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HEAVIER THE CROSS.

Ma Cross without I no God within-Death, judgment, from the heart is driven,
Amid the world's false glare and din t
Oh I happy he with all his loss,
Whom find hath set beneath the Cross.

Heavier the Cross, the better Christian, This is the touclistone God applies; How many a garden would be toasting. 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 courses grows where dangers come, Like pearls beneath the salt sea foam.

Heavier the Cross, the heartler 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 gri-f his heart had never wrung.

Heavier the Cross, the more aspiring,
From vales, we climb to mountain crest.
The pilgrim of the desert tinng,
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 friendiler face to see; To life's decay one bids 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 it dealer be; And lest I faint while tere I tarry, 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 PRESBYTERIAN-ISM.

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 ried first to Holland, and then to Virginia. Its to suggest a few of the reasons why we regard covers are worn; its leaves are yellow and faded; our own as worthy of the warmest devotion of its sons. And the light of history has been in the sea and the salt tears of the sorrowing exiles; voked, that in that light we might more clearly the names in the family register are growing trace the development of its life through ages dim; I trust they are bright in the Book of Life. of conflict and persecution, and that we might then did the people of God suffer and bleed, the better appreciate some of the characteristics both upon the field and the scaffold; yet while which commend it to our reason and endear it we read the annals of those days with indignawhich commend it to our reason and endear it

its outward organisation to what we understand recollection of the constancy and triumphant to be the primitive model of the Church of the heroism of the men who chose to embrace the Apostles; the parity of its ministry; its representative form of government; the minister to From the long night and storm of these perseculabour in word and doctrine; the ruling elder to tions there blazed forth the burning and shining co operate with him in all that pertains to its lights of the world; but now, thank God, here in spiritual control; the deacons to have oversight the goodly land which His providence prepared of its temporal interests; each freely working in his own appropriate sphere, all acting in unison Huguenot, and the noble martyrs of the North with reference to a common end, all assimilated of Ireland, are found dwelling together, with by a common standard of dectrine and discip-line, and compacted into a unity secured by a system of representative assemblies.

2. We honour it because of the spirituality of Jesus and for the defence of the faith delivered its services, and the simplicity of its forms of to the saints. worship and mode of administering the Divine

a. We honour it because of its boldness and fidelity in proclaiming and defending all the doc-trines of God's Word—even those which have Southampton, England, expresses the sentiment always been most uncongenial to the natural of many in the Established Church of England,

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 revertrate or the mob.

7. We honour it because of its generous and kindly bearing toward all other evangelical other Christians in the promotion of genuine re- ferring not to Dissenters, but to the separating vivals; can invite them to the communion table, and sit down at theirs, labouring with them in ligious partizanship so common amongst ourevery good word and work, and rejoicing in the selves, our being divided up into parties, factions success of all who are toiling to advance the (Gal. v. 20), under party names, with representa-

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 in deed were it otherwise, for the history of Presby- of Christ." terianism, 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 heathclad 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 shielding the brutal troopers of the Royal area.

Others of us can trace our ancestry to the who were compelled by Be urbon tyraning the from their once happy homes in the fertile plains of Languages or the delightful vallers of the 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 car

tion and bitter tears, we read them also with the 1. We honour it for the strict conformity of most glowing gratitude and admiration at the stake rather than refuse to embrace the cross. for them, the descendants of the Covenanter and more to brave and peril all for the testimony of

THE SIN OF SCHISM.

heart—doctrines which some suppress, which in his recent utterance on Schism from which others qualify and which others repudiate. | devout Episcopalians regularly pray "Good Lord 4. We honour it because, in sharp contrast deliver us." It the Lord Christ (says the Canon) with those systems of faith which enchain and were to morrow visibly to return and call to Himenseeble the understanding by suppressing free self His Church, His Body, is there any one in inquiry and committing both thought and con- his senses who believes that in this courtry it science to the keeping of spiritual guardians, the would be only the members of the Church of tendency of the Presbytetian system has been to England that He would call; would it not be encourage investigation, to vindicate the right of that great multitude which no man can number, private judgment, and to stimulate and develop of all nations, and kindreds, and people, and the intelligence of the people-the demonstra- tongue, and sects, and eras, who are united by tion of which is to be found in the splendid lit- faith to the Saviour And if this would be true erature it has created; in the contributions of its | in the event of the Archangel's trumpet soundwriters to mental, moral, and physical science, ing to morrow, it must be true to-day while he and above all to theology, the queen of all the tarries, and in not recognising it, and in considences, so that, wherever our Church has been lering many of His own to be outside the pale of planted, its fruits have been seen in the school, His Body because they walk not with us, while which consequently emptied our school for a the academy, the college and the university, the they cast out devils in His Name, it is we who short time. We were enabled, however, to get free press, the free Bible, the free pulpit and the are guilty of the sin of Schism and not they. Is others to come. The children learn arithmetic, free people.

5. We honour it because the intelligence of amongst the most illustrious for learning, piety the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly faith, have been and are in Dissenting commun-

cnce for lawful authority. Wherever it entrenches itself in any constitution, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob of soul love between members of the same external body, and also the absence of charity bekindly bearing toward all other evangelical tween spiritual members of the one Body of Churches. It does not deny the validity of their Christ even though not in the same external comordination or sacraments, even when it believes munity. When we pray in the Church of Engthem to be irregular. It can unite cordially with land Litany against schism, we are obviously recancers of our own Church, to the malicious retative newspapers ever stirring up internecine warfare by reviling each other and heaping con-tempt upon each others' beliefs. This is "sch-

Mission Work.

OUR WORK IN INDIA.

REPORT OF MISS MINNIE STOCKBRIDGE.

The Pension poora village school was pened for girls in April, 1885, but in addition a sew 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 whiles, also attend, and are progressing in tidies; four are learning to read and write, also attend, 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 the but the time is so short, as school teaching the 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 o. 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, 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, Laking the strength 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 educated ministry, and though not numerically ities? Do we deny that they are in Christ? If the strongest of denominations in the land, it we do, how do we account for the manifold fluits contains the largest number of theological semi- of the Spirit which they exhibit? I am con

o. 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 towards fashionable amusements and popular vices may be provokingly steep and the Church of England though the Church of England the Church of Engla 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 stronglished. It is impossible to respond to all the lie Church, and cannot therefore be stronglished. lic Church, and cannot therefore be stigmatised calls we receive, as the school takes up so much as schismatics."

"What, time. As soon as we get other teachers, I then, is schism? Schism, true schism, God-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 graduat-

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 Chambra, in India, 8,000 new patients are treated annually, and 500 operations performed.

MISSIONS TO THE CHINESE IN AMERICA. most recent statistics of the workof the Presbyterian Church (U. S. North) for the Chincse who have come to so-journ 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 wor's in Formosa must be sustained if the full advantage of great successes there is to be reaped. Trinidad and Demarars 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 to 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

The Family.

THE TOYS.

Ms little son, who took'd from thoughful eyes, An i moved and spoke in fullet grown up wise, Having my law the seventh time disobey'd, I struck him and disobes'd With the dwords and unkies'd, His mother, who was patient, being dead. Then, fearing lest his grief should hinder sleep, I sided his bed, And found him slumbeting deep, With darkened exclide, and their lashes yet From his late subling wet, And I, with mosn,
And I, with mosn,
Kesing away his tests, left others of my own g
her, in a table drawn beside his head,
He had put within his reach,
A box of counters and a sed vein d stone,
A piece of glass upbradel by the beach,
And sox or seven shells,
A bottle with bloebells

And two French copper coms, ranged there with careful art. To comfort his sail heart So when that night I pray'd To God I wept, and said. "Ah, when at last we lie with tranced breath, Not vesing Thee in death, And Thou rememberest of what toys We made out joys, How weakly understood Thy great commanded good,
Then, fatherly not less,
Than I whom Thou has moulded from the clay,
Thou's feave Thy wrath, and say.
'I will be sorry for their childinness!" -Cocentry Patmere.

THE QUEEN'S JUBILEE.

HER Majesty the Queen has now entered upon the fifteth year of her reign. A reign so long, so pros-perous, so eventful, so remarkable alike for the po-litical engacity and domestic virtue of the Sovereign cannot but profoundly impress the imagination of all her subjects. It is impossible for the Queen's subjects not to be reminded by this anniversary of all that varied and eventful drama of the world's history which has been unfolded since the Queen was summoned as a young girl to the Throne of the widest and greatest Empire ever established by a free people. The imagination positively recoils from the attempt to depict the vast series of tance between their weater and the other inhabitances, material, moral, and political, in the affairs of her own Empire, and in those of other States, which Her Maieria has autocased and talk States, which Her Majerty has witnessed and taken part in since the ascended the Throne in 1837. Rallway traveiling was comparatively a novelty when the last King of England died, steam navigation was in its infancy, and the telegraph had not yet emerged from the laboratory. In this bare enumeration is comprised a revolution of human affairs hardly less momentous than that which was elfected by the invention of gunpowder and printing. In political affairs the changes which the Queen has witnessed are equally vast. Canada at the Queen's accession was a small and discontented dependency. It is now a vest and contented Dominion, with territories, still unoccupied, which will one day make it a rival not unworthy of the great Republic on its borders. Australia has been called into existence, and its youth is that of a giant. India has been pacified and subdued, not without cost and sucrifice, Her Majesty is now its Empress, and the pax Bri funntial established after the Sikh and Punjab cam-paigns and consolidated by the suppression of the mutiny in Bengal has illustrated the heroism of the Bruish race, and secured the prosperous tranquillity of over two hundred millions of human beings. We have had our teverses and misfortunes, as in the two Alghan wars and in some of our campaigns in South Africa, but in the wars waged during the reign of the Queen, British soldiers in all parts of the world have uniformly fought with the heroism, endurance and discipline which their fathers dis-played before them, and have shown on a hundred fields that the old marrial fibre is as tough as ever In their nature. We have taken part in one great European war, and our soldiers stood shoulder to shoulder in the Crimea with the sons of their old enemies of Waterloo. At home we have seen political changes as extensive and as beneficent as have been accomplished in any fifty years of our history. When the Queen came to the fbrone the first Reform bill was only five years old. It was thirty years before the borough householder was enfranchised, and the complete enfranchisement of the county householder was only accomplished the other day. But in the meanwhile the Corn Laws were abolished. Pree Trade has been completely established, our financial system has been re-organized, and greatest and most beneficent change of all, educa tion has been made universal and compulsory with the free assent of the people. If we glance beyond the seas we shall descry in every direction vast and momentous changes which have taken place dur-the Queen's reign in the condition and relations of all the great States of the world. France has passed from a Monarchy to a Republic, from a Republic to an Empire, and from an Empire to a Republic again. She has suffered one of the greatest and toost sudden defeats in history, and yet she has renewed her strength with a rapidity which has astonished the world. Prussia has overthrown Austria, and, having risen to the hegemony of the German States, has seen her Sovereign assume the Imperial Crown with the assent of a united Germany. Italy has been liberated and united. Spain has passed through a succession of revolutions, but has nevertheless steadily advanced in material prosperity. Russia has extended her Empire in the east by the absorption of the Khanates, beyond the Caspian, and now touches the borders of Af-ghanistan. Turkey has steadily declined, partly through internal decay, partly through external attacks; but as her borders recede in Europa there arise in her place nationalities to whom, if the ambition of their more powerful neighbours can be reatrained, the future of South-Eastern Burope must belong. Across the Atlantic the United States have gone through a revolution which has purified the American Continent from the taint of African slavery, though at the cost of a gigantic civil war. In the far East, Japan has freely assimilated the influences of Western civilization, and even the Chinese Empire, the time honoured type of political immobility, has begun to show signs of a similar receptive tendency. There have been English sovereigns, perhaps, who have led a more public life; lived more in the sight of her subjects, who had less to conceal from their conscience, who took them more completely into her confidence, or was more ready to seek their sympathy in her sorrows, the affection borne to the Queen by her subject | ust .- Charlottetown Patriol.

