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## THE ARK OF GOD.

My startled eyes see a city rise  
 Up from the Jordan banks.  
 The sky above it is clear and blue,  
 The air is sweet with the breath of morn,  
 Its walls are strong and its guards are true,  
 The siege or attack it laughs to scorn.  
 I see its army's glittering ranks,  
 I hear its warrior's challenge cries.

And at break of day a strange array  
 Unfolds to my wondering ken.  
 A long procession passes by,  
 I see in its midst the ark of God.  
 I know that this host with courage high,  
 Through the waves of Jordan in safety trod.  
 I hear the tramp of armed men,  
 And the trumpets' call for deadly fray,  
 But never a voice through all the way.

The cycle rounds with the circling year,  
 The days of old are the Now and Here.  
 Beset by foes upon every side  
 Still the hosts of God sweep their mystic march  
 By buttress and tower, and pinnacled arch  
 Of many a Jericho's walls of pride,  
 And still behind the rallying ranks,  
 The Jordan flows over all its banks.  
 Retreat is death—and the work we do,  
 Seems an idle march as in days of yore;  
 No victory gained, no conflict through  
 But timing footsteps o'er and o'er.

But courage, hearts I be brave and strong I  
 Ye bear in your midst the ark of God.  
 The path your feet have travelled long,  
 The bleeding feet of the martyrs trod.  
 Soon shall be ended God's week of years,  
 The spell of silence shall soon be riven,  
 The victor cry banish all your fears,  
 "Shout, for the city to you is given!"

From the sunset shore comes the rallying word,  
 The Father of waters has caught the cry;  
 New England hills have the challenge heard,  
 And in answering echoes made reply.  
 The world moves on—our God is true;  
 Without Him never a sparrow falls,  
 The triumph-hours of the past review,  
 Count the Jericho's fallen walls.

—Land A Hand.

## THE UNHEALTHY CRY FOR ENTERTAINMENT.

The following remarks of the New York *Christian Advocate* respecting a growing evil in the Methodist Church are very timely and are equally applicable to all the Christian Churches:—

Many years ago much too little was done for the young people in the Methodist Episcopal Church. Now the desire to "entertain" young people has become morbid, and absorbs the greater part of the energy of the Church. Comparatively little attention is paid to devising plans of genuine Christian work apart from social entertainment.

What is needed is that the pastors of the churches devise plans of Christian work for young people, and depend upon them for its being performed. Oftentimes young people go to persons whom they respect, and who are not too old to sympathize with them, and speak of their religious experience, saying that they are not at all satisfied with the way that they are drifting along; that they want to do something in the church besides attending debating societies, getting up fairs, preparing for exhibitions and readings and concerts, selling tickets, superintending excursions, etc., and besides going to prayer-meeting or class-meeting once a week. The lyceums [literary societies] are valuable for social life and intellectual growth, but it is possible for a person—young or old—to be constantly at work in things that centre in the church, and lose sight of the very object for which the church was created.

The cry so often heard: "We must get up an entertainment for the young people; they must have a chance to work for the church," is a somewhat incoherent and contradictory cry. Get up an entertainment for the young people that they may have a chance to work for the church!

This is not the kind of church work that young people who have been transformed by the power of the Holy Spirit, and wish to live a Christian life, need or desire. They need and long for solid, soul-stirring work. It is a suggestive and alarming fact that the prayers and remarks of many young people in young people's prayer-meetings, unions, and Christian associations, exhibit no growth in spiritual knowledge, no increase in facility either of thought or expression upon religious subjects; no grasp of those truths which lie at the foundation of religious life and character, and are the elements of all convincing and persuasive exhortations. The hymns for which they exhibit a preference are often "light as a puff of empty air," floating on the tune and not moving the soul, but simply titillating the nervous system and the sensorium.

Hence, the most embarrassing thing that can happen to some prayer-meetings where this spirit predominates is to have any manifestations of *genuine spiritual power*—not awe in the presence of God, but utter confusion and perplexity results.

While an exclusive devotion to the popular sort of church work does not feed the souls of such young people as are converted, and they languish and starve under them, it prevents those who have been religiously impressed from taking any advance steps, and causes multitudes to affiliate with the church and congregation who never become genuine workers for Christ.

When young persons are soundly converted, they are not only willing to work, but anxious to do so, and instances have occurred within our knowledge where young people a few weeks after they had attained a genuine religious experience have gone to entertainments, read, recited, waited on the table, laughed, talked, and gone away disgusted with the affair in general and with themselves in particular for having had anything to do with it. But they never so feel when they have been doing solid, substantial, soul-stirring work for the church.

What will the end be when the coming generation, whose most faithful training in the work of the church (?) has been to devise some yet unheard of thing imported from Japan, or Kamchatka, or Madagascar, or contrive, by the ingenuity of amateur actors, to draw the largest crowd, shall come into control?

Let it not be fancied that this is the voice of a croaker who forgets that he was ever young, or of one who proposes a yoke upon natural spirits which would transform youth into an unnatural imitation of the gravity of old age. It is rather a warning cry suggested by the perception of undue absorption of the youth of the Church in certain things, and the consequent neglect of every thing which goes to make the bone and sinew of a vigorous and fruit-bearing Christian.

It is our conviction that the great work now required of pastors, in connection with youth, and of Sunday-school teachers and officers and Christian parents worthy the name, is to devise means of conscientious, heart-reaching work for the Church, which in its reflex influence upon the heart and life of those who perform it will be a means of moral and spiritual growth rather than a source of pleasure similar in kind to that which is sought by "lovers of pleasure more than God."

## THE DUTIES OF ELDERS.

AS SET FORTH BY THE COMMITTEE OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

THE overture of the committee on term service of deacons, presented to the General Assembly of the Presbyterian Church, north, just closed at Minneapolis, was as follows:—

"The office of ruling elder in the Presbyterian Church, next to that of its ministers and pastors, is the most important agency for the spiritual power and growth of this branch of the Church and Kingdom. It seems to us that its efficiency in the past years is not commensurate with its grand opportunities, or with the present demands of the Church, over which the Holy Ghost has made us overseers. It has been the subject of much earnest enquiry among us in our elders' separate prayer-meetings at this meeting of the highest tribunal of our Church, to determine in what way dormant energies of the ruling elders may be quickened to new life, so that some of the churches under their influence may not only be kept alive when they are almost ready to perish, but also that others of them may be greatly enlarged and strengthened and made glorious to the Master's service.

"After prayerful consideration the elders have adopted the following resolution which we send to you, and earnestly hope it may secure your approval and be acted upon with Christian zeal and a thorough appreciation of the responsibilities which the ordination vows you have assumed demand of your heart and hands.

"Resolved, that it be recommended to the ruling elders of churches connected with this General Assembly, that elders' associations be formed in each presbytery, to be composed of the elders of the churches in such presbytery, or such of them as can be conveniently called together, to the end that watch and oversight may be given to the temporal and spiritual welfare of all the churches within the bounds of such presbytery, that Sabbath services and prayer meetings may be sustained, the benevolent operations of our General Assembly enlarged and promoted, and the elders be encouraged to give more attention to the meetings of their respective presbyteries.

"Resolved, that we earnestly recommend and urge upon each elder of our several presbyteries the purchase and careful and prayerful study of the book entitled 'The Elder and His Work,' that thus greater efficiency and power may be given us for the Master's service."

The following is a summary of the discussions in the elders' daily prayer meeting touching the duties and responsibility of the presiding elder in the Presbyterian Church.

First—A consistent life and godly walk before all men, and so preaching by example the Gospel we profess.

Second—Punctual and prompt attendance upon Sabbath services, Sunday school and week day prayer-meetings, and taking such part therein as God shall give us opportunity.

Third—Making personal acquaintance with every member of the church, visiting the families, reproving with meekness and prayer, if need be, exhorting and entreating in order that the peace of the church may entirely be preserved and its graces abound.

Fourth—To promote regular, systematic and proportionate contributions to the several boards of our church.

Fifth—Punctual attendance at all the meetings of sessions, and rare that at every meeting of presbytery each church be represented by one of its elders.

Sixth—Lastly, looking beyond the bounds of our own churches to ascertain the constitution, circumstances and wants of the other churches in our presbyteries, visiting them as far as we can, exhorting the elders of weak and destitute churches to maintain the ordinances of God's house, and to remember the words of the Lord Jesus, how He said it is more blessed to give than to receive.

## Mission Work.

### OUR WORK IN INDIA.

REPORT OF REV. W. A. WILSON, NEEMUCH.

As the work in Neemuch has been but recently begun it is too soon to speak of results. Any report must relate chiefly to modes of working, and to prospects. Last June, work was begun by Halaram, a catechist from Indore, who opened a school in the city and in a short time gathered a large number of boys. On two young men professing a desire to become Christians, the great majority of the boys took fright and fled, and the attendance fell from 115, to less than 20. But the average has risen again to about 30. There are many prejudices and superstitions to contend with in a new field. A promising school was also opened in Mandesaur, a large city of 20,000 souls, on the railway 30 miles from Neemuch, in the direction of Indore. Jugalkishor, a young man who had joined the Mission, was put in charge. But his health was not sufficiently robust to resist the heathen influence around him, and his duties became necessary. For lack of a suitable man to take his place the school has been closed. To meet the great need as there was no medical dispensary either in the camp, or in Neemuch city, the mission council sanctioned the opening out of a small dispensary in old Neemuch. In August last it was opened under the charge of L. Kidd, M.R.C.S., London. The dispensary has hitherto met with good support from the Parsee community, but as the Government opened out a dispensary in the camp a few weeks ago our revenue may be affected. Since August, 841 patients have been admitted and 2301 have been treated. The subscription has amounted to Rs. 278-4-0. There is great need for a medical missionary here, and we hope one may soon be found offering himself for the work. A part of a native shop has been rented in the Cantonment bazaar, where Delaur Masih, who on account of his health was transferred from Mhow to Neemuch, keeps for sale a small stock of Bibles, tracts and books; he also visits the railway station at train time, when he sells tracts or talks with the people who gather there in large numbers.

For lack of suitable teachers little has been done in the villages in behalf of education. An experiment is being tried in Hajana, a large village close to Neemuch, where we are nursing a small school under the care of a Mahomedan, who professes to be seeking light.

Sabbath services are held both in Neemuch, and in the camp bazaar, as these places are about a mile apart; weekly services are also held in the bazaar. These are well attended by the heathen who listen attentively. Our little upper room in Neemuch is sometimes crowded, while in the camp large numbers gather and stand in front of the verandah, which we use as a preaching place. A glib, and not over-scrupulous Mahomedan has commenced preaching in opposition to us in the streets. No doubt his opposition will but awaken a deeper interest in the new religion. A few excursions have been made into the country, and the Gospel has been preached in some of the villages. We hope to give special attention to Jawad, a large walled city about nine miles from here.

A Bible class for the helpers, and any inquirers who may attend, is held every Sabbath morning. From fifteen to twenty beggars regularly assemble at the bungalow on Sabbath mornings, who, before receiving pice, must listen to a short sermon. We have frequent visits from young men, Brahmans and others, who come to talk on religion. There are thus abundant opportunities for sowing the seed. We can but sow, and pray that the dew from above may descend. Several professed inquirers encouraged us for a while, but they were only stony ground hearers. Of some others we have more hopes, as they seem to be really struggling with religious difficulties. Many indeed, acknowledge that Christianity is true, but they shrink from the consequences of professing it. To be baptised, and to join the flesh-eating Christian society, means to lose caste, and with caste, the loss of the all

they can as yet appreciate. But the way is being prepared for the coming of the Kingdom. Day by day almost before our eyes God is, by the advance of western civilization, losing the grip of caste prejudices, and when the fetters fall, many will arise and openly call on the name of the Lord. Some faint hearts here are even now longing for that time, when they may come out on the Lord's side. A weekly prayer meeting in English is held in the bungalow for soldiers and others who desire to attend. A service is also held once a month in the barracks for Presbyterian soldiers, the chaplain from Mhow also giving a monthly service.

God is thus giving to us abundant opportunities for making known the truth, and as one remembers one's inability to use them, the cry is "who is sufficient for these things." Would that many might feel constrained to "come to the help of the Lord, to the help of the Lord against the mighty."

THE Rev. James H. Lawrie, in the *Free Church Monthly*, gives the following interesting description of the dress of the native Christian women in Ancityum:—"The pandanus leaf skirt worn by the women of Ancityum is of the same style now as it was thirty-five years ago, when the island was wholly heathen. At that time the dress of the women was far in advance of the men as regards covering; from a South Sea island point of view, the women were then decently clothed. In the matter of dress, however, the natives are rigidly conservative; while they have taken out their huge turtle shell earrings, and do not now paint their faces, the only addition to the old-fashioned skirt is a loose, coloured cotton gown as a covering for the body, and on Sabbath days a hat or a handkerchief for the head. The method of making the skirt is simple and interesting; each native female is the possessor of several pandanus trees, which are jealously guarded as family property. When a skirt is to be made, a bundle of long leaves are gathered; the prickles are removed with a sharp knife made from a reed or from a split bamboo; each long narrow leaf is chewed separately to extract the juice and to soften the fibre. When a sufficient number of leaves are chewed, say about ten dozen, the bundle is placed in water for four days and afterwards hung up to dry; each leaf is again scraped and carefully smoothed with a sharp shell; the whole is then neatly plaited on to a strong cord made from the inner bark of a tree. The native skirt, when finished, forms a heavy fringe reaching below the knees; four of these are the usual number worn at one time by full-grown women."

AM I TO BLAME?—How does the Church meet the command of her Lord, and the demand of the world? After praying for half a century that doors of access and approach might be opened, now, when in every land the Gospel may be freely proclaimed, what is our attitude? We answer, that *no enterprise of the Church is sustained with so great a difficulty as Foreign Missions!* This argument and appeal, and even the logic of events, fail to arouse us to send the missionary or even to give money, in any adequate ratio, to the scope and need of the work. Even the sum asked for the most economical maintenance of the work now doing is more than the Church will supply, and retrenchment becomes needful when it will not do even to remain stationary. Missionaries cannot go because there is no money in the treasury. The Church is *not in profound sympathy with her Lord in His work among the heathen!* If we were heartily praying for the coming of His kingdom, and watching the signs of the times and the signals of his providence, could we allow Foreign Missions to move backward or even stand still.—A. T. Pierson.

THE Rev. A. A. Fulton with his sister, Dr. Fulton, of the American Presbyterian Church, have recently established themselves in Kwang-Si, the last Province in China, to yield to missionary effort. He emphasizes the value of medical skill in securing the favour of the heathen and a foothold for the missionary. He doubts if the Province could, without the aid of medicine, have been opened for years. We wish the most abundant success in the work to this brave brother and sister in their remote outpost. Let the Church universal give thanks that every Province in this vast empire is at last occupied, and continue instant in prayer that year by year they may be more fully occupied till the gospel is at least brought within reach of the millions of China.

We notice the announcement of the death of Mr. W. Young, long ago a lay-agent of the London Missionary Society in Amoy, China. He was the first missionary to write hymns in the spoken language of the people. Before his day all the hymns were in the "literary" style, and quite unintelligible to the uneducated. He had rare talents for hymn-writing, and some of his hymns are still in use by all the churches in the Amoy district, and by our Christian brethren in North and South Formosa. Since his hymns were first sung and published all the Christian hymns are written in the vernacular.

## The Family.

### GOD'S OWN TREASURE.

We are as water spilt upon the ground which cannot be gathered up again.—2 Samuel xiv. 14.  
Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.—Malachi iv. 2.

With night was dark and stars were clear  
A dew drop nestled in a rose,  
Which loved to yield a sweet repose,  
Nor ever dreamed that grief was near.

But through the vale with fearful sound  
A cold wind crept in cruel quest,  
He snatched my treasure from my breast  
And dashed it ruthless to the ground.

Oh, achingly void! Oh, voiceless pain!  
I groan, I low my weary head,  
Above the dust where lies my dead,  
N'er to be gathered up again.

Yet as I mourn, a still, small voice  
Steals to my heart, and makes it swell  
With hope that all will yet be well,  
That though I weep I may rejoice.

It whispers "What though wet weeds twine,  
As night winds sigh around the grave,  
Remember Jesus came to save,  
The night must pass, the morn must shine.

"Soon shall thy Sun's all powerful beam  
Break through the night, and pierce the tomb  
Where lies his jewels wrapped in gloom—  
Death's worthless dust, as mortals deem.

"'Twill bear them up on golden wing,  
To gem the diadem divine,  
' For they are mine, and they shall shine  
My treasure," saith their Heavenly King."

—A. B. Mackay in *New York Observer*.

### CANADIAN MISSION,

#### A TRIP TO AJMER AND MESSARABAD.

[WE have pleasure in presenting, through the kindness of the Board of the W.P.M.S., the following interesting letter from Mrs. Wilson, Neemuch, Central India.]

In December we spent a week at Ajmer and Messarabad, in both of which places the U.P. Church of Scotland has mission stations, seeing the work done by this most successful of all Indian missions. My letter would be very long indeed were I to tell you of all the interesting work we saw during those few days. The mission was established about twenty-five years ago, so all the different kinds of work engaged in by missionary societies—preaching, teaching, medical work, etc. are represented in these two important stations.

Ajmer which is a hundred and fifty miles from Neemuch, and three hundred miles from Indore is a large and important railway centre. It is the northern terminus of the Malwa-Rajputana railway (out C. I. line) and in it are many of the works of the great line which extends from Bombay along the west coast right to the Himalaya Mountains. Messarabad is a large military station on the M.R.R., about fourteen miles from Ajmer.

Messarabad, though a much larger station, is not nearly so pretty a place as Neemuch. There you have a white soil, which reflects so powerfully and disagreeably the sunlight; and, I suppose, for want of a good water supply, it is not so well planted with shade trees as Neemuch. The bungalows are good, but as almost the entire station is ranged along the Mall (every Indian camp seems to have its Mall) a straight road about two miles in length, the good points of any one compound are lost sight of, in the extremely monotonous appearance of the whole. Were it not that a long range of hills in the Ajmer direction relieved the flatness of the place, Messarabad in its physical aspect would be dreary indeed. The soil is light and sandy, and, of course, water being scanty there is but little natural vegetation. The jungle about the camp looks almost as bare as the stretch of desert you pass through in going from Port Said to Suez. Sand storms are frequent, and often very heavy. The hot season is very hot. The winds, which blow almost incessantly for some weeks at this season, become some times heated in passing over the great sand desert which occupies a large part of Rajputana. The cold season is an extremely cold.

Leaving Neemuch about five o'clock in the evening, we reached Messarabad at five the next morning; twelve hours for a journey of a hundred and fifty miles! We had accepted an invitation to stay with Dr. and Mrs. Clark, (Dr. Clark is a medical missionary) and found ourselves at once very much at home with these Scotch Presbyterian friends. How our heart does warm to a member of our own Church in India! In Messarabad are three missionaries of the U.P. Church, Dr. Clark, Mr. Robb, and Miss Anderson the lady who has charge of the boarding school for girls in connection with the mission. Mr. Robb, who has been but a comparatively short time here, having spent the first fourteen years of his mission life in the jungle, has charge of the high school; Dr. Clark having the entire medical work of the station under his control. Church and bazaar services are divided between them; also chaplaincy duties, which they have undertaken in addition to their other work.

Dr. Clark has a fine large building for his work, in a good situation at the entrance to the bazaar. A large part of the house is used as a hospital, one small room being reserved for women. There are also a dispensary and operating room under the same roof; a few yards off is a large store-room for medicines. The morning we visited the place there were but few men in the hospital, and no women. It was long before any women could be induced to become inmates of the ward set apart for them. Now a good many, of course, of lower caste, take advantage of it; and the number of operations among them has increased wonderfully during the last two or three years. Last year alone, Dr. Clark mentioned having performed nineteen major operations on women, as against one, two, and three a year, during former years. In the hospital and dispensary are native assistants who have been trained in Agra Medical College.

Before we had finished our inspection of the building, a fakir, a most curious specimen of degraded manhood came to the doctor for medicine. The man could not walk, having for probably many, many years, crept along in a sort of sitting position, as you occasionally see a baby do who is too independent to creep on hands and feet. His hair had never been cut, and was plaited in heavy long braids, and gathered like a huge turban about his head. As this neglecting of the hair is considered very pious, many fakirs try to impose

on people by plaiting tow or jute with the real hair, so as to make it appear that they have been exceedingly religious during a long period. The nails, too, are allowed to grow as they will; and, in fact, the dirtier and more disgusting the body becomes, the better chance these men have of making their daily bread without any labour. It is incredible that some of them are not really sincere, and think to gain the only salvation they know (absorption in the Deity) the quicker by this means. But the majority take to fakirism as a refuge from any steady work. Indians are extremely lazy, and adverse to regular labour of any kind; so begging has come to be an honourable profession among them. A lady missionary told me that she had once undertaken to lecture a strong able bodied woman who had gone to her begging for pice. "What has God given you hands and feet for?" The answer came promptly, "God gave me feet to carry me to the sahib's bungalows, and he gave me hands to hold out for pice." Don't you think this woman might take her place among Carlyle's heroes?

Mrs. Clark goes to the hospital every morning with the doctor, and while he is engaged among the men, gathers the women about her, and tells them the story of the great Physician who is more willing and able to help them, than is even the doctor sahib himself. In Messarabad is a very fine high school, of which Mr. Robb is principal. The number of boys on the roll is over four hundred. When we were there, they had but one building for both church and school purposes. But, lately, a very handsome house, which had been erected by Government for a school, has been handed over to the mission; also the Government grant, which covers half the expenses of the work. A new church is being built, too, which it is hoped will be ready for occupation next fall.

We were specially interested in Miss Anderson's boarding school, as in our own mission this most important branch of mission work has so lately been opened. Most of the girls are daughters of native Christians, but, while in the school, they are entirely under Miss Anderson's control, and the constant care and supervision of her flock is, certainly, a great labour and anxiety. We are fortunate in having in our mission a lady who is willing to undertake the charge of a similar institution. Miss Roger has already five boarders, and she finds even the charge of that little number involve a good deal of extra work, particularly as she is yet without a proper building. The moral atmosphere in a heathen land is so fearfully polluted that I am sure it would be well if both boys and girls of our native Christians could be entirely shut out from it, until old enough to be strongly influenced by the instructions and lives of their teachers. Strength, of course, comes through conflict; but as yet, the conflict between the Christianity of natives and the heathenism about them is a very unequal one.

We spent part of a day at a little Christian village, Ashapara, about four miles from Messarabad. There are just nineteen families in Ashapara; these were all orphans who were taken care of by the Rajputana Mission during a famine which caused a great deal of suffering, and an immense loss of life, about seventy I think.

But I must leave any further account of our trip to another time. Long letters are not more appreciated than are long sermons, I know, and I need not begin to tell you about Ajmer in a page or two. The work there is large and important.

Comparing the results of our seven or eight years' work in Central India with the twenty-five years' work of the Rajputana Mission, I think we have every reason for encouragement. You are fully acquainted with the details of our work at Indore, of course, but it is really necessary to compare ourselves with others in order to appreciate the progress made. I have felt, certainly, that we have reason for very great thankfulness that in spite of all the difficulties in the way of mission enterprise in Central India, so much as has been already accomplished. God has blessed us, and He will bless us still.

NEEMUCH, April, 16, 1886.

### THE BRIDGES OVER INDIAN RIVER.

THE Indian River was deep in some places, and in the spring was rapid and turbulent. An old bridge that crossed it and connected two thriving towns was growing somewhat rickety, the people said, and they began to agitate the subject of having a new one built. But as all new projects have their opponents, there were some men of influence in these towns who opposed the "new bridge" plan. They said that the "old one would last some years longer, and they thought it was good enough and perfectly safe." Their fathers had built it, and it still looked well, and they had better "let well enough alone." There was no use in scaring the people, and it would be a needless expense, etc. But, notwithstanding the opposition, the majority in both towns voted for the new bridge; and in the course of a year a fine, modern, safe structure over-arched the stream a few rods above the old one. But the old bridge was not at once removed, and a good many continued to go across upon it. When the spring freshets came it was thought by many to be unsafe, and the word "Dangerous!" in large letters was posted upon each entrance. But strange to say, the old-bridge lovers disregarded this warning, even laughed at it, and advised the young men and boys to still cross upon the old structure. Some of the planks became loose, and people were actually seen trembling upon it, but the party spirit ran so high that even when they began to realize their danger they persisted in their folly.

Many warned them, and the mothers of the young people begged them with tears not to venture upon those unsafe and decaying boards when there was a perfectly safe bridge so near at hand. But they laughed at their fears, thought they were cowards, and said that "they preferred the shaky bridge; it was more jolly; and they liked to be just a little excited, and there was no real danger; the timbers were old, but still strong and well seasoned." Notwithstanding their boasted bravery, some of them met with serious accidents, and as days passed on occasionally a man would fall into the river below. But the friends of the new bridge were quite as earnest to rescue those who fell into the stream as were those who had advised them to venture upon the unsafe crossing, and little boats went gliding up frequently to pick up the foolish boys who had so recklessly rushed into this danger; but some of them seemed to be almost insane, and refused to accept the aid of those who came to save them. Even now, after both towns have lost some of their most promising young men by the rottenness of the old bridge, there is a company formed to "patch it up," and the managers are trying to persuade all within their influence to still patronize it. Their courage is truly wonderful and their efforts worthy of a better cause. The only thing

they can possibly say for the time-honoured structure is that after all its repair it may take, with carefulness and extreme watchfulness on their part, some of their friends safely to the other side. Many they know have been, and others will be, maimed for life, and some have disappeared from mortal sight in the deep water under its moss-covered timbers.

The old bridge may be picturesque to an artist's eye, but it is suggestive of too many dangers to be attractive to thoughtful and considerate people. On the contrary the new bridge, though plain and unadorned, will bear the investigation of the most scientific and intelligent men. There have been no accidents upon it, and all who cross it go with perfect safety to life and limb, and they earnestly recommend it to all their friends, and especially to the young, as the only perfectly safe one of the two. The foundations are strong, and the name of this grand and sure bridge is "Total Abstinence," while the old and dangerous bridge is "Moderate Drinking."—Mrs. M. W. Hooker, Hartford, Conn.

### A GREAT MANUFACTURER.

A COLT whose will is broken, instead of trained, becomes a spiritless horac. "Never mind," said Powell Duxton's mother, of her headstrong boy, "he is self-willed now; you will see him turn out well in the end." Being a judicious mother, she so trained her son's will, instead of breaking it, that self-will became the will-power which enabled him to fight for the negro's freedom, until there was not a slave in the British Colonies. "Neither chance nor fortune," is the English translation of a Latin motto which adorns the coat-of-arms of Sir John Brown, the Sheffield manufacturer of steel-iron and armour plate. The phrase is an epigrammatic statement of the career of one who created opportunities, and made circumstances serve him. His father, a slater, sent him to a pedagogue who kept his school in a garret. The small pupil's brusque manners and air of decision showed the teacher that he had to do with a boy of strong character, whose will would resist breaking, though it might bend to training.

The boy, after leaving school, entered a hardware store, where he served seven years as an apprentice. For the first two years he received no wages, but during the last five he got six shillings a week.

At the end of his apprenticeship his father gave him a suit of new clothes, a sovereign, and the information that for the future he must live on his own resources.

The young man cheerfully accepted the situation. His resources were a strong will, tenacity of purpose, natural aptitude for business, a knowledge of the hardware trade, and the good will of his employers. When, therefore, through their kindness the opportunity came for him to begin business on his own account, he was ready.

A local bank lent him five hundred pounds on the security of his personal character and the endorsement of his father and uncle. With this sum he began selling files and table cutlery on commission.

He was his own "traveller," went about the country with a horse and gig, and carried his own samples. The gig was soon succeeded by a four-wheeled sample coach. Instead of retailing the goods of other manufacturers, he began to make his own files and cutlery. His next advance was the making of the steel required for his goods, and the manufacturing of railway springs.

An anecdote reveals the secret of his rapid growth from a retailer to a manufacturer.

A few days before the time appointed for the formal opening of the railway from Dundee to Edinburgh, he happened to visit the Scotch metropolis. Calling on the engineer of the line, on Saturday, that gentleman said to him:—

"Mr. Brown, there is great danger of the opening ceremonies being spoiled, as the contractor seems unable to have several sets of brake-springs ready in time. Can you supply the springs by next Thursday? We must have them, and you are the man to get them to us in time."

"You shall have them," said Mr. Brown.

That afternoon a coach took him to Berwick, whence he went by train to Newcastle, and got into Sheffield the next forenoon. On Monday morning all the men in the Atlas Steel works began making brake-springs. By Monday night they were on the rail going to Manchester and Mr. Brown with them. A steamer carried them to Fleetwood, where a wagon was ready to convey them to the station from which the mail-train started for the north.

The station agent refused to allow the bulky goods to be loaded on the mail train. The manager was summoned, and Mr. Brown told him the story. A horse car was attached to the train and the springs loaded on it. The springs were delivered to the engineer on Wednesday afternoon, and the railroad was opened on Thursday. That expedition secured to the Atlas Steel Works the custom of Scotch railways.

One Sunday morning a workman, with pale face and tears in his eyes, summoned Mr. Brown to the church door.

"What is the matter?" he asked.

"It is all down, sir."

"What's down?"

"The roof of the new works, sir; it's blown down;" and the workman told how a tornado had blown off one half of the roof of the new steel works, one hundred and eighty feet by seventy-five feet.

"Go to Harvey," answered the cool employer, "and tell him to arrange for putting the roof on again." Then he turned into the church and heard the sermon.

### THE INHUMANITY OF THE HEATHEN.

THE Rev. J. H. Reading, an African missionary, writes recently giving some fresh illustrations of the cruelty of the heathen savage, as follows:—

"One shrinks from alluding to the atrocities which prevail, but in what other way can the people of Christian lands form any reliable and practical view of the urgent, the pleading, the overwhelming necessity of carrying to these tribes the humanizing, saving influences of the gospel?"

"The cruelties practiced upon the living are terrible. My house at Kangwe was within ear-shot of several little towns. The sounds travel well over the water. Almost daily I could hear the screams of women and slaves being scourged with the dreadful whips made of hippopotamus hide. A common mode of punishment is to heat a knife and thrust it into the flesh of a wife or slave. I have myself seen hundreds of women bearing scars from three to six inches long made in this way. A frequent form of cruelty is to keep a slave in a state of semi-starvation, giving them just enough to keep the life in them. Any week-day morning you might see on

the mission grounds fat, sleek woman with plantains to sell, accompanied by such slaves. These poor slaves are usually covered with sores, and when these become too foul their masters will take the wretched creatures to the river side and scrub the sores with sand, not with a light hand either. The cries of those undergoing such an operation are heartrending.

The treatment of the aged is equally heartless. Usually they are tolerated as long as they can wait upon themselves, but when they are so helpless as to require attention they are put out of the way, and their bodies thrown into the river or dragged out to the jungle to be a prey to the wild beasts."

### THE HORRORS OF OPIUM SMOKING.

THE third annual report of the Hangchow medical mission issued from the Presbyterian press at Shanghai, comes to us accompanied with a remarkable series of pictures of the new hospital and medical training college opened in May of last year. All the mandarins in the vicinity appear to have been subscribers to the building. Dr. Duncan Main, who has personally superintended and carried through the work with characteristic energy, had the happiness of reporting at the opening that the hospital is burdened with no debt. It seems to be a noble structure, with ample accommodation for all classes of patients, including a large ward for the unhappy victims of opium, and there is a chapel in which morning and evening services are held. During the past year a total of 10,024 patients were treated. Dr. Main's notes include some curious cases. He tells of one man brought to be cured who had had both his eyes gouged out in a quarrel. He came fully expecting to have a couple of new ones put in, and was very much surprised when the doctor told him that they were only able to relieve his suffering! Of the 123 admitted with a view to break off the habit of opium smoking, only six left because the craving was too much for them. Those who are cured require to be rejoiced over with fear and trembling. To give up the habit is a serious undertaking, not merely on account of the distress felt in cutting off the drug at the time of cure, but on account of the protracted after-weakness, which unfits the wretched victim from following his ordinary occupation for several months. To satisfy the craving a man will mortgage his mother or even sell his wife. "We had a patient in the hospital," says Dr. Main, "who smoked his wife—that is to say, he sold her for sixty dollars and smoked the proceeds." The doctor adds that a few years in an opium refuge is sufficient to show that opium smoking is sucking the life out of the people. "It robs them of their funds, friends, and filial affection, visits them for their work, and hurries them to destruction and the grave." Of seventy-nine cases of attempted suicide, all were by opium; fourteen were dead on their arrival at the hospital, and were of course dismissed without attempting restoration—"much to the surprise of their friends," says the doctor; six died on the premises, and fifty-nine were saved. During the year fourteen students have been under training. Such an agency seems to be specially needed in China, where elementary western medicine is almost unknown, and where "it only requires a sedan chair and a few dollars to become a member of the faculty."—*Christian Leader*.

### TWO GENTLEMEN.

I SAW two gentlemen on a street-car to-day. One of them was grown up. He was handsomely dressed in a grey business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more, and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you.

The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee, and left a little mud on it. Turning around on the platform, he raised his straw hat, and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said with a pleasant smile, "Certainly."

The Iroquois Indians, many of whom are very fine gentlemen, say sometimes of a rude person: "His mother did not teach him manners when he was young." I am inclined to think that the mothers of both young gentlemen had taken a good deal of pains with their manners, because their politeness came so naturally and easily.—*Youth's World*.

CLOUDLESS skies drop no rain. We may bathe ourselves in the unclouded sunshine for days and for weeks, thinking that if the blue of the heavens were nevermore veiled by the blackness of storm, we at least would be perfectly satisfied. But as the unclouded days pass on, the parched earth begins to gape to heaven for water, the flowers fade, the grass is burned up, and men and beasts droop in the merciless heat, which now seems no longer the messenger of life, but the angel of death. For need like that there is no help in cloudless skies; the sign of deliverance rather comes in the livid thunder-cloud, the flashing lightning, and the pouring rain. There is a like need of the rain-cloud in the inner life. There is a parching and deadening influence even here in too much sunshine; and the storm-cloud of pain or of sorrow, which drenches our heart-sole with the rain of tears, alone makes possible the continued growth of that which is best in our heart culture. We do right to thank God for cloudless days; but we do wrong if we do not thank Him also for days not cloudless. If the one gives the sunshine, the other gives the rain; and without either there would be no increase.—*S. S. Times*.

THE Barony parish, in which a large part of northern Glasgow is situated, is one of the largest in Scotland, and it has long been recognized as one of the very best livings. The parish church, situated near the Cathedral, and for many years associated with the name of Rev. Norman Macleod, D. D., is a plain, old-fashioned, barn-like building. The old church is to be taken down and replaced by a handsome new edifice which is to cost about \$50,000.

THE BIBLE IN MEXICO.—Bibles are multiplying in Mexico, and, notwithstanding all the vigilance and rage of the Romish priesthood, are finding their way into the hands of the people. Last year the American Bible Society sustained there twenty-six colporteurs. They put in circulation 11,234 volumes, of which 8,175 were sold. Considering the opposition and hardships they encounter, and the extreme poverty—even misery—of the mass of the people, they have done well.—*Home Missionary*.



WESTMINSTER THEOLOGY.

BY REV. THOMAS CROSKERY, D.D.

(Continued from page 231.)

BUT when Calvinism, in the course of time, began to be modified in its structure, it was never so debased as Arminianism became, and its most serious modifications took place, not under Presbyterian, but non-Presbyterian influences. We ought to say Westminster theology rather than Calvinism, for Calvinism on the Continent had a less homogeneous, effective, and successful reign than it had among the Anglo-American peoples. Schaff says: "The Anglo-American race has retained the doctrinal substance of the old catholic and evangelical Christianity, while the Churches of the Continent have been shaken to the base by Rationalism." But the Calvinism of Great Britain never underwent much modification, at least under Presbyterian influences. Scotland has been, perhaps, the most homogeneous of all in its theology, as well as Wales. In England there was a difference in the Calvinism of Owen and Baxter, as well as in the ultra-Calvinism of John Gill and the moderate Calvinism of Andrew Fuller among Baptists. The Calvinism of Ridgley, the Independent, was of the Owen type, but soon made way for modifications among the divines of his denomination, which are represented, transitionally, by Doddridge and Watts of one period, Payne and Jenkin at a latter time, and such "moderate Calvinists" of our own day as Dr. Stoughton describes by that term. Calvinism has been reprinted in the Church of England in a variety of forms, but these have not been essentially much apart. There is no evidence for the statement of the *Spectator* that the Calvinism of the Low Church Evangelicals has undergone any modification within the last fifty years different from that which has breathed a warmer spirit into Calvinism everywhere else. In America, Calvinism underwent its most extensive modification in New England at the hand of the Independents. The great names here are Jonathan Edwards, Emmons, Bellamy, Smalley, Dwight, Hopkins and Woods. The revival of Calvinistic theology took place under Edwards, at the time of its decline on the Continent of Europe, and it took a slightly modified shape from his transcendent genius. Then Emmons, in an attempt to extricate Antinomianism, Arminianism and Universalism, tried to establish a new Calvinism, under a double tendency, involving at once an affiliation with the older Calvinism and with the subsequent forms of New England Divinity; but he only led to the reaction of the New Haven School, represented by Nathaniel Taylor, which, in its turn, prepared the way for Unitarianism. It was through the influence of the New England Independents that the Calvinism of the American Presbyterian Church was divided into two schools, but there is no evidence that new-schoolism had assumed an Arminian form. It was substantially the old familiar Amyraldism of France, which by and by gave way to the Calvinism of the Westminster Standards, taken in their fair historic interpretation, and in due time brought about the reunion of the two schools in one General Assembly sixteen years ago.

But whatever may have been the modifications of Calvinism in Britain or America, it has, unlike other systems, riveted everywhere to its original type. So it has been especially in America. The union of 1869 could not have been accomplished on any other basis. This is all the more significant at a time when the new theology, represented by the *Andover Review*, shows a still wider departure on the part of the Independents from the old Calvinism of Dwight, Woods, and Griffin. In Scotland, Calvinism, in its modern revival, has undergone no change of structure, for the "Moderatism" of the last century did not attempt to modify it. It merely displaced it for the time. But if Calvinism disappeared by lapse in a certain section of the Church of Scotland, it was still vital among the Seceders. The same observation applies to Calvinism in the Irish and English Presbyterian Churches. It is now of the old Westminster type. It stands upon the old foundations. It speaks with a single voice to-day in both countries. It is possible there may be a visible relaxation of the old Calvinism in the Church of Scotland, as represented by the writers of *Scotch Sermons*, and by the influence of a few Broad Church divines, but we believe the Established Church to be sound as a whole, and there is nothing to justify us in believing that the other Churches have any sympathy with the broader tendencies of our time.

We must be permitted a few remarks in closing upon the question, How is it that Westminster theology has so visibly lost ground in modern times? Why is Calvinism repudiated in name even in quarters where its essential principles are recognized? Universally accepted in the sixteenth century by Lutheran, Reformed and Anglican, it is now practically confined to the Presbyterian Churches, to a considerable section of Baptists, but only to a fragmentary section of the Episcopalians and Independents, while it is utterly abortive to unevangelical bodies and to the whole literary class. One reason is to be found, we believe, in the strongly humanitarian tendency of modern thought as a whole. Man has become the supreme centre of interest rather than God, alike to science, philosophy, literature and theology. Agnosticism sees and knows nothing higher than man. Positivism believes in an ideal of glorified humanity, and its so-called religion is but a trick of devout nomenclature—a piece of the cast-robe of Catholicism, in which it delights to array itself, to the astonishment of all sane minds. Science is properly limited in its researches to the interests of man in a large sense, and knows nothing of a spiritual order. Philosophy has become increasingly physiological. Biology is the new science of our day. But religion itself is now viewed by the Churches more from the standpoint of man than from the standpoint of God more from the consideration of what tends to man's benefit, to man's dignity, to man's place in the universe, than from a consideration of God's glory. In a word, it starts from man as the grand centre and judge of everything in heaven and earth, actual and possible, in relation to him. It says virtually, not that man exists for God's glory, but that God exists for man's sake. The first and last word of the Westminster theology is spoken in the well-known words "Man's chief end is to glorify God, and to enjoy Him for ever." We see a difference in the structure of theologies. The Lutherans, who have either rejected or modified Calvinism, proceed upon the analytic method in theology, which begins with anthropology or the discussion of human wants, while Calvinists pursue the synthetic method, which begins with God. The growth of the mystical theology in our day has likewise had a distinctly humanitarian tendency, weakening the faith of men in Calvinism.

(To be continued.)

Our Story.

BARBARA STREET.

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

CHAPTER XXIII.—(Continued.)

BUT the idea, mere fancy though it was, recalled him to himself, and caused him to make a strenuous effort to throw off the species of enchantment that was stealing his senses from him. He raised his eyes boldly, and Grace, who was looking at him, had the instant reflection, "What singular eyes he has!" But she did not interpret further the bitterness which was concentrated in them at the moment, and which had caused her reflection.

"Yes," said Denston, "It is about your sister. You are aware that she is much with Georgina, my sister."

How cold a tone he employed! Grace did not feel herself drawn to him. She felt she did not understand him—so cold, so matter-of-fact was he now, when a moment ago he had appeared so moved. He was singular, contradictory, hard. She waited for more. He rose abruptly and stood on the hearthrug, looking down.

"It is a difficult and an unpleasant subject," he resumed. "You will think it a strange position for a brother to take, yet as I am the only person who can take it, it has appeared to me right that I should do so."

He hesitated again. He found it strangely difficult, now that he was here, to speak. He had promised himself to have it all said promptly, in the most forcible way, and to enlist Grace's most active sympathies and co-operation. He had looked forward as to a great pleasure to thus settling up relations between them, to forming a bond which most necessarily connect them with each other; but it was all turning to dust and ashes in his mouth; already he felt that the interview was a failure, that there was some intangible, impassable barrier between them. Grace was still silent; she was experiencing surprise, even to the extent of bewilderment. It was not of love, then, in any degree or form, that he was going to speak. She was relieved, but still anxious.

"Has it ever struck you," asked Denston at length, raising his eyes, "that your sister's intimacy with mine has been hurtful to her, or disadvantageous in any way?"

Grace breathed more freely, feeling that she had somehow got solid ground under her at last. She addressed him with her usual frankness.

"I will not say," she said, "that I have not wished matters otherwise. Hester makes an idol of your sister, and I have feared disappointment for her."

She was too loyal to say what might have been said with truth—that she believed Hester's relations with her own family had been injured by it.

"Well," said Denston, "at the risk of appearing in your eyes a treacherous brother, I must tell you how it has struck me. I have seen a great deal into matters since my illness, and I am convinced that my sister is making a slave of yours. She is taking advantage of your sister's attachment to her to make demands upon her which the girl herself is beginning to feel overstrained. My sister is not a woman to whose generosity it is safe to trust; she has had an unhappy experience, and it has made her as exacting as only the unhappy can be. Now, I thought you perhaps, if aware of the state of the case, might set things right by influencing your sister, and strengthening her to break through her habits of submission to my sister's will."

Grace was now listening with all her ears. Denston had warmed to his work, having now forgotten himself, and returned to his habitual concern for Hester's welfare.

"Oh," said Grace, after a pause, "how I wish Hester were not so reserved!"

"You consider her reserved? She has always appeared to me singularly incapable of hiding her feelings. My idea was that you had not had my opportunities of observing them; and she is, I was aware, too loyal and noble hearted voluntarily to expose my sister."

Grace was struck with amazement, which speedily turned to dismay, by this speech. Hester not reserved! Then was she only reserved at home, and expansive towards the rest of the world? Either it was so, or that towards this man she had not guarded herself—she had allowed him to break down the fence.

"Oh, Hester! Hester!" cried Grace, in her heart, with a yearning reproach.

She looked up at Mr. Denston, who, unconscious of the wound he had given, awaited a reply.

"I thank you very much indeed," she said, "for your frankness. I think it extremely good of you. You may be sure that I will do what I can, but I am afraid what I can do will be small."

"Do not say that," replied Denston, with a faint smile. "Your influence will be great if you believe in it."

Grace shook her head mournfully.

"Allow me to believe in it," continued Denston, "for mine has been ineffectual both with my sister and yours, and I am loth to give the matter up. Your sister should be a noble woman, but she will be only half-developed if Georgina continues to dominate her. There is a great deal of nobleness in the very exaggeration of her devotion. She needs only a little guiding. You will not, I hope, consider me presuming. I feel myself a lifetime older than she, and I have a certain sense of responsibility in the matter."

"Have you, then, spoken to Hester herself on the subject?" asked Grace, full of quickened anxiety.

"Yes," was all Denston's reply. He advanced to take leave. He had said all he intended to say, he had done what he could to effect his purpose; already Hester and her interests were fading from his mind. They had been as a talisman to keep off the turbulent emotions which had assailed him on his entrance there. With alarm he recognized the trouble returning to his spirits, which had in the course of the conversation become steadfast as usual. He could only feel, "I must go." Grace recognized the recurrence of emotion, and referred it to the more vivid image of Hester, which would be called up by her question. He was going. How little she knew of his feelings! He was leaving her in the midst of guess work. Better so, perhaps; yet oh, if she only knew! One remark she hazarded as she shook hands—

"Hester ought to be very grateful to you."

"Oh, no," said he, with a smile, but one full of embarrassment, as it seemed to Grace, "I am interested in her."

He was gone, and Grace was left to review the position.

As for Denston, he went to seek solitude, to face the commotion he had raised within himself, to abuse and condemn his weakness, to wrestle with the despair that for the first time threatened to master him, and finally to make a mighty resolve that he would never again place himself in the way of temptation. For Denston knew and practised, after all, some philosophy of the right kind. He knew that true strength lies in avoiding the temptation that threatens to overcome us, as true courage often lies in avoiding danger. In that hour he had proved himself a weaker man than he had held himself to be, but, though he despised himself, therefore we shall not despise him. We may even hope that the discovery of his weakness brought him nearer to the Divine strength which is withheld from the proud and given to the humble, and so was but a step upward in the course in which he had just set his feet. And we may even think more highly of the strength of will which brought him at once to the point of relinquishing those schemes of indulgence but so lately and so ardently conceived than we should have done of that which he had proposed to exercise in carrying them through triumphantly.

Grace, meanwhile, sat till the dusk gathered round her, and the clock striking eight recalled her to the facts that she had forgotten Kitty and that the others would soon be home. The interview had by no means removed her perplexities. It had gone, indeed, in the direction of confirming her fears, but it had not changed fear to certainty, and therefore had not removed the difficulties in the way of action. Mr. Denston's interest in Hester, the trouble he had taken for her sake, the sacrifice of brotherly loyalty that he had made, the emotion he had at some points betrayed, all pointed clearly to an attachment real and deep, but which, not having been confessed, must not be taken for granted. And Hester? Had she gathered anything of her feelings? It seemed only too significant an indication that her unapproachably reserved sister had so contradicted her character towards this man. This fact, added to the recollection of Hester's attitude during the discussion the other evening, brought something like conviction to her own mind; yet that Hester herself was conscious of her feelings seemed at least doubtful. In the face of these well-founded suppositions, which yet could not be treated as admitted facts, was there anything for her, Grace, to do? One thing was palpably clear, and had been ever since she reached home the other morning, and that was that Hester must be enlightened concerning her father, if with her mother's consent, so much the better, if not, then without it. She had also promised Mr. Denston that she would use her influence with Hester on the subject of her intimacy with his sister; that promise must be kept, though the subject was dwarfed to insignificance in her eyes by the side of the more momentous one of Hester's relations towards herself. Did that involve letting Hester know of Denston's interference in her case? Probably, and that again would perhaps involve the discovery to Hester of her own feelings. But that might be safer for her than ignorance. In such labyrinths of conjecture and reasoning did Grace's mind travel to and fro that evening. Before bed-time she had formed the resolve to speak to her sister that very night, and, with a beating heart, but a steadfast mind, she decided, without consulting her mother, to make a first attempt to do so.

She had first asked her mother's consent, she knew what she would have to face reproaches and tears, which would weaken her will, and, after a painful contest, ending in failure, she would have to do it in spite of her mother's refusal, for do it she had made up her mind she must and would. "God forgive me if I am wrong," was her inward cry, while, apparently unabstracted, she made one of the family circle, and enlivened the supper-table as usual. But, afterwards, she ran up-stairs into the dark and sought enlightenment and courage in an earnest prayer. For what was good and constant and lovable in Grace had a deeper source than those whom she fascinated would probably have supposed. Her quiet and sweet brightness were but the blossoms of a character which spread its roots deep in the wholesome soil of a child-like religious faith and dependence.

When their mother was gone to bed, it was something of a custom for the two girls to sit reading for a time. Grace had calculated on this opportunity. When it came, she felt so great an access of fear—she so shrank from the task before her—that her limbs trembled as she sat in her chair, and a faintness began to creep over her, which threatened to rob her of the very physical power to speak. But, Grace, timid by nature, and dreading pain either for herself or for others, had ever possessed her soul in quietness, and risen by force of spirit above constitutional weakness. The case was too desperate for any half measures, or any preparatory speeches. She had strength to make the plunge, but not to prepare Hester gently for it. So that Hester, quietly reading on a corner of the sofa, raised her eyes at the sound of her name pronounced in an agitated voice to behold her sister before her, pale and trembling.

"Grace, what is the matter?" she exclaimed in astonishment.

"Oh, my dear Hester," cried Grace, sinking on to the sofa beside her, "I have so much to say—so much to tell you."

Hester's astonishment increased. She had seen Grace a few moments before apparently in a quiet ordinary mood. What could be the meaning of this extraordinary and sudden change? With an affectionate impulse, she put her arm round this trembling little sister, usually so gay and self-sufficient, who now seemed to need support.

"What is it, Grace; what can be the matter?"

"Oh, Hester," said Grace, "can you bear me to tell you something painful? Do you feel strong?"

"I don't know," replied Hester, beginning to tremble in her turn; "but," with a sudden inspiration, "if you are going to tell me something which I ought to have known long ago, I can bear anything."

"You would have known it all long ago had it rested with me, but mother would not have you know. You will seek to know no more than I tell you, Hester?"

"I will ask no questions," replied Hester, quietly.

"All I can say will soon be told; it is very painful. Our father was a banker, and he failed, and ruined many people."

"Surely that was not a crime," interposed Hester.

"Yes; he was to blame—I do not know exactly how. But his name was in all the papers, and in every one's mouth. Mother could not bear to hear it, so she changed her name, and hid herself from every one who knew her—from every one except Mr. Martin, the lawyer, who knew her when she was a girl, and who has done all our business for us. Our name was Fleetwood. His was Norris Fleetwood."

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

GENTILES SEEKING JESUS.

LESSON VI., August 8th, John xii. 20-36; memo- rize verses 23-25.

**GOLDEN TEXT**—And I, if I be lifted up from the earth, will draw all men unto me.—John xii. 32.

**TIME**—Tuesday, April 4, A.D. 30. Two days after the last lesson.

**PLACE**—Jerusalem, probably in the Gentile court of the temple.

**INTERVENING HISTORY**—Matt. xxi. 12 to xxiii. 39; Mark xi. 12 to xii. 44, Luke xix. 45 to xxi. 4.

**INTRODUCTORY**—After the triumphal entry, our last lesson, Jesus returns to Bethany for the night. Monday morning he goes again to the temple, cleanses it from those who have desecrated it by merchandise, and again goes back to Bethany for the night. Tuesday morning he returns to the temple, and has a very busy day, in the midst of which occurs the lesson for to-day.

**HELPS OVER HARD PLACES**—20. *Greeks that came up to worship: proselytes, who adopted part of the Jewish religion.* 21. *See Jesus:* In a private interview, like Nicodemus, 23. *The hour that the Son of Man should be glorified:* by his death and resurrection. His crucifixion and atonement were necessary to his work of saving men, and causing the kingdom of heaven to come, which was his glory. 25. *He that loveth his life, etc.:* he that makes the things of this world first will lose them. 27. *What shall I say:* read the next sentence as a question. Shall I say *Father, save me from this hour?* the hour of his death agony. No, for his whole mission had been preparing for this hour. 28. *I have glorified it:* by all he had done for the Christ, in sending him to the earth, in the power of working miracles, etc. 31. *Now is the judgment of this world:* the hour that determines the conflict between good and evil, and by which evil is condemned to overthrow. 32. *Lifted from the earth:* on the cross. *Will draw all men:* attract all. His atonement on the cross is the attracting power by which the world will be drawn to God.

**SUBJECTS FOR SPECIAL REPORTS**—The intervening history.—The desire to see Jesus.—The hour of Christ's glorifying, etc.—Loving our life, and hating it.—Ver. 27.—The judgment of the world.—The attractions of the cross.—The objections of the people.

QUESTIONS.

**INTRODUCTORY**—Where did Jesus go on Sunday evening after his triumphal entry? (Matt. xxi. 17.) What did he do the next day? (Mark xi. 12-19.) What did he do on Tuesday? When and where did the events of this lesson take place?

SUBJECT: JESUS GLORIFIED.

**I. BY THE ACCESSION OF GENTILES (vs. 20-22).**—Who came to see Jesus? How far had they gone in the true religion? To whom did they apply? Could they not see Jesus anywhere without asking permission? What did they want? Was this the beginning of the calling of the Gentiles to Christ's kingdom?

Why did not Philip go direct to Jesus? Was the interview granted? Was what follows spoken to these Greeks or the disciples?

**II. BY HIS DEATH ON THE CROSS (vs. 23-26).**—What did Jesus say to them? What hour had come? How was Jesus glorified by his death on the cross? How had the people tried to glorify him? (See last lesson.) Could they understand how he could die on the cross and yet be glorified? (v. 34) By what illustration did he explain his meaning?

What is meant by "loving life" and "hating life" in v. 25? What would be the results of these two courses? What is it to follow Jesus? How will his followers be rewarded? What comforts and help in the fact that we shall be with Jesus? (Rom. viii. 17, John iii. 2.)

**III. BY A VOICE FROM HEAVEN (vs. 27-30).**—What troubled Jesus? What two prayers were suggested to him? Which one did he make his own? Why was this difficult? How were these words confirmed? How had God glorified Jesus? What opinions did the people have about this voice?

**IV. BY THE ATTRACTIONS OF THE CROSS (vs. 31-36).**—How had the judgment of the world come? What is meant by the "prince of this world" being cast out? What was it to "be lifted up"? What would be the effect? What is there in "Christ crucified" to draw men to him? What warning did Jesus give the people? How was it applicable to them? How to us?

PRACTICAL SUGGESTIONS.

**I.** Every one should desire to see Jesus as he is, divine, holy, a saviour, a helper, the truth, ready to forgive, full of love.

**II.** This life must be subordinate to religion, and right, and duty, in order to make the most of life.

**III.** The way to serve Christ is to follow his example and his precepts.

**IV.** Even in the best of men there are severe conflicts of the soul.

**V.** The victory is in seeking first the kingdom and glory of the Father.

**VI.** "Christ crucified" attracts the whole world by the heroism, love, duty, danger of sin, forgiveness from God, hope of heaven, revealed by the cross.

**VII.** The power of the Church and of the teacher is in proportion to their experience and teaching of a crucified and risen Redeemer.

**VIII.** Now is the accepted time.

**REVIEW EXERCISE**—(For the whole school in concert).—6. Who sought to see Jesus? **ANS.** Certain Greeks who had accepted the Jewish worship. 7. What did Jesus teach them? **ANS.** That he must die in order to attain his glory as the Saviour and King of the world. 8. How did he apply this to his disciples? (Repeat v. 25) 9. How were his sayings confirmed? **ANS.** By a voice from heaven. What did he say about the power of his cross? (Repeat v. 34).—*Psalmist.*

**A GOOD EXAMPLE**—The Rev. James Pringle, for many years the Father of the Newcastle Presbytery, not only taught his people sound doctrine, but urged them to embody it in their practice. A marriage breakfast over, he would "take the books," and at the close of the exercise say to the bride, "Now, it is your duty to place the family Bible and psalm-books upon the table, every morning and evening, and encourage your husband to imitate the example I have now set before him."

The Presbyterian Review.

NOTICES.

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THURSDAY, JULY 29TH, 1886.

PUBLIC NOTICE.

In order to meet the requirements of their rapidly growing business, the Presbyterian News Co. Toronto, have changed their offices from 31 York Chambers, Toronto St. to 26 and 28 FRONT STREET WEST.

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

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

GEO. H. ROBINSON, Manager.

SHALL WE PATRONIZE THE CONVENT?

AS the season has returned when parents and guardians arrange their plans for continuing the education of their young people, the time seems opportune for drawing attention to the great and, we fear, growing evil in Protestant communities of Church members sending their daughters to Roman Catholic convents and institutions to be educated. This is even on mere intellectual grounds, so mistaken a proceeding that we might well doubt the intelligence of those parents who adopt it, but on religious and denominational grounds, it is so utterly foolish and distasteful, and so fraught with danger to the spiritual well-being of the young people of our Church, that we are simply amazed at the credulity and recklessness of those who for any reason patronize such institutions.

Before we proceed to state our objections to the educating of Protestant girls in Romish convents, we may for a moment consider the two reasons that are frequently assigned by Protestant parents for their action in this matter—the cheapness of the system as compared with Protestant schools, and the moral safety of their daughters when immured within convent walls. The first reason we doubt not is in many cases the determining force; and it is just here that Roman Catholic policy and subtlety triumph over Protestant principles. Instruction in convent is certainly cheap. The reasons for this are not far to seek. Nunneries pay no taxes; they have no teachers' salaries to provide for, they have a well-organized if not always dignified system of obtaining supplies at first cost, or even gratis; they are, many of them well endowed with enormous revenues and they are therefore able to offer tuition, board and lodging at very low rates, and frequently to Protestants at a specially low rate in order to secure patronage. As long as the Church of Rome keeps up a vast army of priests and nuns, whose special business it is to teach without fee or reward, so long will it be impossible for Protestants, not having such a system, to compete with them on equal terms. But cheap as instruction in convent schools undoubtedly is, the education given is, in the opinion of those most competent to judge, not of a very high order or such as, apart from its cheapness, would be considered very desirable in Protestant communities generally. Let it be granted that music and the so-called "accomplishments" are fairly well taught, and there with few exceptions their claims to public patronage on the score of furnishing a sound and liberal education would end. In fact, their business is not to furnish a sound and liberal education. Their system is not designed to foster acquaintance with literature and science, and to strengthen and develop the thinking faculties. The ideas entertained by Roman Catholics and Protestants respecting education are as opposite and as wide apart as the poles. And Protestant parents in sending their daughters to convents would do well to bear that fact in mind. The Church of Rome will teach according to her own notions. The very history your daughter reads will be tinctured with Romanism, the very music will breathe a prayer to the saints or to the Virgin, and her needle, or brush, will be trained to depict the crucifix, or a madonna.

But even if the education given in the convents were as sound and liberal as the well-being of the state and the instincts of our Church demand, our objections to sending Protestant girls to convents to be educated would not be removed, but the rather strengthened. The matter is not one of efficiency nor of economy. As far as efficiency is concerned, no Protestant

at least in Ontario, has any excuse for sending his daughter to a convent if he is in quest of a sound English or classical education. The high schools and collegiate institutes afford the amplest facilities for securing this, and the various denominational ladies' schools and colleges may safely be trusted to supply whatever else is supposed to be necessary for a young lady's mental outfit. The only inducement that the convents can offer beyond our ladies' colleges is the cheapness of the system. And this, where a question of principle is at stake, should have no weight. The bribe of cheapness should be resolutely spurned by every true Protestant.

The argument that convent life guards virtue, and preserves the bloom on the rose, has no weight against the securities offered by the institutions of the Protestant churches and many private establishments. It may well be questioned if the training of girls in convents fits them for taking their proper places as daughters, wives and mothers in Protestant communities. Parents, we think, cannot be too careful in seeing that every step in education, whether at home or in the school, tends to fit the growing girl for the place she may be destined to fill in a Christian home. They may be well assured that convents are not likely to be any better schools of the domestic virtues than our ladies' colleges. The life they lead there is wholly artificial.

But our objection to the sending of Protestant girls to be educated in convent schools and nunneries does not lie so much in the fact that the instruction given in these schools is often of the most superficial character, and along lines at variance with our ideas of sound and liberal education, and that such as it is, it is given by persons whose attainments have never been tested by competent authority to decide as to their ability to teach, but that it exposes children at a most impressionable age to the seductions and machinations of the most active, the most wily and the most unscrupulous propaganda in the world, and that if it does not succeed in making them good Roman Catholics, it succeeds in making them most effectually bad Protestants.

The Church of Rome, as all know who are conversant with her history and operations, sets herself deliberately and constantly to gain complete ascendancy over the young. In them is her supreme hope. The whole system of her training in the family and the Church, the entire paraphernalia of her ritual are calculated to fire the imagination of the young, to cast a glamour over the senses, to allure them by a witching softness and tenderness to the bosom of Mother Church. Every living missionary Church knows, that it is only by winning the young that progress can be made. Does any Presbyterian who will stop to consider the matter, fancy that Rome has yet to learn this lesson? Does any Protestant parent who is meditating sending his child to a convent school, imagine that the precepts of Loyola are forgotten, and that an effort will be made to wean his child from the Church of her fathers? If he does he labours under the veriest delusion and will if he dare the trial be surely undeceived. He may rest assured, however, that if on the score of cheapness he send his daughter to a convent her religious prejudices will not be rudely assaulted. This is not the plan of Romish aggression in such places. It is founded on a deeper knowledge of human nature. Without a single overt act on the part of any one, he will find his daughter growing enraptured with the place, and actually in love with the system, and passionately in love with the "sisters." The beautiful surroundings, the air of peace and happiness, the sensuous worship, the show of tender sympathy and affection on the part of the sisterhood, the air of solemn mystery, the general discipline, all tend to fascinate young girls at a most susceptible age, and so powerfully to affect their sensibilities that not one Protestant girl in a thousand ever leaves a convent without her Protestantism being injured and her native fear of Romanism effaced. We need not stay to enquire how many Protestants are every year won through the convents. We have the testimony of the Jesuits that, in fifty years they hope through the schools to be supreme in America. This is their mission, and we need not be surprised if they bend to their task with the utmost energy. We do not imagine that they will succeed. They will most assuredly fail, but in the meantime Protestants should not give them any help or countenance by patronizing their schools. For Presbyterians to do so is a crime against the family, the state, and the Church.

And even on the lowest ground on which education may be considered, Presbyterians at least in Ontario, have not the slightest excuse for sending their daughters to convents. With the Ladies' Colleges at Bradford and Ottawa, and the numerous private schools controlled by teachers of acknowledged ability, in sympathy with our Church, not to speak of the admirably conducted high schools and collegiate institutes open to all, there is nothing more to be desired. Our own colleges deserve to be patronized, and should meet with the heartiest support from all parts of the Church.

"GEMS FROM SAM JONES."

IN the daily papers just now we often meet with this heading and we have no doubt our readers like ourselves have examined these precious jewels with not a little curiosity. We, probably, are old fashioned or perhaps prejudiced through our having been trained to show some reverence towards sacred themes, but we are constrained to say that the "gems" of Sam Jones seem to us the most vulgar and contemptible pulpit utterances we have ever read. We are fairly at a loss to understand decent men and women rejoicing in them far less paying large sums for the privilege of hearing them. It is quite possible

that these utterances have received the names of "gems" because of the sums of money paid by those who engage this man. For a single occasion Chautauqua according to the papers gave him \$1,000, and if the reports of the papers are correct the address delivered was as poor a production as ever a company of sensible people were asked to listen to.

Let us look at a few of these gems as specimens so that we may be somewhat prepared for the dazzling display to be expected when the manufacturer himself appears among us.

"Here is my theology; it is all I need. If you want to do good God will help you to do good, and if you want to do bad the devil will help you. That's enough theology for anybody."

Yes, we agree it is quite enough of Sam Jones' theology, but it will not show a man how he may cease to do evil and learn to do well, and it is neither the wiser nor the wittier for its bad grammar. This man is constantly making such shallow and unsatisfactory statements, and people, we fear, are so taken with the apparent smartness of them that they do not take the trouble to analyse them? But here is another: "Now some sinner I expect will turn up her nose at me because I am not dignified. Bless you, the devil has got a mortgage on that nose and he will foreclose it some of these days and get the old gal with it too."

How does that gem look when it is examined? Did the ladies profit by it, we wonder, and are the Christian women of this city anxious to have some more such gems offered them? Another:

"Dance all you want to, for where you are going it will be too warm to dance. Play cards day and night, for cards won't stand fire down there, unless you get asbestos cards."

We ask in all earnestness will such language as that convince or convert a sinner? There can be no more awful thought than of the doom awaiting the lost, but can a man who knows the terrors of the Lord, make hell fire the subject of senseless joking, and will the preacher who gloats and grins over the terrible prospect of hell-fire for card-players and dancers please the Lord Jesus?

We do not deny for a moment that there are many pithy sayings in the "talks" he gives, but we venture to say that his addresses apart from their slang and nonsense would never draw a crowd or a shower of greenbacks. The Toronto Telegram says that Sam Jones properly finds fault with the regular clergy for their want of earnestness and faithfulness; and we can easily believe that the "evangelist" finds this kind of talk helpful in tickling the ears of ignorant people. Our contemporary falls into error over these gems and forgets that Sam Jones delivers addresses, at the rate, say, to put it moderately, \$500 per week, and repeats these addresses in every town he visits, using over and over again the same jokes and stories, when it holds up as an example to ministers of the gospel who preach to, and teach the same people from week to week for long years together, and who visit from house to house, and attend to the thousand and one duties that Sam Jones would not touch with one of his fingers. It is time an end should be put to this idea of the superior earnestness and diligence of evangelists above ordained pastors. We have no hesitation in saying that the devotion of such men as Sam Jones or even Moody is not to be compared with that of many poor country pastors, who unknown and unnoticed by the newspapers are doing noble work for the Master. The Telegram thinks if the ministers were in earnest and thought men were actually on the way to hell they would not dream of taking summer holidays! Surely it must have been a very young member of the staff who wrote such rubbish. If the evangelists, whose work is so light, take a rest as they do very often, how much more needful must it be for a pastor who in a city, for instance like Toronto, is never freed from mental strain from one week's end to another. Surely it cannot help the cause of Christ, prematurely to waste the physical strength and weary out the brain. It is contemptible indeed for men like Sam Jones to slander the regular ministry, when they are well aware that their success is largely the result of the labours of the ministry, and that they are but the reapers of seed faithfully sown by the ministers they despise. But enough of such "gems" and such jewellers.

ANOTHER MISSIONARY FOR TRINIDAD.

A SHORT time ago we were obliged to chronicle the death of one of our most active and devoted labourers in the foreign field, the Rev. J. McLeod, of Princetown, Trinidad. The vacancy occasioned by his lamented death has not been allowed to remain long unfiled. Nova Scotia, which has sent forth many gallant soldiers of the Cross, again rejoices in finding one of her worthiest young men, willing and ready to take up the work laid down with poignant regret by Mr. McLeod. Mr. W. L. Macrae, of Pictou, was ordained on the 6th inst. for the work in Trinidad, and in a short time will have begun his labours there. The Halifax Witness thus refers to the event:

An event of more than common interest occurred at Truro on Tuesday of last week. One of our young men was ordained to the ministry and set apart for mission work in Trinidad. Mr. Macrae, we need hardly remark, is one of our best young men, an excellent student, an effective preacher, a devoted disciple. There are congregations and stations enough in this Dominion looking out for just such young men as he is, but he heard the call of the Saviour to go to the Foreign Mission field, and he obeys it. Our Church has given up numbers of her very best men for work in the foreign field. Since John Geddie went to the New Hebrides we sent out the two Gordons, Matheson, Johnston, Morrison, Robertson, Daniel Murray, Anand, Mackenzie, McCullagh, Morton, Grant, Christie, Macleod, Wright, McKay, Fraser, Junor, Jamieson, Campbell, Wilkie, Beidler, Wilson, Robert C. Murray. Nor should we forget the men who long ago went out to our lone wild North-West to labour among the Indians there; and the good, brave women who have gone from

among us to teach the heathen the Gospel of peace. Last year towards the end of June a young Pictou man—Robert C. Murray—was sent forth from among us to strengthen the Central India Mission; and now another young Pictou man, Mr. Macrae, is set apart to teach men of the same race in Trinidad. Let us thank God that He raises young men for this noble work. Mr. Macleod has fallen on the field of battle, and Mr. Macrae proceeds to the scene to take up the same good work for the same good Master.

We trust that God's blessing will attend Mr. Macrae in his labours, and that he will be cheered by the thought that we also in the west will bear him on our hearts. Mr. Macrae deserves well of his country, and Nova Scotia deserves well of the whole world.

The promotion of Archbishop Taschereau to the rank of Cardinal, and his investiture with the insignia of his office, have been accompanied with all the pomp and circumstance, that could enhance the dignity in the eyes of the faithful, or impress simple-minded Canadians with the magnitude of the "honour" conferred upon them. The bearer of the biretta has been received by the Government of Quebec and by public functionaries generally, not to speak of the populace, as if he were the ambassador of some great potentate high in the favour of our Sovereign, and conferring some signal honour on her people. We fail to see in the booming of cannon, the prancing of gaily caparisoned steeds, the drawn swords, the gorgeous vestments and imposing ceremonies, anything to remind us of the humble life and unobtrusive majesty of the Prince of Peace, or anything for which as a nation zealous of its civil and religious liberties we should be thankful for. The attempt to give political and social eclat to a purely religious ceremony in a country where all religions are tolerated, is quite consistent with the usual policy of Rome; but the investiture itself was a demonstration in which the Dominion as such has no business whatever, and in which her public officers should have refused in their official capacity to take any part. Such pageantry as was lately seen at Quebec is ridiculous anywhere, but is wholly out of place in this country; and we cannot but wonder that good Protestants, through a mistaken idea of courtesy, should give any countenance to proceedings which, if they mean anything, indicate the growing power and prestige of the Romish Church and their own humiliation. We would like to know by whose authority the volunteers were directed to take part in this religious ceremony. Our rulers should be made to understand that the taxes of our people are not to be spent in providing the accessories for enhancing the glitter of Popish displays, and gratifying priestly vanity. The vanity and assumption of Roman Catholics are bad, but the weakness and subserviency of Protestants are far worse.

The fall of Sir Charles Dilke from no mean social and political height, is another illustration of the great truth which had dawned even on the heathen mind that rarely does Justice, though lame of foot, fail to overtake the bad man moving on before. The tale of the revolting turpitude of Sir Charles Dilke's private life, and the enormous wickedness which the late divorce trial reveals of a certain section of London society, is too vile to be repeated, but it is to be hoped that the sight given in the daily press of the foul ulcer of impurity, which Canon Wilberforce asserts is eating out the moral fibre of society in London, will rouse all good men to lend a hand to those who are seeking to effect a cure. The revelations made at the late trial taker in connection with the disclosures made by Mr. Stead in the Pall Mall Gazette, show most conclusively that wickedness in the grossest forms does abound in high places, and that there is the greatest danger that the bad examples set by persons in exalted stations may be imitated everywhere. Impurity, when detected and exposed, is still generally sure of swift condemnation, and it is all very well to detect and expose it, and to drive offenders outside the pale of society, but what is needed is not so much the detection and exposure of licentiousness to be followed by social ostracism, as the cleansing of the social life and heart by such an inspiration of the Spirit as will render licentiousness impossible. While we heartily rejoice that Sir Charles Dilke's baseness and hypocrisy have at length been unmasked, we cannot but regret that his opportunities for usefulness to the state have been destroyed by his own disgraceful acts. There is in his life and fall a terrible warning that the possession of a great intellect and high culture, without the restraining influence of the Christian religion, are no safeguard against the assaults of the basest passions.

Dr. Lowe, Secretary of the Edinburgh Medical Missionary Society, himself for some years a medical missionary in India, and now in correspondence with most of the forty men the Edinburgh institution has already fitted for the foreign field, has recently published a valuable work on the place and power of medical missions. To America belongs the honour of inaugurating this new departure in mission work, which has already won such favour and achieved such distinguished success. The Rev. Peter Parker, M.D., who laboured in China, was the first medical missionary sent to a foreign field. Dr. Lowe's book will extend the wide range of interest already taken in this most important branch of mission work. There is, we believe, no agency of the Church so effective as this, in reaching the class, who above all should have the gospel preached to them—the poor. And it is not in foreign lands only that there is work for the medical missionary, but in our own larger towns. Among the large numbers of suffering poor there are numbers of Christian heathens to whom the visit of the medical missionary would be a real God send.



The American Board of Foreign Missions recently resolved to recommend a day of special prayer throughout the Protestant world in behalf of foreign missions and selected the first Sabbath of November next as a suitable day.

As described in other columns the settlement of Rev. W. Patterson in the pastorate of Cooke's church, this city, was happily consummated on Thursday last.

FOREIGN MISSION COMMITTEE. EASTERN DIVISION.

The Eastern Division of the Foreign Mission Committee met in New Glasgow on 5th inst. There were present Revs. A. McLean, Dr. McCulloch, Dr. Burns, E. A. McCurdy, A. McLean Sinclair, and L. Scott.

"That this committee having considered the proposed mission to Santo, and the propriety of sending a second missionary along with Mr. Annand to commence work in this important field, and having learned of the generous offer of the Women's Foreign Missionary Society of Halifax, find that the increased financial burden need not deter from the appointment of another missionary to accompany Mr. Annand to Santo, and therefore refer the proposal to the favourable consideration of the Eastern Division, and agree that, should the Eastern Division consider that the political condition of the New Hebrides warrants the extension of work in that group, and decide to appoint another missionary, they shall communicate the fact to the Western Division as soon as convenient, and the Western Division shall bring the matter under the notice of the Women's Foreign Missionary Society (Western Section) with the view of securing their co-operation in the support of a work which so directly ministers to the well-being of the women and children of these heathen islands."

After prolonged consideration the following resolution was, by majority, adopted:—"Whereas, the General Assembly has given expression to the desirability of having a second missionary sent to the island of Santo, and whereas the Eastern Division of the Committee do not see anything substantially serious in the political situation to prove a barrier in the way of sending a second missionary, therefore agree to take preliminary steps towards making such an appointment, and to report this decision to the Western Division so as to secure the co-operation referred to in the deliverance of the General Committee."

Read a communication, dated Georgetown, British Guiana, from the secretary of the Presbyterian Missionary Society in that colony:—"That the secretary of the Society be instructed to communicate with the Board of Foreign Missions of the Canadian Church. 1. To acquaint them that owing to the agricultural and commercial depression in this colony the Presbyterian Missionary Society is unable for the present, to pay the stipulated amount, £300 (\$960) of Rev. J. Gibson's salary. 2. To inquire whether the Board of Foreign Missions is disposed for a time to increase their annual grant by £100 (\$480). It was agreed that in the meantime the papers lie on the table and the secretary correspond with Mr. Gibson asking for a report from his field."

Read papers from Trinidad representing the pressing need of a teacher from Canada for Couva. Read also a resolution from the Western Section, dated May 11th, voting \$300 for one year for that purpose. It was agreed to sanction the appointment and advertise for a teacher for that district.

The following resolution was adopted with reference to the late Rev. J. W. McLeod:—"Inasmuch as it has pleased the Lord of the Harvest to call from labour to rest the late Rev. J. W. McLeod, of Princeton, the committee would place on record their high appreciation of his ability, prudence, and devotedness, as a labourer in the harvest field. The deep place he had won for himself in the affections of the people among whom he laboured, the high esteem in which he was held by his brethren, and the success that crowned his labours, all show him to have been eminently fitted for the work in which he was engaged. The committee sympathize deeply with Mrs. McLeod in her sore bereavement, and pray that God may be with her and her little ones, a very present help in the time of trouble. Arrangements were made for the sale of the arrow root sent by Rev. H. A. Robertson from Eromanga. It can be obtained in bags of 4 lbs. and upwards, at 30 cents per lb. from Mr. H. Atkins, Juggist, Toronto. R. McGregor & Sons, New Glasgow, and D. Logan, Pictou.

Dr. McCulloch reported that he had fulfilled his appointment to represent the committee at the ordination of Mr. W. L. McKee, by the Toronto Presbytery, on the 6th inst. It was agreed that Mr. McKee be employed in visiting the churches until his departure for Trinidad about the first of September. A committee was appointed to prepare a draft of "General rules and regulations" in accordance with the Assembly's Scheme of Unification.—E. Scott, Secretary.

COOKE'S CHURCH, TORONTO. INDUCTION OF THE NEW PASTOR.

The pastorate of Cooke's church, Toronto, which has been vacant since the resignation of Rev. John Kirkpatrick, about a year ago, was filled on Thursday, 22nd inst., by the induction of Rev. William Patterson after ordination in due form.

The presbytery met in the vestry and after being properly constituted entered the church where a large congregation had assembled. The moderator, Rev. H. M. Parsons, explained that Rev. Dr. Kellogg, who had been appointed to preach, owing to numerous calls upon his time and strength in connection with communion services during the week in St. James' Square church, was very reluctantly compelled to be absent, and that Rev. Thomas Nixon, Stouffville, had kindly consented to fill the pulpit.

After prayer and praise Mr. Nixon preached a very appropriate discourse from I. Cor. ii. 2: "Jesus Christ and Him crucified." He said that from those words they learned what is the specific work of the Christian minister, viz., the preaching of Christ. This was the first subject of Paul's preaching. Christ and Him crucified was

the strength of the minister. In the early days of Christianity this doctrine in the hands of a few fishermen had turned the world upside down, and this is what had given Luther his great strength in Reformation days. The man who faithfully preached this doctrine would be honoured of God. This doctrine was the foundation of the Church's prosperity. No congregation or church would be honoured where Christ and Him crucified was not lifted up. The preacher then called attention to the obligations which bound Paul to preach Christ. Paul's first obligation was his commission, and the commission of the ministry of the present day was just the same. Paul's next obligation was his experience, having made trial of other things before embracing the cross. Then Paul's gratitude to God was his next obligation. The love of Christ constrained him. His love to man was the next obligation. In conclusion, the preacher pointed out that the obligations which bound Paul to preach Christ are the standing obligations of the Christian ministry to-day.

The moderator then recited the steps which had been taken leading up to the induction, and put to Mr. Patterson the prescribed questions. These having been satisfactorily answered, Mr. Patterson was in due form inducted into the pastorate of Cooke's church.

The moderator, addressing the new pastor, congratulated him on entering on the pastorate of that church, although it might be considered a bold thing for a man to take charge of that congregation, because of its peculiar position in the city, and for other reasons. But Mr. Patterson would find the congregation prepared and loyal. Proceeding, he spoke upon the words addressed by Paul to Timothy: "Take heed of thyself and unto the doctrine; continue in them, for in doing this thou shalt save thyself and them that hear." Dwelling upon the first clause, he pointed out the immense importance of a holy and prayerful life. The words meant also that a minister must take heed to the doctrine. In the Bible correct doctrine and correct life went together. Constant study of the Word was enjoined. He exhorted the young pastor to remember the old maxim: "Bene studium est bene oratio." He exhorted the new pastor to be constant in prayer also, and concluding pointed out the great joy he would have in winning souls.

Rev. R. Wallace addressed the congregation. He urged them to give the new pastor their entire confidence, if they wished him to succeed in his work. They should not be afraid to tell him when his preaching had done them good. After urging them to pray for their pastor he asked them not to set about fault-finding with him, and spoke in strong terms of condemnation of this practice. They should co-operate actively with him in all his efforts for the benefit of the congregation and help him in visiting. He cautioned them against the "mean and unchristian business of sheep stealing, trying to steal the members of other congregations." If they could not get along without sheep stealing they had no right to exist as a congregation. Finally, it was the duty of the congregation to assist the pastor in every way in their power.

Rev. Dr. Gregg pronounced the benediction, and the services terminated. The new pastor was introduced to the members of the congregation as they passed out of the church. Immediately after the service Mr. Alison, treasurer of the Board of Trustees, placed in Mr. Patterson's hands a cheque for \$400, one quarter's salary in advance.

SOCIAL GATHERING.

A large number of the members and adherents with friends from other congregations and denominations gathered in the evening to welcome the new pastor. Indicative of the interest felt in the new era dawning for Cooke's church, the gathering was a representative one, for, besides many Presbyterians attached to other churches, there were ministers and adherents of the Congregational, Methodist, Anglican and Baptist Churches present. The proceedings were opened with devotional exercises, after which the chairman, Rev. Dr. Gregg, delivered an able introductory address. Interspersed with selections from the choir, addresses were delivered by Rev. John Burton (Northern Congregational Church), Rev. Dr. Thomas (Jarvis Street Baptist), Rev. Stepiemus Jones (Church of the Redeemer), Rev. B. Longley (Queen Street Methodist), Rev. H. M. Parsons (Knox Presbyterian), and finally the Rev. Mr. Patterson, the new pastor. The choir rendered effective service, the quartettes, in which at different times Mrs. Keith, Misses McConnell, Prentice and Corbett, Messrs. Clement and Canning took part, being exceedingly well rendered.

PRESENTATION TO DR. GREGG.

Midway in the proceedings Mr. James Alison came forward and spoke substantially as follows:—"Mr. Chairman, I am pleased to take part in this meeting to-night, and express my thanks to Almighty God for the settlement of this day of a pastor. I fully know the trials and troubles this church has passed through since the resignation of Rev. Mr. Kirkpatrick in June of last year. Our increase has not been very large. We trust for better times and spiritual progress in this place, and with the unanimous feeling that prevails at present in the congregation, I have every hope of our future welfare. Our hopes were greatly strengthened during the vacancy by one who has endeared himself unto the hearts of the members of Cooke's church. Rev. Dr. Gregg has been as a father to this church through good and evil report; he has been upon the side of peace, harmony and good will towards all men. During his long and faithful ministry of fifteen years he gathered around him a vigorous congregation. Commencing with less than one hundred members it increased to a membership of over 600. Having been appointed by his brethren in the ministry as professor in Knox College he was ably succeeded by the late Rev. Dr. Robb, who for five years loyally preached the everlasting Gospel from this pulpit until he returned to his native land, where now in the providence of God he sleeps with his fathers until the resurrection morn. Next in line came Rev. Mr. Kirkpatrick; and last but not least our young brother Mr. Patterson. I can assure him the small and faithful band who remain to carry on the work in this place shall encourage him in the good work he has been called to do. Our faithful friend Dr. Gregg is with us, still giving us his wise counsel and advice. It becomes my pleasing duty, rev. and dear sir, in the name of the congregation to ask your acceptance of this gold watch and chain as a slight acknowledgment of the great and invaluable services rendered this church as moderator of session during its vacancy. May this timepiece remind you of the fleeting hours that are fast passing away. May our Heavenly Father long preserve you to your family and the Church of which you are an honoured member. Mr. Alison, amid the plaudits of the audience, handed Dr. Gregg a beautiful gold watch and chain valued at over \$200, purchased at the establishment of Mr. S. B. Windrum. The venerable minister was completely surprised at the gift, and found it difficult from emotion adequately to express his thanks.

After the programme had been concluded by singing of the National Anthem with great heartiness, an adjournment took place to the lecture room. Here there were numerous evidences of the decorative ability of the young ladies of the congregation, as a complete change had been made in the appearance of the room. For nearly an hour refreshments were dispensed in the most liberal manner. The utmost good feeling prevailed, and it was a matter of general remark that this old historic church had taken a new lease of life and her time of trouble being past she would soon under the new pastorate with the Divine blessing be restored to her former place in the front rank of the congregations of the Church.

MEETINGS OF PRESBYTERIES.

BRUCE.—Presbytery met in St. Andrew's Church, Paisley, on Monday, July 12th. The afternoon and evening sessions of that day were devoted to Conference on the State of Religion, and congregational work, when several subjects of deep interest and importance were considered and discussed in a manner which was felt by all who were present to be truly profitable. On Tuesday the presbytery met for ordinary business, when Mr. John Moore was appointed moderator for the ensuing half year. In

answer to petition, after due consideration, Free St. John's and St. Paul's Churches, Walkerton, were united as one congregation, to be henceforth known as Knox Church, Walkerton. A call to this charge, addressed to the Rev. John James, D.D., and promising a stipend of \$1,200 in monthly payments, was sustained and accepted, and arrangements were made for Dr. James's induction at Walkerton on July 29th, at 2 p.m. A call from Zion Church, Teeswater, offering a stipend of \$750 with manse, to the Rev. A. R. Linton, M.A., was also sustained and accepted, and the presbytery agreed to meet at Teeswater on August 6th, at 11 a.m., for hearing Mr. Linton's trial, and at 2:30 p.m. for his ordination and induction. There was sustained and accepted a call from the congregation of Kibloss, Riversdale and Enniskillen to the Rev. Robert Gray. The stipend promised is \$600. The presbytery agreed to apply for a grant of \$150. Mr. Gray's induction was appointed to take place at Riversdale on August 5th, at 11 a.m. Mr. Moody's resignation of Balaklava having been taken up for consideration, there was read a resolution of the congregation expressive of their warm attachment to Mr. Moody, and setting forth that, owing to numerous recent removals they were no longer in a position to support a stated pastor. Mr. Moody's resignation was accepted, and a committee consisting of Messrs. Patterson and Johnstone was appointed to appear before the Presbytery of Sangren and intimate that this presbytery was prepared to facilitate any steps that might be required to unite Balaklava with one or more other stations so as to form a pastoral charge. Mr. Greig's resignation of Knox Church, Paisley, was also accepted, to take effect on the first Sabbath of October. Although the congregation had passed a resolution expressing their regret that Mr. Greig had tendered his resignation, their respect and attachment to him, their belief that his labours have been conducive of much good, and their cordial desire that he should withdraw his resignation, Mr. Greig pressed his acceptance and the presbytery released him from his office. Mr. Tolmie submitted and read the quarterly Home Mission Report, setting forth the appointments that had been recently made, and the requirements of the field for the summer. Various instructions were given to Mr. Findley. Mr. Tolmie was appointed to visit Tarbut with a view to settling some difficulties that have arisen there. Three months leave of absence was granted to Mr. D. Duff, that he might visit Europe.—JAMES GOURLAY, Clerk.

ORANGEVILLE.—The first meeting of the Presbytery of Orangeville was held in the Presbyterian Church, Orangeville, on the 20th inst., the Rev. A. McFaul being, by appointment of synod, the first moderator. There were present twelve ministers and a large number of elders. Rev. H. Crozier, of Grand Valley, was appointed clerk of the presbytery. The names of the Rev. S. S. Craig and Rev. George Ballantyne were added to the roll. These brethren were settled on the 19th inst., the former in first and second Chinguacousy, and the latter in Camilla and Mono Centre. The Rev. Messrs. Cameron and Neil of Toronto, and the Rev. N. Clarke, being present, were asked to correspond with the presbytery. The Rev. A. McFaul was appointed moderator for the ensuing year. Rev. J. A. McDonald was appointed moderator of St. George's and Maple Valley sessions. These stations applied for a supplement of \$150 in view of a call, and a deputation was appointed to visit them. The Rev. J. A. Ross was appointed moderator of the session of St. Andrews, Protton, and also of Maxwell, etc., during the absence of Mr. McLeod. On request, leave was granted to Dundas, and Fraser's station to moderate in a call. The following are conveners of standing committees for the year:—Home Missions, W. A. Hunter; Foreign Missions, K. Fowle; Augmentation, T. J. McClelland; Temperance, H. Crozier; Finance, W. A. Hunter; State of Religion, A. McFaul; Colleges, J. R. St. John; Widows and Orphans, D. McLeod; Aged and Infirm Ministers, W. C. Armstrong; French Evangelization, J. A. Ross. Messrs. Kinell and Aldron appeared as a deputation from St. Andrew's Church, Protton, asking for connection with some other station, and offering to raise \$300 in view of settlement. Corbett and Riverview asked for aid to the extent of \$200. A deputation was appointed to visit them. Mr. Madill has done excellent work in these stations, seeing they are not yet a year in existence, and have already over 150 members. The application of the Rev. W. E. D'Argent for reception into the Church was deferred to the next meeting of the presbytery. The presbytery adjourned, to meet in the same place on the second Tuesday of September, at 11 a.m. A conference on Christian work was held in the evening, when excellent addresses were delivered by Rev. Messrs. McFaul, McClelland, Cameron and Neil to a large and attentive audience.—H. CROZIER, Clerk.

GUELPH.—Met in Chalmers Church, Guelph, on the 20th inst. Mr. Dickson was chosen moderator for the ensuing year. Mr. Mullan was appointed moderator of the session of Melville Church, Fergus, during the absence of Dr. Smellie, and Dr. Torrance, of St. Andrew's Church, Guelph, in the absence of Mr. Smith. The list of vacancies and Mission Stations in the bounds was revised. The presbytery's finance committee gave in their report, which was adopted, and auditors were appointed to examine the treasurer's books, who, after having done so, and at a subsequent part of the proceedings, reported that they had found them correct, and that proper vouchers for payments made had been produced. Mr. J. B. Mullan, convener, Dr. Mackay, Mr. Edmonson, Mr. Strachan, Mr. Blair, ministers, with Messrs. Hodgskin, Fordyce and A. Campbell were appointed a committee on evangelistic work in the bounds, and it was agreed to recommend that sessions proposing to hold special services should communicate with the committee, which was instructed to report from time to time. Dr. Torrance gave notice that he would move at next ordinary meeting that committees on the State of Religion, on Sabbath Schools, on Temperance and on Sabbath Observance, be among the standing committees of the presbytery, and that the standing orders now in force be amended so as to admit of the change. Mr. Rose gave notice that he would move, at next stated meeting, that students under trials for license and ordination be requested to send their exercises to members of the presbytery who shall critically report thereon, prescribing certain portions to be read before the court. Mr. Henry Knox, an ordained missionary, and Mr. A. F. Mackenzie, a minister without charge, being present, were invited to sit as corresponding members. Dr. Torrance reported from the committee to arrange for the observance of the approaching jubilee of the Rev. John Duff, and recommending that an address and testimonial be presented to him on the occasion, and that an adjourned meeting of the presbytery be held in Knox Church, Elora, on the 10th day of August next, that being the day on which Mr. Duff shall have attained his fiftieth year as a minister of the gospel. Report received and the recommendations of the committee adopted. A call from the congregation of Knox Church, Acton, to Mr. John Mackay, B.A., licentiate, to become their pastor. Dr. Torrance reported his conduct in moderating in the call, and the same was approved. Thereafter, it was agreed that the call be sustained, and that the clerk forward it to Mr. Mackay, with the request that he will signify his mind regarding it as soon as he can. A call from the congregation of Bothwell, Sutherland's Corners and Florence, to the Rev. Mr. Alexander Kurell, of Hawkesbury and Linwood, in these bounds, accompanied with reasons of translation, was presented. The steps usual in such cases were taken. A communication was read from the Presbytery of Toronto setting forth that they had, on application, received leave from the Synod of Toronto and Kingston to take Mr. J. R. Campbell on public trials for license, and had prescribed certain exercises to him, and that they now transferred him to the Presbytery of Guelph, within whose bounds he was labouring as a student missionary. It was agreed to take Mr. Campbell on trials as soon as he was prepared, and Dr. Middlemiss was appointed to conduct his examination in theology, and Mr. Rose in church history. The congregation at Elea Mills was granted leave to change the site of their church.—R. TORRANCE, Clerk.

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Church News.

CHARLES KELLY, the vocalist, has been engaged to sing in the Hampton Presbyterian choir at \$300 per year.

The Rev. J. B. Scott, Leamington, Ont., prints an interesting sketch of the life and conversion and death of Mr. Charles Getty—a brand plucked from the burning.

WESLEY Congregational Church, Montreal, has been purchased by the congregation of Old St. Gabriel's for a new place of worship. The old historic building will soon be deserted.

A NEW St. Andrew's church is to be built at Carleton Place, and Zion church is to be enlarged, the Presbyterians being so numerous that neither church can furnish sufficient accommodation.

REV. DR. BRUCE, who is at present in Ottawa engaged on a new historical work, is filling the pulpit of St. Andrew's of that city during the absence of the pastor, the Rev. W. Herridge, for his summer holidays.

REV. J. A. P. MCBAIN, of Georgetown congregation, in the Presbytery of Montreal, has been called to the First Presbyterian Church in Providence, Rhode Island U.S. The salary offered is \$1,800 a year, with a month's holidays.

THE Sabbath school of St. Andrew's Church, Pickering, was entertained in the most liberal fashion on the 3rd inst. by a strawberry festival, on the spacious grounds of the "Kinnaird," the residence of Geo. Maier, Esq., of Pickering.

We regret to learn of the death of Mr. J. C. Smith, of Oshawa, a gentleman who took an active interest in church and especially in Sabbath school work. As our correspondence columns have frequently shown he was a man of much intelligence.

THE bazaar and strawberry festival given in the Town Hall on Dominion day by the ladies of Knox church, Mitchell, was a great success. The attendance was large, and the tables were all liberally patronized. The receipts, after paying all expenses, amounted to \$175.

REV. A. CAMPBELL delivered a lecture in the Presbyterian Church, Greenfield, 5th inst. Subject:—"The Manners and Customs of the Hindu in the South." The meeting was largely attended, and the sum of \$24.35 was received, which goes towards repairing the church.

A BRANCH of the Women's Foreign Missionary Society has been organized at Kippen by Mrs. T. Fair, of Clinton; thirteen members. The following officers were appointed:—Mrs. S. Acheson, president; Mrs. R. Hunt and Miss McMordie, vice-presidents; Miss Brown, secretary; Miss J. Mellis, treasurer.

REV. P. WEIR has received from Sir George Stephen, President of the Canadian Pacific railway, a generous donation of \$2,500 towards the erection of a new building for boys, in connection with Morris College, of which the total cost is estimated at \$7,500. The construction will be immediately begun.

THE Sacrament of the Lord's Supper was dispensed at Iroquois on Sabbath, July 11th, by the Rev. G. D. Bayne, of Morrisburgh. Twelve new communicants were added to the roll of church membership. There being no settled pastor, Mr. R. Whimian, student of Queen's College, has charge of the congregation for the summer months.

THE induction of Rev. F. P. Sym, Melbourne, Que., into the pastoral charge of Warton, Presbytery of Owen Sound, took place on the 19th inst. Rev. A. H. Scott, Owen Sound, moderator, presided. Rev. John Stewart, Keady, preached. Rev. D. Morrison, Owen Sound, addressed the minister, and Rev. John McInnis, Sydenham and St. Vincent, addressed the people.

SABBATH, July 4th, was Communion Sabbath in St. John's church, Windsor, N.S. Nine persons were received into the fellowship of the congregation by profession of faith, four of whom were baptized. This makes fifty additions to the membership within the last year. A quiet and steady work of grace seems to be going on within the bounds of this congregation. Sabbath, July 13th, was the first anniversary of Mr. Nelson's pastorate.

MONDAY evening a deputation from the St. Andrew's Church Board of Managers, consisting of Messrs. Neltes, Muir and McDonald, presented Rev. J. A. Murray, London, with a purse of \$150 as an expression of the congregation's good will, confidence and esteem, and with warmly expressed wishes on his behalf for a happy holiday season, and a safe return in increased strength and vigour. Mr. Murray proposes visiting Cape Breton.

At the meeting of the congregation of Knox church, Acton, Thursday evening, July 8th, it was unanimously agreed to extend a call to Mr. John McKay, B.A., to be their pastor. After the motion had carried without dissent, an objection was raised that Mr. McKay could not preach in Gaelic, but as there are only a very few members who ask for Gaelic, the objection was waived by the presbytery.

THE lawn party held on the grounds of the First Presbyterian Church, St. Mary's, to celebrate the second anniversary of the present pastor's induction, was a complete success, over \$30 being realized after defraying expenses. During the two years pastorate of the Rev. J. A. Turnbull, L.L.B., the membership has largely increased, whilst the financial position of the church is firmer at the present time than at any period in the history of the congregation. The efforts put forth by the Ladies' Aid Society, combined with the liberality of the congregation, in liquidating the debt on the church property, have met with gratifying success.

THE lawn social in connection with the Cedar Grove Presbyterian church, held at Mr. D. Reesor's "Silver Spring Park," on Wednesday, 8th inst., was the most largely attended of the three annual socials held at the same place. There were about 4,000 present, including some 600 from Toronto and Scarborough, who came by the excursion train. Mr. Reesor's large stables, barnyard, and the lane clear back to the bush, were completely filled with horses and vehicles, while more than as many more were accommodated by the neighbours for fully half a mile around. The large park, which was lighted with Chinese lanterns and torches, was completely alive with people, and the scene was a most animated and brilliant one. The receipts were in the neighbourhood of \$1,500, of which about half will be added to the building fund after all expenses are paid.

AFTER 32 years service, Rev. Duncan Anderson, B.A., retires from the pastorate of the Point Lewis

Church, Que. The Quebec Chronicle, in announcing the retirement of Mr. Anderson, pays a high tribute to his zeal, learning and pulpit abilities:—"Mr. Anderson was licensed by the Presbytery of Goderich in 1853, and in the following year, as we have said, he went to Lewis, where he has remained ever since. For many years he was chaplain to the imperial troops, and for two decades he occupied the position of presbytery clerk, fulfilling the duties of the office in a most unexceptionable manner. Mr. Anderson is also known far and wide as an ornithologist of fine attainments. His work has always been done in the field, and the labour of his hands has found its way to Kensington Palace, and the Castle of Inverary. But our readers are too familiar with Mr. Anderson's career in the study of natural history to need further remarks from us. As a preacher he occupies a high place among the divines of his Church, his sermons are enriched always by classical allusion, and their literary finish and poetic beauty entitle them to a good place among the pulpit utterances of the day. Mr. Anderson's poetic gifts are also well known, his "Well come to the Prince of Wales in 1860," published in our columns twenty-six years ago, being among the more musical and spirited of his performances in this direction. Our readers, we feel sure, will heartily join us in hoping that the reverend gentleman and his amiable wife will enjoy many more years of life together, and that his well-earned leisure will add strength to his health and physical energies.

OBITUARY.

JOHN GOLDIE, AYR.

On Friday of last week there died at the residence of his son, Ayr, John Goldie, in the 93th year of his age. The deceased, says the Galt Reformer, was a native of the district of Carrick, Ayrshire, Scotland, where he was born in 1793. He received his early training as a gardener and nurseryman, and was a diligent student of botany. During his early married life he received the appointment of botanist to take charge of a vessel load of plants being sent from Great Britain for the establishment of a botanical garden in St. Petersburg, Russia. He afterwards revisited the land of the Czar, and made a tour of the country, collecting botanical specimens. He was twice in America before coming out to settle permanently, having in 1819 made a pedestrian tour from Montreal through York (afterwards Toronto) across the Niagara, and on through the States of New York and Pennsylvania, with Sir Wm. Hooker, the celebrated English botanist, his friend and patron, and bestowed his name upon a plant which he was the first to make known to the botanical world, Aspidium Goldianum—"Goldie's Fern." Having formed a favourable opinion of Canada during his scientific researches he finally emigrated with his family in 1844, and settled upon the property upon which he resided up to the present time of his death, and which is now widely known as the Greenfield Mills property. The deceased was a man of wide intelligence, and having travelled extensively he was a most interesting conversationalist. The members of his family who survive him are Mr. John Goldie, of Goldie & McCulloch, Galt; Mr. James Goldie, People's Mills, Guelph; Mr. David Goldie, Greenfield Mills, Ayr—three of the most widely known and successful business men in the Province; Mrs. Dr. Caven, Knox College, Toronto; and Mrs. Andrew McIlwraith, Galt. He was pre-deceased by his wife, his eldest son William, who died in New York City, Mrs. Sidney Smith, of Galt, and Mrs. Andrew Smith, of Galt, and Mrs. Andrew McEwan, of the Township of Blenheim.

MEETINGS OF PRESBYTERY.

LUNenburg and SHIELburne.—Met at Bridgewater on 6th July. Mr. Simpson was appointed moderator, and Mr. Fraser re-appointed clerk for the next year. Mr. Millan reported attendance at Assembly, and received thanks of Presbytery. Besides routine and local business, Presbytery considered recommendation of Assembly a year early action with regard to augmentation, and made allotments of amounts to be asked from congregations, in accordance with estimate of committee (Eastern Section) of \$9,000 for current year. Presbytery will bring their year for closing accounts to correspond with calendar year, in accordance with Assembly's recommendation.—D. STILES FRASER, Clerk.

HAMILTON.—Met on July 20th. A committee was appointed to visit Caledonia and consider a proposal to unite the two congregations, to meet on Wednesday, the 28th inst., viz., Messrs. Fletcher, Wells, Dr. Laing, Dr. McDonald, Mr. McQueen and Mr. Lawrie. Mr. J. A. Hoodsworth was received as a minister of the Church. The call from Nelson and Dundas street to Rev. R. McIntyre was sustained and ordered to be sent forward. In case of its being accepted the trials for ordination will be held at Burlington on Tuesday, August 10th, at 10 o'clock a.m., and the induction will take place at Nelson same day at 2 p.m., Mr. Laidlaw to preside, Mr. Cathcart to preach, Mr. Gordon to address the minister, and Mr. McDonald the people. Dr. Thompson received a certificate of his ministerial standing with a view of returning to Britain. The following double charges were made:—(1) Merritt and Port Robinson, (2) Port Dalhousie and Louth, (3) North Pelham and Wellandport. It not being found practicable to unite Delhi with Wyndham, a committee was appointed to see what can be done in connection with Simcoe. A call from Ancaster and Alberton to Rev. C. K. Caswell was reported, but was not sustained, but sent back for more signatures. A site on Balfour street for the Wentworth Street Mission was reported and approved.—J. LAING, Clerk.

HURON.—The presbytery met in Knox church, Goderich, on Tuesday, 13th July. Dr. Ure was appointed moderator for the ensuing six months. Elder's commissions were received, and the roll for the year made up. Commissioners to the Assembly gave a report of their attendance at the Supreme Court of the Church. The committees on Finance and the Superintendents of Students gave reports respectively. The presbytery took up the subject of arrears of stipends within the bounds, with a view of having all such arrears removed. The Assembly "Injunction" as to the ecclesiastical and calendar years was dealt with, and steps taken to secure the object aimed at. Mr. John Young, M.A., was licensed to preach the gospel, in the usual way. Mr. Danby resigned his pastoral charge of the congregations of Bayfield Road and Berne. The resignation to be disposed of at a special meeting of presbytery, held in Union church, Brucefield, on the 27th inst., at 11 a.m. On behalf of the committee appointed to draft the

dellivrance on Sabbath observance, Mr. McCoy submitted the following:—"Whereas, a strong tendency is manifested in certain quarters to hold funerals and other processions for display on the Lord's day; and, whereas, many are interrupted in their public and private devotions by such processions, and the quietness of the sacred day is thus broken up and an element sadly out of harmony with the discipline of Christian training introduced into the experiences of the day where these processions are held, be it resolved, that this presbytery take this opportunity of expressing its disapproval of the practice of holding funerals on the Sabbath except in cases of necessity, moreover, that ministers within the bounds be recommended to discountenance by all due means such processions and gatherings as are fitted to break down the reverence for the sacred day which is claimed for it by the Holy Scripture." The foregoing was unanimously adopted. Mr. McLean reported that in accordance with the request of the convener of the Assembly's Home Mission Committee, he forwarded to Rev. Mr. Thompson, of Vancouver, British Columbia, his disjunction from this presbytery that he might be prepared to unite with the new presbytery to be formed on the Pacific coast. Mr. McLean's conduct was approved of. Mr. McDonald stated that he had a letter from Mr. Thompson and that he desired that the brethren in this presbytery should remember him and his congregation at Vancouver in the loss which they sustained by the recent fire there. The following are the conveners of the standing committees for the year:—Home Mission, Mr. Musgrave; State of Religion, Mr. Acheson; Finance, Mr. Stewart; Sabbath School, Mr. D. D. Wilson; Temperance, Mr. Martin; Sabbath observance, Mr. Ramsay; Superintendence of students, Mr. R. Y. Thompson.—A. McLEAN, Clerk.

MONTREAL.—Met in the David Morrice Hall, 7th inst. Mr. J. A. F. McLean, of North Georgetown, was elected moderator for the next six months. A call from Stanley Street Church, Montreal, to Mr. F. M. Dewey, M.A., Richmond, Que., was submitted. It was signed by one hundred and fifty-nine communicants and forty-five adherents, the stipend offered being \$1,400, with a month's holidays, during which supply will be provided by the congregation. It was sustained, and Professor Scrimger was appointed to support it before the Presbytery of Quebec. Three years ago the presbytery inaugurated its scheme for increasing the salaries of the ministers in the weaker charges. Subscriptions extending over three years were secured, sufficient to enable the presbytery to guarantee all its ministers in the country \$750 per annum and manse, and \$1,400 in the city without manse. The General Assembly's Augmentation Scheme was instituted soon after, and the presbytery's scheme was merged in it, in so far as this was practicable. During these years from the Presbytery Salary Fund the sum of \$10,000 was sent to the Assembly Augmentation Fund, and in addition the presbytery has paid the amount guaranteed to the ministers in the city in excess of that allowed by the Assembly's Scheme, as also several other special amounts. The three years having expired, the final statement of the treasurer, duly audited, was submitted to the Presbytery. It showed a balance on hand of \$240. It was agreed to forward this amount to the Assembly's Augmentation Fund, together with any of the unpaid subscriptions that may yet be collected. Leave was given to moderate in a call at West Farnham, where the people promise \$600 per annum toward the support of a minister. The congregation of Rockburn and Gore was cited to appear at the next regular meeting in connection with the resignation of Mr. W. A. Johnson, their pastor. The annual audited report of the treasurer of the presbytery expenses fund was submitted and adopted. Four congregations were reported as not having paid their quota, though frequently asked to do so. Messrs. A. and W. Burns, of Rawdon, made application for authority to collect a balance of \$132 due for repairs on the Rawdon church. They were requested to submit at the next meeting a detailed statement of receipts and expenditures, and in the meantime to have the people in Rawdon do what they can to remove the indebtedness. Mr. Warden was empowered to moderate in a call at Melville church, Cote St. Antoine, as soon as the congregation were ready to proceed with one. A constitution for this church was sanctioned with the exception of three clauses, which were referred to the congregation for reconsideration. The call from Sherbrooke to Mr. A. Lee, of Russelltown, was considered. Mr. J. R. McLeod, of Kingsbury, appeared for the presbytery of Quebec. Mr. Hall, for the Russelltown congregation, said that while they all exceedingly regretted Mr. Lee's departure because of their strong affection for him and their appreciation of his work, yet they had resolved to place no obstacle in the way of his removal. Mr. Lee having intimated that the path of duty seemed to lie toward Sherbrooke, the presbytery resolved to agree to his translation, several of the members expressing their regret at his departure from the bounds and their best wishes for his future usefulness and success. The Standing Committees for the year were appointed. The conveners of these are as follows:—Home Mission, Mr. Warden; City Mission, Mr. R. Campbell; French Work, Mr. Heine; Temperance, Mr. McLean; State of Religion, Mr. Jordan; Sabbath School, Mr. Fleck; Protestant Education, Principal MacVicar; Augmentation, Mr. Warden; Statistics, Mr. J. Patterson; Sabbath Observance, Mr. Nichols; Examination of Students, Mr. Watson. The report of the French Committee was submitted by Mr. Heine and was of a nature calculated to cheer and encourage. A committee, with Mr. Warden as convener, was appointed to arrange for a series of missionary meetings to be held throughout the Presbytery. The General Assembly having instructed Presbyteries to deal with congregations in arrears to their ministers, the moderator and Mr. Warden were appointed to visit Henry's Church, Lachute, the only congregation in the presbytery the salary of whose minister is in arrears. The City Mission report was given in by Mr. R. Campbell, and the missionary addressed the presbytery.

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BRITISH AND FOREIGN.

THE foundations for the twenty-second Protestant church in the city of Rome was laid a few days since.

THE native Christians of Madagascar have given more than \$4,000 for the spread of the gospel within the last ten years.

DR. HOVD CARPENTER, Bishop of Ripon, has been elected Hampton Lecturer for the ensuing year. The appointment is worth \$3,500.

AN effort is being made to call a convention of the Young People's Associations of all the churches in New York, to meet in September next.

CANON FARRAR asserts that ritualism is more popular now in England than ever it was, and that its leanings toward the Church of Rome are especially marked.

TWO St. Louis gentlemen have presented a large brick house at Booneville, Mo., to the Presbyterian Board of Ministerial Relief as a home for aged and feeble ministers.

THE city of Rome recently celebrated what the historians figure as the 2,637th anniversary of its foundation. All the edifices of the capital were magnificently illuminated.

THE first American legacy Mr. Spurgeon has ever received for any of his institutions has just been intimated to him by the trustees of a gentleman in New Jersey, who has bequeathed \$2,000 for the orphanage.

MRS. TURNER, Liverpool, widow of the late Chas. Turner, B.P., has given \$100,000 to establish a fund for aged English Church clergymen in Liverpool diocese, the sum to be paid to each not to exceed \$1,000 a year.

ON Whit Sunday the Synod of the Augsburg Confession caused to be read in its churches a circular recommending the duty of family worship, and also that prayer should be made in public and in private for the Church.

DRPSDEN has given £5,000 towards the building of an hospital by the Evangelical Lutheran Deaconesses' Institution, in addition to £15,000 devoted to the same purpose by the Diet of Saxony. The hospital is to be used as a training school for nurses.

THE sixth triennial *St. of the Y.M.C.A.* of French Switzerland was held at Lausanne, May 22nd, in the Ton-balle, Lausanne, for three days. Delegates came from all the affiliated towns, and sermons, reports, banquets, etc., made a very successful gathering.

The *Evangelists of Nimes*, again call upon the authorities to put down bull-fights, those savage, brutal, and illegal entertainments which in the summer months are got up for the people, and which are complacently tolerated by those charged to execute the laws.

AT Old Orchard Beach, from the 2nd to the 12th of August, an undenominational convention, for Bible study and the advancement of Christian work will be held under the auspices of the New York Gospel Tabernacle, and conducted by the pastor, Rev. A. B. Simpson.

A MOVEMENT is on foot to restore the tombstone in Stirling churchyard of Rev. John Russel, the Kilmarnock minister and leader in his day of the Ayrshire evangelicals, who became a victim of Burns' satire. A sculptor has been employed and the work will speedily be carried out.

THE Protestants of Ireland are not the "insignificant minority" that is popularly imagined. The Episcopalians number 600,000, the Presbyterians number 485,000, the Methodists and Unitarians, 110,000, the Congregationalists, Baptists and other minor denominations make up about 60,000 more.

AFTER five years of deadlock between Prussia and England over their respective rights to appointment of the Protestant Bishop of Jerusalem, Prussia has decided to dissolve the compact of 1841, under which the two countries agreed to alternate in the appointment, and to found an independent Prussian Bishopric at the Holy City.

IN Belgium, although much encouragement has been received in colportage and evangelization, the work is very difficult. At Antwerp the pastor seeks in vain a room in which to hold meetings. As soon as it gets to be known they are Protestants, the house, car, and heart are shut to them. Gross superstition reigns, not only in country places, but also in many towns.

AT the 150th anniversary of the Congregational Church in Norwood, Massachusetts, the Rev. Dr. W. Chickering, of Washington, D.C., spoke of himself as the fourth in the line of five generations of Congregational clergymen, his son the Rev. J. W. Chickering being the fifth. Dr. Chickering is the efficient secretary and representative of the Congressional Temperance Society. He was for a number of years a pastor in Portland, Maine.

THE Rev. William H. Roberts, D.D., of Princeton, N.J., has announced his acceptance of the Chair of Practical Theology in Lane Theological Seminary, to which he was elected a few weeks ago. His acceptance of this Professorship will not necessitate any change whatever in Dr. Roberts' official position in the Church as Stated Clerk of the General Assembly, which he will continue to hold and for which he is so eminently qualified.

THE Scotch church of Rotterdam has agreed to present a call to the Rev. John Irwin Brown, M.A., a licentiate of

the Presbyterian Church in Ireland. Mr. Brown, who was licensed last month by the Presbytery of Belfast, is the oldest son of the Rev. N. M. Brown, D.D., of Limavady, County Derry. This church is one of the oldest in Holland, having been founded in 1642. It possesses considerable real property and is endowed by the State.

SOME much needed improvements are to be made in the Fourteenth street Presbyterian church, on Second avenue and Fourteenth street, New York, Rev. F. H. Marling, pastor. The cost of the improvements is placed at \$3,000, and if no unexpected delay occurs the house of worship will be ready for occupancy by September. At a recent communion season in this church two scholars from its Chinese school were baptized with other candidates.

THE Swiss Society advocating the observance of the Lord's Day was held in Geneva, June 23rd. The committee urgently pressed upon all Christians to seek to suppress the public noisy *Mets* held on Sundays. A very successful innovation was made quite recently when the "Tir Militaire" held its grand shooting festival on Thursday instead of, as heretofore, on Sunday. The committee is working for the suppression of postal service on Sunday.

A GENERAL and widespread interest is awakened throughout the North and West Highlands of Scotland in connection with Dr. Somerville's evangelistic tour in those districts. He hopes to begin about July 11th, and has resolved to take the western division of the Highlands during autumn, leaving the eastern district, where railway communication is available, to be taken up later on. Many will follow the venerable Moderator of the Free Church in his mission with deep interest, and there will, doubtless, be much earnest, believing prayer offered on his behalf.

THE Egyptian Exploration Fund has been doing most valuable service, and its last discovery possesses deep interest. The distinguished explorer, Mr. Flinders Petrie, has been investigating a mound which had excited his attention, and which was called by the Arabs, "The castle of the Jew's Daughter." This turns out to be the palace of Pharaoh Psammetichus, in which, B.C. 585, the fugitive daughters of the King of Judah were placed. The whole discovery offers a remarkable corroboration of Jer. xliii., and is still further destined to confirm the historical accuracy of the prophet.

THE Palestine Exploration Fund has given an excellent account of itself at its twenty-first annual meeting. In every part of the Holy Land, in that of the Hittites, in the Sinaitic Peninsula, and in the region of the Red Sea, most remarkable elucidations and corroborations have been given of Scripture history. Recent additions to our knowledge of clean and unclean beasts are confirming the evidence that Leviticus was written at the beginning and Deuteronomy at the close of the Israelitish wanderings, and important discoveries, in regard to certain statements in the gospels, are anticipated in tracing the second wall of Jerusalem.

IT was reported to the Irish General Assembly that "a considerable amount of correspondence passed between the Dublin Presbytery and the Board of Trinity College on the subject of Lectures and Catechetical examinations, and in the draft-scheme which the Presbytery submitted, the Presbytery employed the terms 'Episcopal Church' with reference to the Protestant Episcopal Church, but the Board of Trinity College objected, and asked that the designation 'Church of Ireland,' should be substituted. The Presbytery agreed to the alternation on condition of inserting that title within inverted commas." Was not that reducing the objection to a very fine point?

M. EMPAYTAS, of Barcelona, speaking of the hindrances to the free proclamation of the gospel during the reign of Alfonso XII., says they were caused not so much by the young king as by the intolerance of the party who called him to the throne. If the gospel has not made more progress of late years, it must be attributed to the profound indifference of the nation to anything really serious. Mr. Armstrong is of opinion that with more religious liberty, evangelical work would advance in Spain; he believes that though the recent terrible judgments have not caused a national humiliation, yet that many individuals, especially in the villages, are better prepared to receive the truth.

THE eighty-seventh anniversary of the Religious Tract Society, held a few days since in Exeter Hall, London, showed that the total receipts of the year from all sources amounted to \$1,055,493, an increase over the preceding year of \$21,202. During the year there have been issued 576 new publications, of which 176 were tracts. Up to the present time the society has published in 177 languages. The total circulation from the home depot including books, tracts, periodicals, counted in numbers, reached 66,884,100, of which 26,861,540 were tracts. The issues from foreign depots were, in round numbers, 15,000,000 making a total circulation of 81,884,100, and of 2,450,161,980 since the foundation of the society.

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

SPECIALTIES in BREAD.

I have subjected to a careful chemical and microscopical examination the two varieties of bread known as "Cobourg Fairy Loaf" and "Digestive Bread," made by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulterating and deleterious admixtures. The "Cobourg Loaf" has evidently been made of the finest flour, and the "Digestive Bread" from ground wheat, from which the bran and gluten-bearing portions have not been separated. In both cases the coöperation of the saccharine constituents has been thoroughly performed—a point of first importance in the process of digestion—and in other respects, as shown, by the elasticity, lightness, closeness and uniformity of the loaves, the manipulation of the operator have been those of a skillful and intelligent workman. E. R. SHUTTLEWORTH, Analytical Chemist. Laboratory, Toronto, Oct. 26th, 1886. THOMAS ADAMS, Baker, 203 Clifton Street.

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 487 and 49 Yonge Street. Opp. Grosvenor St.

Choice Season Fruits. Table Raisins in London layers, blue and black basket, and Sweet Debono cooking Raisins in Valencia, selected do. and Sultanas; Currants in Patras and Sweet Vastosa. Peas in Orange, Lemon and Citrus. Also Malaga Grapes, Dates, Figs, Prunes, Oranges, Lemons, etc., etc. M. MARA & CO., Family Grocers 230 Queen Street West, near Beverley Street. 64-21

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HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and each year sicken with numerous ailments that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION. Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia; for all forms of chronic and acute diseases, being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper. ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next thirty days. Send now or call this out, for you may never see it again. Address DR. W. H. PARKER, 4 Bulfinch St., Boston, Mass.

Presbyterian Review.

THURSDAY, JULY 29TH, 1886.

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

THE church building, Allansville, Ont., is approaching completion.

THE old Bay street Presbyterian church, Toronto, is in process of demolition.

THE First Presbyterian church, Brantford, proposes introducing a new \$1,000 organ.

THE friends in Aurora have recently added a lecture room to their place of worship.

MR. JOHN MACKAY, B.A., a recent graduate of Knox College, has been called to Scarborough.

BURN'S church, Glencoe, was destroyed by fire on the 23rd inst., loss \$3,000, insurance \$2,000.

REV. THOMAS DAVIDSON has accepted the call to Woodland and North Luther and is to be inducted on August 3rd.

THE Presbytery of Quebec has consented to the transfer of Rev. F. M. Dewey from Richmond to Stanley street, Montreal.

A UNANIMOUS call has been extended to Rev. A. Russel of Hawkesville, by the Presbyterians of Bothwell, Florence and Sutherland's centers.

THE Seaford congregation has decided by 225 to 103 to introduce an organ, and the instrument will be brought into service on August 1st.

ST. JOHN'S and St. Paul's congregations, Walkerton, having united recently, St. Paul's church building has been sold to the Methodists for \$4,000.

REV. J. A. F. McLELLAN of Georgetown, Presbytery of Montreal, has been called to the First Presbyterian church in Providence, Rhode Island, U.S.

REV. JOHN GIBSON, Demerara, wrote recently to the Foreign Mission Committee that the outlook for the sugar crop this year is very gloomy, and that in consequence the prospects of the mission for this year are not bright. A reply was ordered to be sent to Mr. Gibson, stating that the committee will not allow the mission work to suffer from the depression.

THE stirring words of the Rev. Hugh MacKay, missionary of the North-West, addressed to the congregation of Knox church, