainder of the summer; a theological student preferred. Apply with particulars to the REV. DAVID KELLOCK, M.A., Coarses, Spencerville, Ont., without delay.

MEETINGS OF PRESBYTERY. BARRIE—Barrie, Tuesday, Sept. 8th, 11 a.m. BROCKVILLE—Present 2nd Tuesday of Sept., 8 p.m. BARRIE—1st Eldrs, 2nd Tuesday of September, at four p.m. CHATHAM—In First Presbyterian Church, Chatham, Tuesday, Aug. 10th, eleven a.m. GUELPH—Next ordinary meeting of Presbytery, in Knox Church, Guelph, on the third Tuesday of September, at half past ten a.m. Adjourned meeting in Knox Church, Elora, on 10th August, at half past one p.m. HENRY—In Exeter, on the 2nd Tuesday of September, at half past ten a.m. KINGSTON—St. Andrew's Hall, Kingston, Monday, Sept. 7th, three p.m. LISIANSKI—At Woodville, on the last Tuesday of August, six p.m. LONDON—Laplo, second Tuesday of September, at half past two p.m. MATHIAS—At Wingham, on Tuesday, September 21st, at one p.m. OAKVILLE—Oakville, 2nd Tuesday of Sept., 11 a.m. OTTAWA—At St. Andrew's Church, Ottawa, 2nd Tuesday of September at ten a.m. PARIS—St. George, September 10th, at ten a.m. Session recorded ad for. QUINCY—At Sherbrooke, on Tuesday, 21st Sept., at eight p.m. ROCHESTER—In Regina, on Tuesday, August 10th, at eleven a.m. ROCK LANE—P.O. Mount, September 21st, at 10 o'clock. SAGINAW—In Mount Forest, on Tuesday, 21st September, at ten a.m. TORONTO—First Tuesday in September, usual place. WHITBY—Bowmanville, Oct. 19th, 10.30 a.m.

Education.



ALMA LADIES' COLLEGE, St. Thomas, Ont. Offers unsurpassed advantages in Literary Work, Music, Fine Arts and Commercial Science. LIBRARIAN PATRONIZED BY ALL DENOMINATIONS. Attendance last year, 180. Re opens September 9th. For 66 page Announcement, address, PRINCIPAL ACTESS, B.D.

McGILL UNIVERSITY, MONTREAL. The Calendar for the session 1894-97 is now published and contains detailed information respecting conditions of Entrance, Course of Study, Degrees, etc. In the several Faculties and Departments of the University, as follows:— FACULTY OF ARTS.—Opening September 16th, 1886. DONALD SPECIAL COURSE FOR WOMEN.—September 16th. FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry, September 16th. FACULTY OF MEDICINE.—October 1st. FACULTY OF LAW.—October 1st. McGILL NORMAL SCHOOL.—September 1st. Copies of the Calendar may be obtained on application to the undersigned. W. C. DAYNES, B.A., Secretary, Address, McGill College.

MORVYN HOUSE, 348 JARVIS ST. TORONTO. Boarding and Day School for Young Ladies. The Course of Study embraces English in all its branches, Latin, the Modern Languages, Music, Drawing and Painting, French and Music Specialties. Resident Pupils have a refined Christian home with careful personal supervision. The Fall Term will begin 9th Sept.

RICHARD INSTITUTE, 142 Bloor St. West, opp. Queen's Park, TORONTO. First-Class French and English School for Young Ladies. Directed by Rev. Monsieur and Madame Richard. Unusual facilities for the Theoretical and Practical acquisition of the French Language. Nowhere, except in France or Switzerland, can greater advantages be offered in that respect. The high English branches will be taught by masters. Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. Will re-open September 14th.

BOARDING AND DAY SCHOOL FOR JUNIOR BOYS. 137 SUMMIT ST., TORONTO. This well-known Preparatory School (Established 1868) will re-open on Monday, 30th August. Send for Prospectus to the Principal. 21-97 W. MAGILL.

Commercial College OF KENNEDY UNIVERSITY, LEHINGTON, N.Y. THE BEST COLLEGE FOR A CHEAPEST EDUCATION. Highest Quality of Instruction. Complete Course of Study. Practical Training. Graduates Employed. For particulars apply to the Principal, Commercial College, Leheston, N.Y.

Jorgenson & Samuelson - WATCHMAKERS AND JEWELLERS. 210 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

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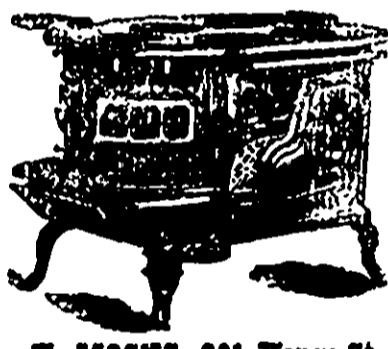


THE SESSION OPENS ON THE 1ST OF SEPT. 1886. The Literary, Art and Music Departments under the charge of able and enthusiastic masters and instructors. The leading Ladies' College in University Work. Students prepared for full matriculation. Send for calendar and observe the actual working staff. T. M.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



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