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 wenter for herself. They have seen her as a young woman, almost a girl, alone among the councilious of her realm hearing herself with dignity, self-possession and queenly grace. They have seen her on great occasions of State, from her own cor-onation to the opening of the Indian and Colonial Exhibition only the other day, worthily represent-ing the Majesty of the English Crown. She has occupied the Throne with dignity and wisdom both in youth and age, and she has won the hearts of all her people because, while never forgetting that she is a Queen, she has allowed them to see that she is a true-hearted woman. London Times.

"GBNTLEMAN DICK." BY MRS. HUNT MORGAN.

It was a dark London afternoon, such an afternoon as can exist only in the great English metro-polis. The heavy curls of black smoke wreathed in and out in serpent-like twinings, and hovered over the city like withered garlands hanging over the coffin of the dead; while down in the courts and alleys the terrible wild life of sin and misery sent up its cries to an unacknowledged God. We must ask our little readers to go with us, in fancy, to one of these dismal alleys, one side of which ran along the edge of the black, alimy river. The old and negletted houses went towering up, up, till their tools seemed as if they must topple over one against the other, and fall in one common ruin into the narrow street beneath. In the gutter which can the whole length of the alley were grubbing several very thin ducks, and some unhappy pigs, the latter uttering shrill squeaks as their poor little tails were unmer-cifully pulled by the dirty unhealthy looking children, who appeared to enjoy the attractions of the gutter as naturally as the pige would have done but for their human turmentors. Almost as ignorant and stupid as the animals around them, the wretched children were taught to lie and steat from their cradle, or rather, I should say, from their baby-hood, for cradles were seldom seen in Done alley, the poor babies being put down on the dirty floors of their homes, whenever their mothers were tited of nursing them. Suddenly there arose a commo-tion among the little thieves, as a boy of about eleven years of age entered the alley. His clothes, though patched so that it would be difficult to tell what they really were made of, were yet quite clean

ed the young idlers; 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. Just as entered a boy of his own size, but fifthy in dress, and with an evil look on his face, threw a heavy stone at the retreating figure; it arruck Dickie's leg above the ankle, and for a moment the poor child reeled with pain; then with flushed face and clenched teeth

he turned on his enemy,
"Come out and fight!" shouted Nabbing Jame,
as the boy was called by his companions. But with a moment's thought the angry flush died set be Dickle's face, and he answered, gently..." Years fight with you, Jem. My Bible teaches me to fire give you." And he wearsly climbed up the steep. broken stairs, without waiting to hear the loud laighs and cries of "Coward!" sent after him by his persecutors. On reaching the wretched garret which was all his home, he poured out his wrongs in the ear of his mother, who tried her best to comfort him.

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 of the crowd, but the boys seemed more than ever inclined to carry on their savage sport. Stones, heavy sticks and old bottles were thrown at Dickie as the brave fellow tried to shield the lame girl by bending over her, and clasping both arms around her. Urging each other on with shouts of " We'll have no young prigs spoilin' our little game," the young fiends were growing more and more savage, when a policeman coming up, they ran off in different directions, the wicked and cruel being ever the most cowardly. Poor Dall was covered with blood, and Polly too was hur blough but slightly, and she told the policeman the story of Dickie's gallant conduct, begging him to take them to the top of Done alley in safety; for by this time Dickie was faint and scarcely able to walk. The police-man saw them within their own street; and slowly and painfully the two children reached their homes. Hall 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. He started as he saw Dickie's head bandaged up, and observed how pale he was. Throwing himself down on his knees, Jem burst into tears and blubbered out :-

"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. I've been bad to you Dick, but O, do forgive me, and take me to jour Sunday school! I wonder if your Lord Jesus would let me love Him, and read His book that you care so much about !"

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 alterwards 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, misthere never was a Sovereign whose private life was sainary to Persia, has also been appointed to a like position in that far away land by the American Missionary Board of Presbyterian Poreign Misarons, New York. Miss Montgomery, in company with a number of others, will proceed to the scene and to invite them to share her happiness. Hence of her labour of love about the latter part of AugGOOD MANNERS FOR YOUNG PEOPLE.

Good manners are not so easy to get, after all l'erhaps 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. That is all a mistake. They have to be

got, and then they have to be worn all the time.

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 test composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but, when samebody bothers him, or asks him to do errands, or rubs him the wrong way, he then be-gins to get cross and rough, he proves that his po-

liteness was of very thin plating.

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. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your torehead is low, not making it lower by too much "frizzling," or "banging"; for boys even "bang"; and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be more than two shades of the same colour. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal bet-ter than you, and you will have cordiality and reverence in your manners, and will be stylish. Cool, or "bossing," or anubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-

class type. 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. But as cannot get rid of it, we have to keep it silent, by obeying it right of, else it even spoils our dreams.

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 an 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?" So you admit that meadaness is the first thing. But your toes do not have much better if they are stepped on by accident each of the state of different than on manners though it makes a different than on manners though it makes and different than on manners though it makes and different than on manners though it makes and different than on the same though it makes and different than on the same though it makes and different than one though it makes and different than one though it makes and different than the same than rather than on purpose, though it makes a difference at to whether you will knock down the of-fender or tell him to take care. When a kindhearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life"; and when the sister asks her brother if he likes her new dress, he need not reply:-" Well enough. If girle didn't have new clothes, they wouldn't amount to much."

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 categing home some work of his mothers to her all over themselves, never offerolder people a seat, employer, he came on a number of boys who were make up faces, say careless things, and use bad terrifying a poor lame girl, he knew the girl, it grammar and slang. Besides being good, you must was Nabbing Jem's sister, the only being whom the have enough taste to see that all these things are hardened boy ever cared for. Dickie rushed into ungraceful, unneat, and rough. You may not think the midst of the group, and throwing his arm to at first. But I have known many a boy very around the frightened child, tried to draw her out much out of sorts just because he has seen some one who never does these things, and yet is as good as he is, and whom every body likes, and I have seen many a girl stand before the glass and wonder why neople look askanse at her and never ask her to parties.

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 "dudo" 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. They had been married a year, and on the morning of their wedding anniversary the husband looked askance at the next, comely person of his partner, with some

shade of remorse, as he said :-"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 faunt down to the village to see thee

mother. " Would'st 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. "Has't got a fortun, 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 ber, till the falthful creature reached down an old atocking from under a loose brick up the chimney, and counted out her daily pint of ale in the shape of 365 threepences i.e., £4 114. 3d., and put them into his hand, ex-claiming: — Thou shalt have thee holiday, John !" John was ashamed, astonished, conscience atricken, charmed, and wouldn't touch it. "Hast

thee had thy share? Then I'll ha 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 .- Quoled in "Thrift" by Smiles. ADVICE TO YOUNG MARRIED PROPER.

From Police Report in New York World .-"Only two weeks married and in a police court,"
said Justice Duffy at the Tombs yesterday,
"Vhy 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." A young, meek-looking
couple stood before him glancing sideways at each

"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 mar-ringe?" 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

"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?"

"I:'s because he swore to me on his bended knees that if I matried 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 aworking girl since I was lourteen 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 LIPE 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

-, the daughter of a workingman in a large inland village of l'enneylvaria, 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 sho 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, trim-med with roses, and a morning gown of pale blue and lace, you must have at once."

The girl and, atrange to say, her parents, ac repted 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."

tiere, 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 atreets, 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 -. The Companion would warn them carnestly 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 "genicel" on the part of a lady, but vulgar and

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 ain 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 prescrip-tion 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.-Burdelte 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 scating 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, planswere 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.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR MELL," "A SAILOR'S DAUGHTER," P. P.C.

CHAPTER XXV. - (Continued.)

THE idea of giving up their little income to the Denstons, and of separating, and of carning their living as governesses, was that which appeared most satisfactory and soothing to Graco's mind. Something thorough, something involving prodigious sacrifice, was what her feeling craved. But she knew well enough that the idea was a wild one. She was absolutely certain that Philip Denston would acout it, as, indeed would any man not absolutely base. In the deed would any man not absolutely base. In the case of his sister, a door was open; that Hester should devote herself to her appeared now most just and right, and marvellous did the way appear by which Hester had been led to do so. Grace felt it now unfortunate that she had thrown her influence in any degree on the side of a slackening of that devotion, and so nervously anxious was she to undo anything she might have done in that way, that she took the earliest opportunity to renew confidential talk with her sister, and to say that though she had repeated Mr. Denston's remarks, she herself must not be understood to coincide with them, and that for her part she had full sympathy with Hester's self-sacrificing attachment, and honoured her for it, and would never say one discouraging

Hester listened with some amszement, for sho had clearly perceived that Grace had quite falled to sympathise in the past; and she wondered as to the meaning of the change. But she would no longer allow herself to distrust Grace in any way, for having been mistaken in one direction, she felt the possibility of mistakes elsewhere. She kissed her sister tenderly, but did not confide to her the experiences of her relation with Miss Denston, for the new habit of confidence towards her, though sweet, was still novel and strange.

Poor Grace felt the kiss which expressed the trust, inexpressible by Hester otherwise, almost painful, for she was conscious of still holding com-munications in reserve. She could not at present see how her discovery was to bear in the matter of Philip Denston. She feared its effect on Hester. If she, Grace, were so agitated by it, how much more so would Hester bo I Had not Hester enough to beer already in seeing Mr. Denston ill, and in trouble, without having the torture added of knowing the source of it? And if Hester did not love, and Mr. Denston did, would not Hester be drawn into responding through the force of that thirst to atone which she was experiencing? And even were Hester thus to seek to atone, would it be, after all, an atonement? Perhaps Philip Denston, when he came to know, would repulse an affection offered him by her father's daughter; and, in any case, marriage was out of the question, for Hester could give him nothing but herself, and Philip's future was very black. It was understood that his employers valued him, and were ready to wait some time for his recovery, and had been generous, also, in giving him a present to defray the expenses of his illness; but what was all that in the face of his long-continued weakness, the dependence of his sister upon him, and the small salary he received for his work, even should he be able to return to it.

All this, indeed, would, it occurred to Grace, in thinking over the matter, probably account for the contradictions in Denston's manner which had repelled her. Her heart swelled with painful pity. How hopeless his attachment must appear to him? She had made an absurd mistake in supposing for a moment that he could intend to reveal his feelings. It would account also for his evident avoidance of them all lately. Since the day of the ex-pedition, he had dropped the habit of coming in constantly, which had apparently excited little notice in the family, for her mother, with whom he had been so great a favourite, had been absorbed asylum. Hester must surely have noticed it, but then she could not attribute it to indifference to that he had showed how much of his interest she possessed. Grace brooded over all these facts and conjectures, and got no nearer to peace of mind as the days passed. And Waterhouse was

the only one who noticed her changing looks.
How long this condition of things might have lasted cannot be told, for one morning, when Grace and her mother went down to breakfast, they found a letter awaiting them which fell like a thunderbolt in quiet air. It came from the doctor at the head of the asylum of which Mr. Fleetwood was an inmate, and ran as follows :

"DEAR MADAM,-You will not, I apprehend, after my conversation with you concerning your husband, on your last visit, be surprised to hear that a change has taken place in his condition. It has been gradual, and I have thought it wise to wait till well assured concerning it before comunicating with you. He has now become perfectly sensible of his position here, and deplores incessant ly his separation from you. At the same time I must not conceal from you that his strength is falling rapidly. Under these circumstances, I should advise his removal home, which has become very strongly desired by himself. There can be no pos aible danger attendant upon it, and if delayed longer may become impossible, owing to the increasing weakness. I would not recommend a visit from you till you can arrange to take him away with you, as I should deprecate the agitation in his present state. Awaiting your decision of a date on which his removal could be accomplished, I am, yours EDWIN POYNTER." truly.

On reading this letter, Grace was thrown into a state of extreme agitation. She was unfitted by her previous suffering to sustain further shock, and the consciousness of having to rally her forces to meet new emergency had an overwhelming instead of a rousing effect, such as would, in her ordinary condition, have been the case. She calculated on having to austain her mother, as she had so often had to do before, but when she turned towards her a white terror-stricken face, which she in vain endeavoured to compose, she found that Mrs. Norris met it by a look inspired and brave, and in all that ensued it became evident that the two had changed places.

Some moments passed without further speech than that which passed from eye to eye. Grace felt herself reanimated by the sight of her mother's face. She felt that her mother would act, and that she need only bear. She would not be asked to do the impossible, for at that moment to act with energy and force seemed to her impossible.

"Well, it has come," were her mother's first words, and her face wore a look of solemn triumph. "I knew it would come."

"Mother," said Grace, fearing for her a sudden reaction, "he must be very ill." "My dear, I knew last time I saw him that he was going to die; but do you think that distresses me, when God has given him back to me? I have known a worse separation than death.

Grace made no reply in words, for at that moment Hester came into the room, and Kitty behind her. But as she passed her mother in order to take her sent at the head of the table she caught her hand and pressed it. When the others were served Grace poured out a cup of tea for herself, and drank it, but she could eat nothing. She watched her mother opposite, and marvelled to see her look so calm and firm.

Grace's brain was in a feverish tumult, running hither and thither over arrangements and consequences, and filled with one predominating anxiety as to how her eleters were to be told, and what would be the effect upon them. As Grace looked upon them, sitting unsuspectingly on each side of her, she realised with a force she had never done before that the concealment had been unnatural and wrong. Did not her mother feel with her a a sense of humiliation in the presence of these two who had been barred out from what they must now be initiated into, with a strange and violent shock, but which might and ought to have been a bond drawing them all together, during the years that were passed, into closer and more accred union? But Grace could not find it in her heart to blame her mother now, as she sat before her, with that wonderful look on her face. After breakfast Mrs.

Norris, as usual, read prayers.

"Surely," thought Grace, "the children will see
the tears that she has to brush away, and will hear

the strange thrill in her voice."

"No one, however, appeared to notice that there was snything unusual going on. Hester and Kitty repaired to lessons, and Grace and her mother were

alone again.
"Mother," said Grace at once, "are you not going to tell the children?"

"That may be left for the present," said Mrs. Norris; "let us make our arrangements. In the first place of course, we shall have to send Mr. Waterhouse away."

The same necessity had almost at first occurred to Grace's mind. She found it even more distaste ful now that it began to be pressed home.

"That would be a great pity," she said doubtfully; "the money would be very useful."
"Oh, there can be no question about it, my dear; we could not possibly do with him, and you know

we shall have the money hitherto paid to Dr. Poynter." " But, mother, it would seem very sudden to Mi Waterhouse. Should you tell him the reason? We

ought, you know, to give him notice."
I think I can manage it. I must do so, however. He is, you know, very obliging, and will have all the feelings of a gentleman. I shall, I think, tell him we want the room for a visitor. I must go and see him at once. Yes, that is the first thing to

be done. Purther talk followed as to ways and means. soon as Mr. Waterhouse had breakfasted, Mrs. Norris repaired thither, and Grace set about her morning duties. The prospect before them grew more and more black and strange in her eyes. How hard to receive this father, unknown and unesteem— without some one to care for, and I may say that I ed, with due love and rejoicing I. Nay, how hald care for you all."

to keep down fear and distrust. Their household This pleading was harder to bear than the stormlife was to be turned upside down, and nothing ling. Grace stood looking at him for a moment, would remain the same. And, if her mother were and then, without a moment's warning of what was right, there was the shadow of the awful unknown | coming, she felt herself beginning to cry, a thing

rise above the trouble of her spirits. Meanwhile, Mrs. Norris was not finding such smooth sailing as she expected. Waterhouse had always regarded his landlady with some awe. Her passionless dignity was in the habit of freezing his impetuous speech at its source. But his conster-nation, when at last she succeeded, with some diffi-culty, in making him comprehend her errand, swept away such slight embarrassments, and he poured in the feelings connected with her visit to the lorth such a torrent of indignant amazement and lorth such a torrent of indignant amazement and that there was something seriously the matter, and question that she found her little schemes of polite that by his persistence he had been aggravating evasion and apology altogether inadequate, and Grace's troubles. When he saw her begin to cry finally retired with a sense of failure, to talk the he could not speak, and he dared not touch ber, matter over with Grace, to whom she expressed her lears that Mr. Waterhouse did not really understand that he was to go immediately, though she had done her best to express herself clearly. Seeing that her mother was sadly worried by the affair and that she looked for some such reply, Grace promised to try herself to supplement her mother's efforts, though, she reflected, that there was little chance that in any case she would have escaped a discussion of the matter. The morning and afternoon passed, and Grace, feeling totally unfit for the strain upon her nerves, was careful to keep out of Waterhouse's way, knowing that at dinner-time an interview was unavoidable.

CHAPTER XXVI.

MR. WATERHOUSE OFFENDS.

WHEN Grace reached the door of Waterhouse's room she was trembling. Her nervousness was due, howeves, more to the anticipation of the scene with Heater that evening than of the dread of having to cope with Waterhouse's vehemence. The former anticipation had been with her all day, for though her mother had said nothing on the subject, she could hardly suppose it possible that the com-munication would be longer delayed. She felt she ought to let her mother know that Hester was already aware of some part of the truth, but a certain extraordinary paralysis seemed that day to have overtaken her faculties, usually so bright and alert, and she had not obeyed this dictate of her reason. When she passed the threshold, however, the impulsive accost she expected did not greet her ears. At first she did not lift her eyes, but, surprised by the silence, she at last raised them. Waterhouse was standing by the mantelpiece regarding her, but in his look there was no indig-On the contrary, an unmistakable air of dejection hung about him. He looked thoroughly miserable, and a neglected person added to the effect. He had not changed his morning coat, and his hair was tumbled up in confusion. Grace, who had put herself on the defence for this interview, expecting to be greeted by a renewal of such speeches as her mother had reported, was instantaneously disarmed, and felt a sensation of pity spring up in her breast, notwithstanding that there was scarcely room there to admit a new emotion. She recollected that Mr. Waterhouse had no family, nor near friends to whom to betake himself, and that he had often complained of the still more

solitary life he had led before he came to them. However, when Waterhouse had continued to regard her with a doleful face, and she caught herself indulging in reflections which she knew were conveying an equally deletel expression to her own, a ludicrous aspect of the situation atruck her, and she had much ado to restrain a laugh, which would probably have resulted in hysterics. The situation was prolonged eventually so long that she felt compelled to break the silence, as Waterhouse evidently did not intend to do so. She made some trivial remark, to which she got no reply. At last, however, Waterhouse said, in a melancholy tone, as unlike his ordinary ones as

could well be—
"Are you feeling any better this evening?"
Grace looked up with a start, the address was so
contrary to what she expected.

"Why do you ask that? I have never been

"Why do you ask that? I have never been ill," she replied.
"Why do you deceive me?" asked Waterhouse, with a momentary return to his old impatience; "do you think I do not know why you are turning

I think you must be under some delusion about

"You are mistaken; I know only too well; but it did not strike me till after your mother was gone this morning. Why did she not tell me candidly the truth about it? If it was to spare my feelings, she made a great mistake." "What, then, do you take to be the reason, Mr.

Waterhouse?

"Do you think I am blind, that I cannot see how miserably pale and ill you have been getting?

But, Miss Lorris," he continued, in a deep pleading lone, "won't you let me get a servant for myseif? Why should you work as you do, when I
have plenty of money?"

"Oh, Mr. Waterhouse," exclaimed Grace, really moved by his kindness, "you are very good, but you are quite wrong; I am not ill in the least."

Waterhouse instantaneously changed from de-

jection to fury. "Then what is the reason?" he exclaimed, fondly, "Why am I to go?"
"That, I am sorry to say, I cannot tell you,"

replied Grace, taking her stand firmly, perceiving that she must now face the brunt of the exposed

Oh, but I must insist upon knowing it." "That you cannot do, Mr. Waterhouse." "Yes I can. I have a right. I will not be

"Yes I can. I have a right, I will not be kicked out like a dog, without knowing why. If QUESTIONS.

I chose, I could insist upon notice being given me."

"Yes, but, being a gentleman, and a kind one lesson? How is the present lesson connected with too, you will not do that when there are women in it?

the question."
"Hut, come, do you think I have deserved it?"
"That you have not indeed," Grace could not

help saying. "Good gracious t how can human beings treat each other like this? To live under the same roof with-one in some sort of friendly relationship for six months, and then turn one adrift without so much as a reason! I suppose I shall learn what

human nature is by-and-by."
"We are very sorry indeed," began Grace, rather

falteringly.

"Why, Miss Norris," he continued, "I shall be wretched. I haven't anywhere to go. I never knew a day's happiness since my father died, till I came here. I am the sort of man that can't live

angel of death hanging over all. She went about that could never have happened to her at any other her work distraste and pale, making no effort to point in her life. Her overstrung nerves in this way took their revenge. But by no other means, however well calculated, could she have better alipped through the difficult position. Since she could not have given him the reason he demanded, and as subterfuge was quite foreign to her, this utter break down was more effective than a dignified self-possession. In a moment it changed the current of Waterhouse's feelings from self-commiseration to self-forgetting anxiety. He perceived though a mighty impulse seized him to do so. He threw up his hands with a gesture of desperation very eloquent, but Grace, whose face was buried in her handkerchief, did not see it. Her emotion was soon mastered, for the tears were accompanied by a horror of the extraordinary weakness. She said, as calmly as possible, as soon as she could speak-

'Mr. Waterhouse, I am very sorry you are going. We are all very sorry. I hope you will believe this, and that it is only because we are absolutely obliged that we ask you to go."

Waterhouse made no reply to this, except by muttering, "I am a brute!" and walking off to the window. He turned round again, however, by and by, to say-

Do what you like with me. I'll go to-morrow, if you like. Please forgive me, and I'll not tease you with another question."
"That is very good of you," said Grace, earn-

And she was pleased to be able to take to her

mother so good an account of Waterhouse's behaviour. She did not, however, describe to her the means by which the success had been brought

The evening had come, and the day seemed very long one, but it had not yet brought forth all it held in store for the Norrises. About eight o'clock, Grace, who had gone into her bedroom after waiting upon Mr. Waterhouse, and who happened to be looking out of the window in a dreary reverie, saw a brougham drive down the street. She gave it only a mechanical attention, until she perceived, to her intense surprise, that it was stopping at their own door. The carriage door opened, and a gentleman got out, whom she recognized immediately to be Dr. Poynter. There was apparently some one else inside the carriage, for he put his liead in for a moment at the window before turning to mount the steps. Grace con-cluded that it would be best for her to open the door, and take the visitor into the back diningroom. Who could tell what he was come to announce? But her mother had apparently also seen the arrival, and was beforehand with her; for Grace ran down-stairs to find the front doot open, and her mother half-way down the steps into the street. Dr. Poynter turned, and followed her more leisurely, but Mrs. Norris was already inside the carriage before he reached her. Grace stood in the hall, looking on in asternshment at her mother's proceeding.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

WARNING TO JUDAS AND PETER. LESSON VIII., August 22nd, John xill. 21-38; memorize verses 30-33.

GOLDEN TEXT.-Wherefore let him that thinketh he standeth take heed lest he fall.-! Cor x 12.

TIME.-Thursday evening, April 6, A.D. 30. The same time as the last lesson.

PLACE-An upper room in Jerusalem.

PARALLEL ACCOUNTS .- With vs. 21-26, - Matt. xxvi. 21-25, Mark xiv. 18-21, Luke xxii, 21-23. With vs. 36-38,--Matt. xxvl. 30-35; Mark riv. 26-31, Luke xxil. 31-38.

INTRODUCTION.—After the washing of the dis ciples' feet Jesus rectines again at the table, and the Passover supper continues, while Jesus converses with his disciples.

HELPS OVER HARD PLACES .- 21. Jesus troubled in spirit: Indignation and grief that one for whom he had done so much should be so wicked and lose his soul,—a type of many others. 22. Leoted one on another: and asked, "Lord is it I?" Luke xxii. 23. Matt. xxvi. 22. Each one thought of him self, not his neighbours. 23. Whom feius loved. John himself. 26 To whom I shall give a sop: some of the unleavened brend dipped in a sauce of bitter herbs. The head of the table was accustomed to give this to all, so John only knew what this giving the sop to Judas at this moment meant. 31. Now is the Son of man glorified: his death, by which he was to have the glory of redeeming the world was to be the next morning, and he would soon be with the Father, on his throne in heaven. 33 Whither I go ye cannot come: they must stay in the world a little longer to do their work. But in time he would take them to himsell, v. 31 (xiv. 3). 36. Thou shall follow me afterwards: he not only went to Jesus, but by way of the cross. 38 See the fulfilment in John xviii. 16-27.
Subjects for Special Reports.—Judas--Why

he betrayed Christ.—The disciple whom Jesus loved —Jesus troubled in spirit.—The Son of man glorified.-The new commandment.-Peter's de-

SUBJECT : TWO FAILURES.

1. THE TRAITOR, -A TOTAL FAILURE (VS. 21-30).—Why was Jesus troubled in sprit? Which one of the disciples was a traitor? What had Jesus done for him that should have made him good? If people become bad now, must it be against many good influences? What are some of them? How did the disciples receive the announcement of Jesus 7 (v. 22, Matt. xxvi. 22) How did Jesus point out to John who it was?

Who entered into under after this? What does Who entered into judas after this? this mean? What were the effects?

Who is mentioned in striking contrast with Judas? (v. 23.) In what way may we be disciples whom Jesus loves? With what spirit are such. persons filled? (John zvi. 7, 13.)
How could Judas become so bad under such

influences? Do such things occur now? What motives led Judas to betray Jesus. Did his character suddenly become bad, or was it a gradual development?

II. THE NEW COMMANDMENT (vs. 31-35).—How was the Son of man to be glorified? What commandment did Jesus give his disciples? Why is it called a new commandment? Is it easy to obey? What things does it forbid? What things would it lead you to do? What mark distinguishes Curistians from the world?

How was God glorified in Christ? Why did he call his disciples little children? Is love the only badge that marks Christians as different from the world? Would it be good to have them distinguished by dreas or badges? Had there never before been a commandment to love one another?

(Lev. xix. 18.) 111. THE I FAILURE (vs. 36-38, -- Where was Jesus going that his disciples could not follow him? (vs. 33 36). Would they follow him there some time? (John xiv. 3) What did Peter think he could do? (v. 37) How could he be so mistaken about himself? What did Jesus say to him? When did he do as Jesus said (John aviil, 1-27.) Did Peter repent of his act? Did Judas act prove that he was not a Christian? Did Peter's prove that he was not? What was the difference? Who alone can keep us

from falling?
PRACTICAL SUGGESTIONS.

1. The sins of God's professed people bring

sorrow to his heart.

II. Men may grow bad under the best influences. III It is blessed to be a disciple whom Jesus

1V. We may be such, (1) by loving him; (2) by living near him; (3) by cherishing a lovely character.

V. We can put ourselves under the influences of Satan or of the Holy Spirit, and the choice will be

followed by corresponding results and rewards. VI. Love is the great law of the Christian life. VII. True Christians sometimes fall, but they quickly repent and do deeds meet for repentance.

REVIEW EXERCISE .- (For the whole school in concert.)—16. Who betrayed Jesus? ANS. Judas Iscariot. 17. Under whose influence did he put himself? ANS. Satan entered into him. 18. What is the new commandment? ANS. (Repeat v. 34)
19 What did Jesus foretell that Peter would do? AN3. Deny him three times before morning dawned. 20. What did Peter do when he had committed this sin? ANS. He went and wept

THE congregation of James' church, New Glasgow, N. S., has decided to celebrate the centenary of their church in September. No other Presbyterran congregation in Nova Scotia, with the exception of the First Presbyterian church in Truro, has reached its centenary. In anticipation of this event, the congregation, we understand, are putting forth efforts to make it as interesting as possible. able services will be held; addresses will be de livered, and papers read on subjects bearing more or less in connection with the early history, progress and present state of Presbyterianism, not in the county alone, but throughout the Maritime Provinces as well. We understand, also, that suitable tablets to the memory of Revs. Dr McGregor and Dr. Roy, the first pastors of the congregation, will be unveiled on this occasion.

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THURSDAY, AUGUST 12TH, 1886.

CATHOLIC ROMAN PRESSURE AGAIN.

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 malignatit attempts to injure him Mr. Massie emerged from the investigation completely exonerated and his priestly traducers brought to shame and confusion if face, now immediately after the investigatio i a Roman Catholic secretary, also cultivation, and—this, remember, is never lost deep in Archbishop Lynch's secrets, was sight of-longer purses. The New York Sun appointed ostensibly to keep the books, and has been making a round of the art-saloons, and the potatoes and meat from going bad, but publishes most astounding statements of the in reality to be a spy on the Warden if per- gorgeousness of these establishments, and the 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 Arch bishop Lynch retired 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 Atchbishop 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 regulating the attempts to squeeze out Mr. Massio as "lying rubbish." It says:— 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

tebly as being true in every respect. The Globe is too reckless and is perliaps not so well informed as a party organ should be.

2 We are grateful for the assurance which

must be gall and worr, twood to the Archbishop—that Mr. Massic, enjoys the confidence of the Government and that his resignation would not be accepted even if it were tendered. We were not'so feolish as to suppose that the Government of the day in the light of the recent investigation would undertake to dismiss Mr. Massic. 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 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 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 nefamous 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 the merest fragment of the people. They are his works. We saw Mr. Massie a member of being lest behind in numbers and influence far and our communion, a leading elder in one of our away by the Knights of Pythias and a hundred our communion, a leading elder in one of our congregations, a worthy man, a perfectly other brotherhoods. It is becoming more and 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 Massic 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.

PHE 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 adventure he might be found tripping, and expense at which they have been furnished. we more than hinted that under this infamous 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 \$251,0001. 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

"Pan and Bacchante," once the property of Mr.
Henry Hilton, and bought for \$500
"The Ployelsh Stave," supposed to be 2,000
years old, once owned by the Artis, and bought for \$2,000
Golvelin tapestry made for Napoleon III., and bought for \$5,000
A Haarlen clock \$5,000
Two pendulum clocks \$5,000
Paintings—Bourgeread's "Nymphs and Satyr,"
valued at \$25,000, but cost only \$5,000
Chelmonski's "21-ii Carrier" \$5,000
Chelmonski's "21-ii Carrier" \$5,000
Sadler's "Palm Sunday" \$5,000
Correggio's "Natelisus" (bought for a sorg),
worth \$60,000 if genuine, and valued at \$15,000
"These few of the many art treasures that remarkable toom contains represert in the more than \$60,000, and yet constitute only two thinds of the collection. That the outlay has pally, 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 Pan and Bacchante," once the property of Mr.

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 gaster 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 preprietor, who so lavishly spends his money for their gratheation, 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 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 adornment of the bar-room; and what draws in New York draws here. Art galleries and modest and unobtrusive, as compared with the trade in the cities of the United States, are not 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

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 hidcousness. 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 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 short of crushing it out will cure the evils of the 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 leave public opinion to decide. We are sorry take it up at the risk of the formation of a third that no attempt was made to get Archbishop party of Prohibition Reform. But in the Lynch into the witness box during the Central meantime we still have the licensed trade 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 15, after all, at the foundation of successful prohibitory laws; and it will prove the best counteracting force to the increased efforts of the barroom 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 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."*

ORD ROBERT MONTAGU is an Eng ish 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

"Recept Events, and a Clue to their Solution," by the Right Hon Lord Robert Montegu. S. R. Heiget, Toronto Willard Tract Depository.

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 'o 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 anxietics, 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 rightcousness 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

A Scorcit 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 wo 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 grand-father 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 aix 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 dis-posal 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.

trains, especially on Saturdays, carry with them multitudes, to whom a few days in the field and woods are a rare treat. We have a word for our city neighbours on their holiday. It is good to heavy burden of toil on the women, especially of many a farm-house. The visitor should keep this in mind. A kindly and practical interest in what is going on in kitchen and daily and garden and field, and the shaping of hours and habits to those of the family will make the visit more agreeable on all hands. Hearty assistance in the Sabhath services will be greatly appreciated. To take your seat in the minister's Bible class, and fill the chair of an absent teacher, to give a lift in the choir will not make the Sabbath in the country less a holiday, and it may leave a blessing behind.

Our sympathy is heartily extended to our Baptist friends in the loss of another of their missionaries in India. Following so soon upon the death of Rev. Mr. Timpany, the removal now of his fellow-missionary, Rev. G. F. Currie, of the Telegu mission, is a sore loss. Mr. Currie was a man of genuine missionary stuff. The native Church which he built up was of previously untouched heathen material, and his entire devotion was shown, when on his quite recent visit on furlough to Canada, news came of his brother Timpany's death, and of the consequent immediate demand for another labourer. Without hesitation he decided to forego the rest and the long looked-for happy intercourse with friends and return to India. It is feared that his act of self-denial may have hastened his untimely death. His widow and orphaned children, now in Wolsville, Nova Scotia, who were shortly to rejoin him in India, will have wide-spread sympathy in their bereavement.

THE new theology, as represented by Andover, is strongly aggressive, and has become a disturbing element in the American Board of Foreign Missions. A number of young men, with the peculiar notions as regards a second proba-tion taught at Andover, have already been rejected on their application to be sent as missionaries to the heathen. Secretary Alden holds firmly to the traditional policy of sending only those adhering to the orthodox view of the heathen as hopelessly lost without Christ. The matter is much discussed in the religious papers, and is likely to provoke earnest debate at the next meeting of the hoard. Division even is feared. Dr. Cyrus Hamlin, the veteran missionary and educationist, says of the movement : "If this movement had for its object the destruction of missionary work at home and abroad, it could not devise a better plan."

In this month's Chronicle of the London Missionary Society there is a letter from a young missionary in Southern India who says of the villagers whom he had visited that they reply, "You ask us to give up the customs of our fathers, but, if you are earnest, why are your virits so few and far between, and why are you so few?" This should be an affecting question to the Lord's followers; and should it not be theolog students who are looking forward at home to what some denominational writers have lately spoken of as an overstocked ministry?

ONE of those terrible tragedies, of which our great lakes are too frequently the scene, occurred on Sunday, 1st inst, when six young men were drowned in Lake Huron, through the swamping of their yacht in the gale. Heartfelt sympathy will be widely extended to Senator Vidal whose son, the sailing master of the yacht, was one of the victims, and to all the sadly bereaved relatives of the unfortunate youths.

AN OPEN LETTER TO ARCHBISHOP LYNCH,

GROSS ABUSES AT CATHOLIC PICNICS, PESTIVALS AND BARARE. WINKING AT VIOLATIONS OF THE SCOTT ACT. THE BARTERING OF MAIDENLY MODESTY. DESPERATION OF THE SABBATH. ENCOURAGE-MENT OF DRUNKENNESS BY PRIFEIS. A STRONG APPEAL FOR THE PYERCISE OF ARCHIEFISCOPAL FUNCTIONS IN THE INTERESTS OF LAW, DECENCY AND MORALITY.

The following appears in the correspondence columns of the Totonto Gove of the 3rd jost.

To John Joseph Lynch, D.D., Archbishop of Toronto Most Reverend Six—The good opinion of those who are not of your religious communion ought to possess a value in your estimation, and the writer recognizes with pleasure that you are personally popular, not alone with your own spiritual children, but with the non Catholic portion of the community. To such an extent do Catholics generally reverence your office and that of your discessin priests, that they will not publicly complain of anything wherein the good fathers are personally condiocesan priests, that they will not publicly complain of anything wherein the good fathers are personally concerned and compromised. Had it been otherwise no need would there now be for your humble servant publicly calling your attention to the abuses so prevalent and notorious at Catholic jucnics, festivals and bussars, for I cannot think that as a bishop of a Chris ian Church you would, after your attention had been drawn to the disorders I shall mention, permit them to go on unrestrained, but on the other hand would have forbade them, and so saved your people much sin and humiliation. The Catholic Church preaches obedience to all just laws, even saved your people much ain and numiliation. The Cath olic Church preaches obedience to all just laws, even where those subject to their operation may not be in favour of them, and nothing but the enactment of laws the observance of which would be sinful justifies a violation or non-observance of such. The Canada Temperance Act, commonly known as the Scott Act, is surely such a law as every priest and layman ought to observe wherever adopted, but whether the Scott Act is in force and a survivient of the second plants are openly or acceptant of a such a law as every priest and layman ought to observe

2. There are also prophecies which regard Israel acwherever adopted, but whether the Scott Act is in force
or not, intoxicating drinks are openly or secretly sold at
the believing portion of Israel and Gentiles who believed librarian.

It will be the country cousin's turn when the harvest has been housed and the exhibition term opens. It is his city relative's turn now. Not to speak of the thousands who seek a holiday in canoe or camp, or seaside resort, the outgoing trains, especially on Saturdays, carry with them multitudes, to whom a few days in the field and woods are a rare treat. We have a word for our city neighbours on their holiday. It is good to temember that this is the busy season on the farm. The days are long and hot, and work presses both out door and in. The dearth of domestic servants in the country fastens a very heavy burden of soil on the upper season on the day following openly breaks the well-entity calculated to benefit all classes and peoples if obeyed. What must be the opinion formed of these law-breaking priests in the minds and hearts of thought-ful catholics?

Is it astonishing that the Church no longer in ber priests, where these practices prevail, enjoy the profound reverence she so long possessed, and that rational and rea-soning men and women ask themselves? Can these offending priests believe the teachings of the Church

offending priests believe the teachings of the Church whose infoisters they are? And not infrequently the reply is, no, or at best a serious and honest doubt.

All moral society abhors this baneful practice of unlawful drinking, and your own people fervently pray for its banishment torever. In God's name and for thy people's sake stretch forth your hand and forbid it, "Quer Pervia Coil."

Much, however, as the above practice is to be deplored, and indignant as thousands of your own church feel at its consense, there is one still more vile, and ordinary

conssurance, there is one still more vile, and ordinary language falls to capress the disgust felt by decent people at the fractice of your priests, who offer a piece of trash jewelry for competition between two young ladies in the parish, the one receiving most votes, or in other words most money for the Father in God is adjudged the victor. She bears away the Brummagem trinket, and with it too often the lasting jealousy and abiding ill-will of her unsuccessful competitor and connections.

Oh I shame on this trassic which tarters the maidenly modesty of your young girls for dollars. Crush out this monstrous and iniquitous Baraumism from our midst. The povery of your priest is no excuse for this revolting

Inonstrous and inequitous Harmunism from our midst. The povery of your priest is no excuse for this revolting dodge, which your church is the only one so lost to shame and decency as to practice. Your duty as a bishop ealls on you to protect your people from this degrading institution. I also desire to draw your attention to the imposition practiced on candidates for parliamentary and other public honours by your wideawake and business-like priests putting tivals in competition for walking canes, etc. No sooner is an election in the air than the competition priest priests provided the selects his windra. A release of etc. No sooner is an election in the air than the com-mercial priest cooly selects his victims. A picnic or festival is organized and a contest arranged, in which the political cannidates and their respective supporters are expected to bleed, failing which they are denounced as mean and low spirited, as having no sand in them, and so forth. There is scarcely a candidate for parliament but has been obliged to offer sacrifices at this altar of constructive bribery, pethaps the meanest ever invented.
Surely the dignity of the priesthood must suffer in the
estimation of intelligent and thoughtful people, and
though money is made by the practice to which I here

though money is made by the practice to which I here call your attention, is there not a terrible price paid for it?

One more complaint, and for the present I draw to a close. The Catholic worshippers at the respective masses on Sunday last had placed in their hands on leaving God's house a handbil, setting forth that a certain Roman Catholic society will on August 6, hold a festival at the Moss Park rink, when a programme of games will be the chief attraction. Great God, what a shameful publication I Read it, and blush for your people.

One-hundred yard race-Prize, bottle of whiskey. Putting shot—Prize, keg of lager.
Two-hundred yard race—Prize, bottle of brandy.
Three quick jumps—Prize, bottle of champagne.
Putting light shot—Prize, bottle of wine.
Single men's race (open to Emeralds only)—Prize, bottle of wine.

Committee's race—Prize, bottle of brandy.
Running long jump—Prize, eight gallons lager, and
bottle of brandy.

Running long jump (open to Emeralds only)—Prize, keg of lager and bottle of wine.

Irish jug—Prize, bottle of brandy.

Irish hg—Prize, bottle of brandy.

Thirteen prizes of intoxicating liquors offering to men and youths I God save the victors.

What wonder that Catholics figure proportionately higher in the returns of offending drunkards than any other people, and that they are not keeping equal step with the non Catholic community in material prosperity?

From the above disgraceful list of prizes it must appear that parents should guard their children, and wives should implore their husbands to give this leprous society a wide benth until this foul disgrace is purged from it. Need I remind Your Grace that toleration of such abuses as I have set forth mile as one until win the even of God and call their attention to the 5th chapter of Leviticus, wherein it is written. "Whosoever toucheth any unclean thing, he is guilty and hath offended," and to even those sorely tempted by their poverty, I commend them to read the 16th chapter of Proverbs, where they are comforted by the inspired writer that "Better is a little with justice than great revenues with iniquity." CATHOLICUS.

Communications.

THE JEWISH QUESTION.

[To the Editor of the PRESETTERIAN REVIEW.]

Sir,-I am sure your other readers rejoice as I do that you have given so much space of late to the discussion of the Jewish question. Both M.R.K. and y ur Roman correspondent are doing good service in the cause. Unless M.R.K. speaks with authority I hope you will not prevent me from saying another word on the subject, and whether it is to be a last word and the "record is closed"

or not will depend.

I am at a disadvantage in not knowing who M.R.K. is, and I feel that he ought to remember this in his reply. and I feet that he dugin to remained the same and apply.

My last was, as you know, sir, only one letter, which for lack of space you divided into two. In that communication I had no wish to "impeach M.R.K.'s arguments," nor did I attempt to answer them directly. The idea that I did the, is perhaps the cause of M.R.K.'s heat, which has lead him to say of me such things as that I am which this tead that to say of the sacrificings as that I am evidently opposed to pre millenial views; that I see mothing remarkable in the historic facts regarding the Jewish race; that I am making a despertie effort to evade at inevitable issue; that I have a desire to bulster up a mere theory , that I affirm what is contrary to fact and all human experience t that I rush into print to maintain alsoudines because the hateful subject of the pre-millenial advent lies behind the question. A terrific in-dictment: nevertheless, I do not feel called upon to meet distinent; nevertheless, I do not feel called upon to meet these assertions about myself, I know how much or little truth is in them, but if they were all true, it would not strengthen in the least the argument of M.R.K., or invalidate my position. Therefore I will not trouble your readers further with them, but will try to make plain my meaning, and thus M.R.K. may be disposed to regard me with less horror and contempt. I am not angry with my anonymous friend and will not retaliate. What I assert then on the particular point under discus

s. Prophecies regarding Israel according to the flesh and as a nation have in time past had a literal and natural fulfilment, and the present dispersed condition of the Jews who reject Christ Jesus is a fulfilment of the threatenings and curses denounced on disoledient Israel.

can e of the disoledience of Israel after the flesh, e.g., lake 1, 32, ii. 69, Matt xxi 5-Jesus came the king; but not of Israel after the flesh.

3. The portion of Israel according to the flesh who under apostolic preaching and for eighteen hundred years since have accepted Christ Jesus, are now incorporated in the Christian Church, and do not form part of the Jessish nation (so called) distinct fr m all peoples and dwelling above. When they became Christians they ceased to be Jessis in a religious sense, for in Christ "there is neither Jess for Greek."

4. The race of Jewish descent which is now regarded as a distinct propile is not properly a nation, but a dis-persed people and under the curse of God. Nor are there any promises (except threatenings of wrath) for unbeliev-log Jews either individually or nationally.

5. There are promises for Israel after the flesh "if they continue not in unbelief," vis.: That they shall be graked again into the tree from which they have been broken off "because of unbelief," That olive tree is beyond question, the seed of Abraham, the Church of God; in which all nations of the earth are to be blessed. In that tree there are now the branches of Israelitish descent who believed and were never broken off, and the Gentile branches which became by faith "children of Abraham and heirs of the promise," and were grafted in among the original branches. Into that tree the unbelieving fews may again be grafted, and thus restored to the Church, but only on condition of their accepting the Messah whom their fathers crucified, and on account of the transfer of the transfer. whose rejection the kingdom was taken from Israel according to the flesh-(See, Romans 11 chap.).

6 These promises will be fulfilled and Israel shall be gathered in again. But the centre cround which Israel shall gather is Jesus Christ-mot Jerusalem. It will be a spiritual not a carnal gathering. A Hebro Christian community is quite conceivable, but they would form part of the Christian Church and would not worship by sacrifices or in an outwardly holy temple. The Jewish nation as the holy people of God and the royal priesthood with the holy place are for ever unsuperseded by the Church of Christ (a Peter 2, 5 and 6).

7. It is the duty of the Church to seek diligently the conversion of the Jews. As your Roman correspondent has shown, efforts in this direction have been more successful than almost any other mission; and as M. R. K. has shown, at no past time were the prospects better or the Jews more favourably situated for being approached by Christians. God speed the work.

8 I do not deny that some Jews desire to return to Palestine, although others laugh at the idea, nor do I think it improbable that a new and energetic nation may be formed in that land. It is possible that such a nation may be so largely composed of the descendants of Israel as to make the establishment of it a literal fulfilment to Israel after the flesh of the land promised Abraham. This may or may not come to pass. But I confidently look for the suffiment of the promise made to Abraham's seed in the spiritual sense, in the establishment (1 Peter 2, 9) "of the holy nation, the peculiar people" to whom the kindom was transferred (Matt. 21, 43) in all lands; and in "the kingdoms of the world becoming the kingdom of our Lard and of his Christ," through the discipling of all

our Lord and of his Christ," through the discipling of all nations (Matt. 28, 19).

9 If the restoration to Cannan be a blessing promised to God's Israel, it seems to me surpassing strange that only the descendants of that part of Israel after the flesh who for eighteen hundred years have been disobedient should inherit the blessing, whereas the descendants of that part which from time to time through the ages obeyed the company to the contraction to the secondary the means the secondary that the contract the secondary that the contract the secondary that the secondary the secondary that the secondary that the secondary the secondary through the secondary that the s the gospel, became Christians, and thus are merged in the Church of Christ should be excluded from the blessing

Church of Christ should be excluded from the blessing and the land.

One other thing I wish to notice. M. R. K. quoting from Erek. 37th says: "In this chapter occur two very awkward passages which Dr. Lang and his friends must "spiritualise" out of existence in some way or other. They are "and David my servant shall be their prince forever." I interpret this as Peter did, Ps. 110, on the day of Pentecost, David is not ascended "o but let all the house of Israel know that God hath made this same Jesus whom ye have crucified to be Lord and Christ." (Acts 2, 34, 36), and 'Him hath God exalted with his right hand to be a prince "o" (Acts 5, 31) and 2 Cor. 15, 25. "He must reign till he hath put all enemies under his feet." If this interpretation is "spiritualizing out of existence," then I say amen. The inspired apositie and again 'my servant David shall be their prince forever.' I interpret this as Peter did, Ps. 110, on the day of Pentecost, David is not ascended * b let all the house of Israel know that God hath made this same Jesus whom ye have crucified to be Lord and Christ.' (Acts 2, 34, 36), and 'Him hath God exalted with his right hand to be a prince * c (Acts 5, 31) and 1 Cor. 15, 25. 'He must reign till he hath put all enemies under his feet.' If this interpretation is "spicitualizing out of existence," then I say amen. The inspired apostle did it for me. But let me ask M. R. K. does he hold that the Isteral David is to be raised from the dead and be should say that by David we understand Jesus, the son of David, in his resurrection body, among his saints over Jerusalem, why does he blame me for saying that Jesus Christ is the prince for ever over the true Israel restored to holiness and glory? But I do not mean at present to that the literal David is to be raised from the dead and be a prince literally, forever literally, in the land literally over the children of Israel, literally? If not, and he should say that by David we understand Jesus, the son of David, In his resurrection body, among his saints over Jerusalem, why does he blame me for saying that Jesus Christ is the prince for ever over the true Israel restored to holiness and glory? But I do not mean at present to argue this matter. I am, however, prepared to give a reason for my faith. I hope M. R. K. will not suppose that I sak him to adopt my views only to allow me to reason for my faith. I hope M. R. K. will not suppose that I ask him to adopt my views only to allow me to any what I think and to bear with me in my ignorance and absurdities, as he regards them. I should be much pleased to be privileged with the personal acquaintance of M. R. K. if he sees fit to give me his address, and I promise not to be personal in any thing I may say regarding his writings. Neither he nor premillenarianism are

hateful " to me. - Yours truly. JOHN LAING.

SYDNEY .- The presbytery met in 5t. Andrew's church, SYDNEY.—The presbytery met in 5t. Andrew's church, Sydney, on the 13th ult. Rev. D. McMillan was chosen reuderator, and Kev. John Murray clerk, for the current year. Mr R. Calder reponed the fulfilment of his appointment to Mira, and spoke plainly of the deplorable state of things in that congregation. The presbytery ordered a meeting of the Mira session to be held on the 21st July to attend to necessary business. A committee, consisting of Dr. Murray, W. Grant, James A. Forbes, A. Farquharson and John Murray, was appointed to straighten out the enormous arrearage of \$4,000, under which that congregation is labouring. It was resolved that the clerk be instructed to ask the Home Mission lossed for Mr. Calder's services for the month of August, and also for the services of a Gaelic prelationer for and also for the services of a Gaelic probationer for Grand River and Loch Lomond. Revs. D. McMillan, Orand River and Loch Lomond. Revs. D. McMillan, D. Sutherland and John Murray were appointed to dispense the Lord's Supper at both Ben Lomond and Grand River on July 25th, and to attend to any business in the interests of those congregations. Rev. D. McMillan and F. Falconer, the only commissioners of the court who attended the late General Assembly, reported the fulfill ment of their commission, and were day thanked. The presbyiery, by motion, recognized the remarkable liberal ity if Falmouth Sirect congregation, and expressed the hope "that the praiseworthy efforts of that congregation in the matter of giving, may attend to their congrega-tions of this presbytery to emulate them in this christian grace." Adjourned to meet in l'almouth Street church, Sydney, August toth, at to o'clock a.m. - JOHN MURRAY,

A SABBATH school has been recently organized in South Ekfrid, under Presbyterian auspices. Following are the officers :- Mr. D. Hyndman, superintendent ; Mr. W. Poole, secretary; Mr. J. Allan,

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Church News.

THE Rev. C. Chimquy, who is at present labouring in New Brunswick, is expected shortly in P. E.

THE next meeting of the Presbytery of Quebec will take place in Sherbrooke on Tuesday, Sept. atst, at s p m

THE proceeds of the garden party under the auspices of the ladies of Knox church, Cannington, amounted to over \$30.

ALL communications to the clerk of the Presby-tery of Quebec should be addressed to the Rev. J. R. McLeod, Kingsbury, Que.

MR. R. MACLENNAN, of Alexandria, Glengarry, has given a scholarship of \$30.00 to the Gaelic department of the Presbyterian College, Montreal.

At L communications to the Home Mission convener of the Presbytery of Quebec should be addressed to the Rev. J. O. Pritcherd, of Danville,

THE Rev. Mr. Murray, of Sydney, having de-clined the call from Summerside, that congregation is now seeking to obtain the Rev. Mr. McGregor, of Amherst, as pastor.

By appointment of the P. M. Board, the Rev Mr. McRae, missionary elect to Trinidad, will visit several of the Presbyterian congregations in P. E. Island before leaving for his field of labour.

THE Rev. Mr. Chase, pastor of the church of Onslow, N.S., has recently returned from his wedding trip, and his congregation improved the occasion by presenting him with an address and a set of beautiful, silver mounted harness.

THE Presbyterian congregation at Providence R.I, which has among its members a goodly number of Prince Edward Islanders, has given a unanimous call to Rev J. A. McBain, of the Presbytery of Montreal * Mr. McBain is an excellent preacher.

KNOX church, Kincardine, has accured the services of Prof. Jones, one of the ableat and best known precentors in the Dominion. Salary, \$300. At the same congregational meeting Rev. J. L. Murray, pastor of the church, was granted two months of holidays.

On the evening of Mr. McLennan's leaving Lion's Head mission he was presented with a purse of \$70 and an address. The various Chris-tian congregations of the village and adjoining county vied with each other in paying a parting ex-pression of good will and esteem to the rev. gentleman and his family.

A NIW church was opened July 4th on Sea Island, British Columbia. Rev. Mr. Jamieson conducted service both morning and evening. The church, which is situated a short distance from the Gulf of Georgia, is said to be one of the finest and best finished in the Province. The building and furnishings, which cost about \$2,000, was opened entirely free from debt.

REV. Dr. ARCHIBALD, pastor of Knox church, St. Thomas, and bride, received a most cordial welcome from his congregation on their return from their wedding trip. Mr. D. McLews delivered an address of welcome. During the evening Mr. John McLean presented an address and a cheque for \$200 to Mr. Gaudier, who has solely filled the pulpit of Knox church during the absence of the pas-

THE congregation of Bathurst, N.B., has unanimously called Rev. A. F. Thompson, of Economy, The call was signed by eighty-six members and fifty-four adherents, and accompanied by a guarantee of \$750 per annum, with manse and glebe. Mr. Thompson having signified his acceptance of the same, his induction was appointed to take place in St. Luke's church, Bathurst, on Wednesday, 11th August, at 10 a.m.

THE induction services at Belmont took place Wednesday, July 28th, when the Rev. James A. Brown, B.A., of Beaverton, was ordained and inducted to the pastoral care and oversight of the Belmont and Yarmouth congregations. The Rev. said, "I congratulate this minister on being ordained at a time when the Church scems to be entering on an era of great activity in the evangeliza-tion of the world." Rev. Neil McKinnon, a former pastor, presided at the ordination and addressed the people, and Rev G. Sutherland, of Fingal, the minister. Mr. Brown was escorted to the church door by Mr. Robbins, and received a most cordial welcome from the very large congregation present. Mr. Brown enters upon his work under most auspicious circumstances. The managers at the close handed the pastor a quarter's salary in advance.

On Wednesday, July 21st, the Rev. A. K. Mc-Leod, B.A., was inducted into the charge of St. Andrew's church, Brighton, Oat. A large congregation was present to witness the services. After the usual formalities the Rev. W. A. McKenzie, of Grafton, delivered an able discourse from Rom. i. 16. The Rev. W. J. Smith, Grafton, addressed the minister, and the Rev. W. T. Wilkins, of Trenton, the people. After the close of the services the presbytery and friends were entertained at a sumptuous tea by the ladies of the congregation in the lecture room of the church. An adjournment was then made to the main part of the building, which was well filled, and the Rev. Mr. McCrae having taken the chair, prayer was offered by the Rev. T. Alexander, of Mount Pleasant, after which short and eloquent addresses of welcome were made by the chairman, the Rev. J. J. Leach, of the Methodist church, Brighton, and the Revs. McKenzie and Smith, of Grafton, and W. A. Johnson, elder, also of Grafton. Not the least interesting part of the proceedings was the presentation of an address and well-filled purse to Rev. Mr. McCrae as an expression of the kratitude of the congregation for his services during the vacancy.

MANITOBA ITEMS.

(From our own Correspondent) SEVERAL new mission fields have been organized

during the summer.

Harvest has already begun, and the farmers are in high spirits over their glowing prospects.

Rev. Mr. Wellwood has so far improved in health as to be able to take pulpit supply occasionally. All the Commissioners at the Assembly from our synod except Prof. Bryce and Mr Pitblado have

returned strengthened for their work.

Parliamentary candidates are now stumping the Province in their several interests. The Presby-terians are largely represented in the political field. subjects.

The new Presbyterian church in Portage la Prairie is nearing completion. It is a beautiful edince, and will be opened some time in Septem

The crops generally within the Province of Manitoba are good, but the continued drought has damaged the crops somewhat in the North-west Territories.

Rev. Mr. Pringle, of Kildonan, has accepted the call to Port Arthur, and leaves for his new field on August 12th. This will leave vacant two of the best country charges within our synod.

The Indian school at Portage la Prairie is a grand success. The ladies of Knox church, with Miss Sebastian, the teacher, are indefatigable in their good work for the poor heathen. They believe, however, that the school would be more effic-tent if it could be opened on the industrial school method.

The Rev. Mr. Todd preached his farewell sermon to the Burnside congregation last Sabbath. The church was crowded, and many were visibly affected with his parting exhortation. Mr. T. has been paster of Burnside for two years, during which time the congregation has been greatly strengthened, while two new preaching stations have been added to it, and the third has received regularly fortnightly supply. The membership has been nearly doubled, a good manse and sheds for the teams have been built, two thirds of their cost hav-ing been paid. Mr. Todd leaves for his new charge in Minnedosa with the prayers and best wishes of his former flock for his success.

OBITUARY.

REV. LACHLIN MACPHERSON.

THE late Rev. Lachlin Macpherson, of West Williams, Ont., is worthy of a place on the roll of Canada's noble band of pioneer missionaries. These were men of courage and sterling worth, men who laid foundations on which we now build. They sowed seed for others to reap. God called and prepared them for a great work, and nobly they did it. Mr. Macpherson during the early period of his ministry supplied not only Williams with the means of grace, but many other settlements far and near. As a preacher of the Word he was faithful, declaring the whole counsel of God, and was influenced by neither the fear nor favour of man. He was not what some would call in these days a popular preacher, but he was what is far better—a faithful, God-fearing preacher of the Word, and wherever we find those who were brought up under his minis-try we find a people who have the deepest respect for Divine ordinances. Mr. Macpherson's anti-union attitude had no doubt a tendency to lessen his influence as a minister among his people. Yet no one doubted but he was conscientious in the stand which he took on that question. The closing years of his life were characterized by much bodily suffering and weakness. Two of these years were spent in Scotland in quest of health, but that failing him he returned to Canada to end his days among his own people. He passed away in peace in the early part of the spring of 1886. Mr. Macpherson was born in Glasgow about the year 1813, and was therefore seventy-three years of age when he died. He was ordained in 1849 and laboured in the same field, Williams, for the long period of

MR. JAMES LAIDLAW.

It was mentioned recently in the REVIEW that Mr. James Laidlaw, of Georgetown, had passed his ooth birthday. Shortly afterwards the venerable gentleman, who had enjoyed uninterrupted health during his long life, was taken ill, and after being confined to bed about four weeks passed peacefully away. The deceased gentleman was the last survivor of those who settled in the Scotch Block of Esquesing in 1819 20. Mr. Laidlaw left Scotland in 1817, two years earlier than the other members of his family, but spent three years at Economy, Nova Scotla. A letter he wrote from Economy to his father and brothers in Scotland, on the 5th December, 1817, advising them to come to Western Canada and ducted to the pastoral care and oversight of the Belmont and Yarmouth congregations. The Rev. John Rubbins, of Glencoe, preached from the text Matt. 28: 18-20. During the sermon Mr. Robbins Walter, came and settled in the township of Esquesing, where James joined them in 1820. Boston church, Esquesing, beneath whose shadow Mr. Laidlaw's remains lie interred beside the graves of his father and brothers, was built on the farm of Mr. Andrew Laidlaw in the heart of the settlement, and was named after Thomas Boston, the far-famed minister of the parish of Ettrick from which the Laidlaw family emigrated. James Hogg, the Ettrick shepherd, was a full cousin of Mr. Laidlaw's father. Like his father and brothers—two of whom never visited Canada—James Laidlaw was a man of rare integrity. He was also endowed with a mind and memory of remarkable clearness, which remained bright to the last, showing no signs of remained bright to the last, showing no signs of weakness or decay in any particular, though his physical strength was completely wasted by a disease of several weeks' duration. His only daughter, his only surviving son (Rev. R. J. Laidlaw, of Hemilton) and other friends and acquaintances from far and near, watched with him during his last days, which, owing to the clearness of his sichly-second mind the extraordinary retentiveness. richly-stored mind, the extraordinary retentiveness of his memory and the strength and clearness of his faith, were days of unusual privilege. His wide and accurate information, which increased to the last through his life-long habit of reading and reflection; his pure and exemplary life, coupled with his kind, amiable and cheerful disposition, endeared him to all, old and young, who came within the circle of his acquaintance, and gave him an influence for good which only those who are possessed of his meek and quiet spirit and are spared, as he was, to become fully ripe, are ever privileged to

STATE OF RELIGION—BRUCE PRESBY-TERY.

REPORT of the committee appointed to prepare ince of the Presbytery of Bruce on the State of Religion, held at Paisley on the 12th day of July. Members—J. C. Ecklord, convener; Rev. Messrs. D. McMillan and J. B. Duncan. Report as fol-

On all the various topics under discussion during the conference very substantial and highly sattsfactory agreement was found to exist amongst the brethren. Much valuable information was elicited, and many practical suggestions made which your committee think can be utilized with great advant-age. We briefly summarize a few of the more

Visiting the 16th.—Before visiting the sick preparation by way of meditation is desirable, and that particular consideration should be given to the character and circumstances of the person or persons to be visited, and that the selections of Scripture read and the accompanying exercises should be chosen and made carefully in accordance with the results of this previous careful reflection.

3. Finierals.—The conference discountenances Sabbath sunerals unless in cases of absolute necessity. Also deprecates undue parado on funeral occasions, but commends due sympathy with the bereaved, and recommends the improvement of these solemn occasions of God's providence by such public and private exercises as the special circumstances may claim, reminding each other that the end of these services is not the undue laudation of the dead, but are to be prized as a way to reach the souls of the living by the faithful presentation of the truth.

3. Raptism.—This ordinance should in no case be given to non-professors. It may in the discretion of sessions be administered to the children of those who are non-communicants. At the same time in any such case it is expected that the session will instruct and expect the professing parent or parents to communicate at the first possible oppor-tunity. The ordinance should be administered publicly whenever practicable, but may by permis-sion of the session be given privately when circum-

stances so require.

4. Prayer meetings.—The conference strongly emphasise the importance of making these meetings as popular as possible, endeavouring to enlist roung and old in the work, either by taking part in the meeting or for it. "Bring another with you to the prayer meeting." The services might profitably be modelled like a family gathering for worship, those who cannot pray might repeat a text or answer a question. The importance of having the subject for study and prayer at these meetings duly intimated to the people beforehand from the pulpit or otherwise was also recommended.

5. Pastoral visitation .- Such visitations should be systematized and regular, with due notice as far as possible given from the pulpit. They should be conducted with reading the Word, prayer and such intercourse should be had with the family (both old and young) as may ascertain their real spiritual

condition—saved or unsaved.

6. Presbyterial visitation.—The conference expressed an entire unanimity in regard to the desirability and practicability of erercising a wise and kindly supervision over the congregations of the presbytery. Your committee feel warranted in recommending the appointment and instruction of a committee to prepare and mature a scheme of presbyterial visitation for this presbytery, to show the sections to be grouped for this purpose, and to give directions for procedure and practice in such visitation, and would suggest that the said committee may find the Scheme of Presbyterial Visitation of the Presbytery of Toronto worthy of being copied in most respects. We think that elders should be associated with ministers in the work of presbyterial

7. The conference expressed strong faith in the steady, faithful use of the ordinary means of grace as the most effectual way of adding to and keeping in the Church "such as should be saved." The importance of bringing the young into closer relation with the Church was strongly insisted on. It was thought the Bible class and Sabbath school should be the peculiar care of the Church, and that services might be held occasionally in the churches ou the Sabbath when the children and their teachers would have a prominent place and special attention in the service which would tend to shew our children the value of their souls, and to awaken in them an early personal attention to the Gospel.

Your committee repeat there is great need to bring in the young. It may be allowed us to recommend that the children may be visited specially in each congregation under the arrangement of the Visitation Committee in order to assist in this noble cause .- J. C. ECKFORD, Convener.

MEETINGS OF PRESBYTERY.

LONDON .- Met in London 13th July. The following stems form a part of the business transacted:
—Calls from Belmont, North and South Westmin-Dorchester and Crumlin were laid on the table and read by the respective moderators of these congregations. The call from Belmont was in favour of Mr. J. A. Brown, licentiate, and was quite unanimous. They promise \$900 stipend and manse. The call was sustained, and Mr. Brown in answer to a telegram accepted, the ordination and induction were appointed for the 28th July. The call from North and South Westminster in favour of Mr. Sawers, of Chicago, was duly sustained and transmitted to Mr. Sawers for consideration. The call from Dorchester and Crumlin in favour of Mr. William Galloway (minister without charge) was also sustained. Mr. Galloway being present had the call put into his hands for acceptance. On Mr. Galloway's acceptance, the induction was appointed to take place at Crumlin on the 27th July, at 11 o'clock, Mr. Cameron to preside and address the minister, Mr. Hamilton to preach and Mr. J. M. Munro to address the people. Dr. McIntyre, principal of the Young Ladies' College, Brantford, was present and addressed the presbytery in the interests of that institution. A resolution was passed by the presbytery expressive of sympathy and support. Mr. Hugh McKay, one of the Church's missionaries to the Indians in the North-west, also addressed the presbytery, giving some stirring information relative to the degradation, misery and positive want of many of the Indian tribes. A vote of thanks was given Mr. McKay for his address, and the presbytery pledged itself to increased interest and support in aid of the mission. Mr. Sutherland read the report of the commission on the Glencoe case. The report stated that the commission after duly meeting with the congregation and the petitioners for a new congregation, and carefully consulting the interests of all parties concerned, have unani-mously arrived at the following finding:—That Mr. Robbins be, and hereby is, expnerated from all blame in the matter of the troubles of the congrea Minute of the subjects considered at the confer-, gation; that, inasmuch as Mr. Robbins has signi-ence of the Presbytery of Bruce on the State of fied to the commission his willingness to resign his charge in the interests of peace, the commission express their admiration of the spirit Mr. Robbins has shown in the whole matter; and, believing that his resignation is the best solution of the diffi-culty, consent to accept his offer, and resolve that the pastoral tie be dissolved on the 13th of March, 1887: and that the petitioners meanwhile avail themselves of such services as are within their reach. In this finding the petitioners acquiesced at the time, and Mr. Robbins and the congregation subsequently. The presbytery, on motion duly made and seconded, received and adopted the report.—George Sutherland, Clerk.

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A NOTICE was given recently in the English House of Lords of a motion to exclude bishops from that body.

THE vote in favour of Disestablish-Assembly at Edinburgh stood 451 to 50, poor. THE Pirst Reformed Presbyterian

congregation in Philadelphia has changed its name to the Wylle Memorial Presbyterien congregation.

ploring the opium dens in East London. He states the victims of opium are in every class of London society.

session against his wife seeking divorce.

IN the midst of his infirmities, during which he has sometimes for days to gether been unable to hold a pen, Mr. Spurgeon, of London, has now issued his 1,900th sermon. DR. THAIN DAVIDSON has a third

volume of addresses to young men in the press. It will be published by Messes, Hodder and Stoughton under the title of "The City Youth."

Prof. Cov. of Owen's College, Manchester, has been appointed Thomson lecturer in the college at Aberdeen for the ensuing session. The subject of his course will be electricity.

A PENNY quarterly is issued by the Women's Mussionary Association of the English Presbyterian Church. It is en-titled Our Sisters in Other Lands and overflows with fresh and interesting in-

THE nephew of the late King Cetewayo, brought to the true faith through missionary effort in South Africa, was sent to Stockholm for his education. After remaining there six years, he has now returned as missionary to his own country.

REV. NEIL BRODIE, of Gairloch, Nova Scotia, a native of Lochgilphead, who was sent as a missionary to Cape Breton twenty years \$50, is at present in Scot-land, and recently preached in Gaelic and English in St. Columba church,

An article has appeared in the Church Times, the organ of English Ritualism, protesting against the erection of a church as a memorial of Elizabeth Fry, on the ground that "that excellent Quakeress" was not, strictly speaking, a Christian.

MR. W. P. SINCLAIR, the new M.P. for the Falkirk burghs, married Agnes, the only daughter of the late Rev. Hugh Crighton, D D, of Liverpool. He was born at Belfast in 1837, and for a short time in 1885 represented Antrim, being the only liberal ever returned for that county.

MR. ALEX. L. BROWN, Galashiela, the new M.P. for the Border Burghs, who successfully contested the seat against Sir George Trevelyan, is married to a daughter of the Rev. George Brown, of Castle-Douglas. Mr. Brown is a strong advocate of disestablish-ment, like Mr. Trevelyan.

ENGLISH Methodism is beginning to protest with great earnestness against the three years' limit of its pastorate, and a prominent London journal says it is successfully emptying the largest chapels in city and country, and condemns it as being no longer necessary, and totally un Weslevan.

MR. WILLIAM DUNN, of London, slare, has just handed over to the managers the title-deeds of a new mission hall erected at Paisley at a cost of nearly £4,000, for the further prosecution of missionary work in connection with Canal-street United Presbyterian

A NEW Free church has been formally opened at Rothiemurchus, Strathspey The building has been erected at a cost of about ft,000, and will be a great boon to the district. It is situated at a part of the parish known as Inverdrul, and Sir J. P. Grant, The Doune, gave the site. The opening service was conducted by the Rev. Mr. Lee, Nairn.

THE Indian Churchman says the functionary whose grave duty it is to decide the important question of costume upon a presentation to royalty was lately plunged into perplexity when the president of the Wesleyan confer-ence was to be presented. The inge-nious oracle, we are told, solved the problem by deciding that Mr. Roberts should appear in the attire of a bishop minus the lawn sleeves.

MR. HENRY MATTHEWS, a prominent Roman Catholic barrister of London, has received the appointment of Home Secretary in the new Government. He is said to be the first Roman Catholic Home Secretary since Queen Elizastated, is due to the suggestion of the Queen, who was charmed by his vindication in the Crawford trial of the sanctities of English home life.

THERev. Howard Malcolm said of the people of Slam, as he found them in 1838; The Siamese are Buddhists and are amiable, temperate and inquisitive." A disastrous change has come over the moral condition of the Burmese and Siamesesince, caused by the floods of intoxicating poison poured upon them from Christian lands, and the present King of Burmah is notorious for intemper-Who is responsible for this?ance. Who is G. T. Stewart.

THE evangelical movement in Pleur-

means of blessing. Twenty children attend the Sunday school, notwithstanding the strong opposition of the priests who have taken steps to prevent any-thing being bought of the shopkeepers Tire vote in favour of Disestablish- who attend the meetings, nor to employ ment at the late Free Church General the work people or give aims to the

BISHOP TEMPLE, in opening the ongregation in Philadelphia has changed its name to the Wylle Memorial Presented to the Durham Sunday Closing Bill thrown out by the lords at the instance of Lord Salisbury on the ground that there was not sufficient evidence to prove that the great body of the people really wanted it. The bishop declared that the evidence was over-CHARLES BEGO, M.D., Hankow, declared that the evidence was orthogen as on of the late Dr. Begg, has to Lord Nelson when he put the telescope to his blind eye.

> MR. ELLIOTT SHEPHERD, in unveiling three mural tablets which he has presented to the Seventh Presbyterian church, New York, two in memory of deceased pastors and the third a memoria. of his own parents, pleasantly sur-prised the congregation by stating that he would pay off the debt of \$15,000 which has long hampered the progress of the church. The building is the oldest Presbyterian edifice in the city and in its early days was the fashionable up town church.

Ar a recent missionary conference at Calcutta, where "The Kingdom of Calcutta, where "The Kingdom of Christ," was the theme of discussion, one very encouraging fact was revealed, and that was the unanimity of the conference. Although representative of all creeds, the Indian Wilness testifies that it was creedless when personal religion was the word on every tongue. The "one accord" of the day of Pentecost can be easily illustrated in any modern gathering of Christians. The differences of churches are growing to be less and less distinctions. to be less and less distinctions.

A PROGRAMME of an English Wesleyan Sunday-school excursion contains the following notice :-- " N.B. --- All games, offensive, or of an immoral ten-dency, such as kissing games, dancing, racing, or bootball, will be strictly pro-hibited." It is encouraging to find that the "offensive" and "immoral" game of football is thus being put down with a strong hand. It is impossible to be too careful in guarding boys and girls from such unpardonable sins of running a race or throwing a ball.—Ex.

AT a meeting of the Liverpool Presbytery, the Rev. R. H. Lundie, ex-moderator of synod, moved that the presbytery express its approval of "Declaratory Act" proposed at the last meeting of synod, setting forth the sense in which the Church interprets the Confession of Faith. The synod asked the opinion of the presbytery on the subject and he (Mr. Lundie) thought that the act which was now suggested would prove a great relief in cases of difficulties of conscience. The motion was unanimously agreed to.

THE funeral services in connection with the death of the Rev. Dr. W. B. Robertson, of Irvine, were conducted in the Trinity United Presbyterian church, Irvine, of which deceased was the pastor. The Rev. Dr. Graham, of London, preached in the forenoon, and the Rev. Principal Cairns, D.D., in the afternoon. Dr. Robertson's name has been a household word in the families of the United Presbyterian Church for well nigh forty years, and his death must have sent a pang of no ordinary regret and sadness into many hearts.

REV. WALDO D. MESSAROS, an eloquent Greek, who claims to be a lineal descendant of Demosthenes, and who was much made of a few years ago by Christian people in Boston, is the pastor of an independent Presbyterian church in Philadelphia. He has just been committed for trial on a very serious charge relating to one of the ladies of his congregation; and this is not the first trouble of the same sort which has overtaken the descendant of Demos-thenes. His church, however, have passed a vote of confidence in their pastor, and struck the lady's name from the roll of membership.

THE unique double jurisdiction over the Romish churches in India, which has caused no little friction, has now been ended by a concordat, between the Vatican and Portugal. The rights of patronage claimed by Portugal have been recognized by Rome, but limited to the places where the Portuguese planted and extended the Catbolic faith at a great sacrifice of treasure and blood. The Portuguese government fought hard to get Bombay placed under its away, but yielded at last on seeing the number of petitions from the people there to be placed direct under Rome,

THE Rev. J. M. Craig, of Wisconsin, a native of Dumfries, Scotland, having accepted the call to the Highland Presbyterian church in Boston, Mass., preached his first sermon there lately. Mr. Craig is a graduate of Hamilton College, New York, and his settlement in Boston is looked upon as an acquisition to the Scotch element of that city. Mr. Robert Gilchris, with his accus-tomed liberality, has done much to-wards the organization of this church. Mr. Gilchrist is a Scotchman-a leading dry goods merchant of Boston—and an ardent Presbyterian. The church is largely composed of members from the British Provinces.

OFF WORK

THE evangences movement in Fleurance, Gera, France (amongst the Roman Catholics) continues to extendend to take root. A private letter to M. Pozzi says that these conferences have been the Wm. Tiet, of St. Marja, Unt.

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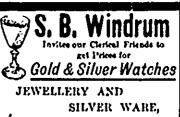
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Presbyterian Review

THURSDAY, Avarag 12th, 1886.

In ordering goods, or in making enquiry concerning anything advertised in this paper you will obligs the publishers, as well as the advertiser, by stating that you saw the advertisers in the Pazzaryzzano, Rzyyzw.

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

RRY. DR. SUTHERTAND, of Rockford, Illinois, occupied the pulpit of Knox church, city, last Sabbath. He preached an impres-sive and practical discourse.

THERE additional elders, Messis, J. R. Anderson (Precentor), Joseph Blackburn and Henry Meldium, were ordained in Chalmer's church, Flesherton, on the 1st. Inst.

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

Tita Rev. B. G. Brown, formerly of Luther and now pastor of the Presbytestan church, Bluffton, Ohlo is spending his holidays among old friends in Brampton and Luther. He preached in Chalmer's church, Toronto, on the last two Sabbaths. He returns to his work this week.

AT the sacramental service of the Shel-burne 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 commence-ment 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 the Reformed Presbyterian Church of North America has been formed in the Carleton attect church building, this city. Rev. Nevin Woodside, Pittsburgh, organized the congre-gation last week. Mesors, Jas. Johnston, Oliphant and Thos. McDonald have been elected elders, and Mesors Stett, Johnson, Smellie, McPherson, Bradford, Samson and Catiyle a board of trustees. Rev. David Mann will occupy the pulpit for the next six months.

Tith presbytery of Saugeen met at Bell's Corners on Tuesday, 3rd inst., to induct the Rev. Thos. Davidson as pastor over the congregations of Weodland and Bell's Corners. The Rev. Robt. McNair. Darham, 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. Titk presbytery of Saugeen met at Bell's

A PORTUNATE ESCAPE.

Mrs. Cyrus Kilhorne, Remetille, Ont, had what was supposed to be a caceer on her nose. She was about to submit to a cancer doctor's treatment when she conc'eded to try Burdock Blood listers, internally and externally, a few bottles of which cured her.

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ON THE LISE.

"Leaves have their time to felt," says the poet, but Wild Strawberry leaves are on the rise just now, being unliked in such enormous quantities in making Dr. Fowlers extract of Wild Strawberry—the infallible remedy for Cholera Mortus, Diarrbra and other Summer complaints.

IN BAD HUMOR

A year ago my bead was covered with sores, and the eruption covered my face also, and spread even until the backs of my hands were sore. I became weak and ill. Finding no cure I tried Burdock Blood Bitters. Two Lotties perfectly cured ma. Statement of Miss Minnie Stevenson, Gocappe. N.B.

ACKNOWLEDGEMENTS.

Dr. Held has remitted to Ray T. O. Thomson, Vancouver, \$312.05, in addition to \$776 sect before. Part of the smo bt is for the re-building of the churth and just for Mr. Thomson.

Part of the smo to is for the re-building of the church and just the Mr. Thomson.

Varoccuzz Cucacu Britishe Form.—Frincipal Grant, DD, \$12; M B., Toronto, \$5; Rev. Robert Gray, Toronto, \$12; M B., Toronto, \$5; Rev. Robert Gray, Toronto, \$20; A D Ferrier, Ferus, \$1; Rodger, Toronto, \$20; A D Ferrier, Ferus, \$2; Rodger, \$10; Mrs. Solidon Sch. \$25; St. Andree's (Que.), \$5.70; James Mi lav. Spencerville, \$10; Mrs. John McDonald, Obbourg, \$1; W. H. Morgan, Smithville, \$1, 1918 till \$1; Vaughan Knox Church, \$14; Dolten Caven Church, \$17 to. Total, \$203.86.

Rev. T. O. Thomson Fernovally — A D Ferrier, Fergus, \$5; Endorth First Church, \$12.50; Rev. R. Hamiltot, Motherwell, \$3; H. Ferguson, \$5; Won. Oliver, \$5: J. Dunk-p, \$1; J. Brown, \$1; R. McIntosh, \$1; J. Hotson, \$1; A. McPadgen, \$1; J. Roxlerg, \$1, J. McIntyre, \$1; M. M. McErritt, \$1; J. Lowrie, \$1; J. Thomson, \$1; J. Stephen, \$1; J. Mrs. Caves, Toronto, \$5; James Millar, Spencerville, \$10; Mr. Juhn McDonald, Obbourg, \$5; Bolton Caven Church, \$12.53. Total, \$114.19

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MEETINGS OF PRESBYTERY.

Bannun-Barrie, Tuesday, Sept. 8th, 11 a.m. BROCEVILLE .- Prescott 2nd Tuesday of Sept., 2 p. m. Barca.-Port Elein, 2nd Tuesday of September,

CHARGEN - In First Presbyterian Church, Chat-ham, Tuestay, Aug. 10th, eleven a.m. GCERN --Next ordinary meeting of Presbytery, n Knox Church, Goelph, on the third Tuesday of September, at half peat to a ma. Adjourned meeting in Knox Church, Elvra, on 10th August, at half peat one p.m.

licnon,-in Exeter, on the 2nd Toucky of September, at half past ten a.m. Kisostov, -St. Andrew's Hall, Kingston, Mon-day, Sept 19th, three p m. Liziest.—At Wondrille, on the last Tuesday of August, as e'ered a.m.

LANDON - Landon, second Tuesday of September, at full face two p.m. Matteano -At Wingham, on Tossiar, September 21st, at one p m.

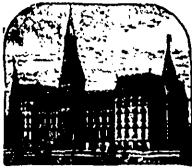
Onemprotes.—Orar peralle, 2nd Tuesday of Sept., 11 a m.

Offana -At St. Andrew's Church, Ottawa, first Tuesday of Sejsember at ten a.m. PARIA -St. Grorge. September 14th, at ten a.m. Session records called for.

Queece At Sherbruoke, on Tuesday, 21st Sept., at eight p.m. Resiva -- In Regina, ou Tuesday, August 10th, at eleven a.m. Roce Lize.—Pilot Mound, September 28th, at 19 to o'clock

Savones -In Mount Forest, on Tuesday, 21st September, at teu a m Toxoxro.-Piret Tuesday in September, usual Waitst.-Bowmaarlile, Oct. 19th, 10,30 a.m.

Bancatlon.



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The Calendar for the session 1834-87 is now published, and contains steasied justomestion 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, 1856.

DONALDA SPECIAL COURSE FOR WOMEN.—
September 16th,
FACULTY OF APPLIED SCIENCE.—Civil Fogineering, Mechanical Logineering, Minlog Engineering and Practical Chemistry, September 16th. PACULTY OF MEDICINE -October 1st. FACULTY OF LAW, -October 1st.

McGILL NORMAL SCHOOL-September 1st. Cortes of the Calendar may be obtained on application to the understand.

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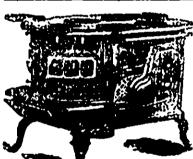
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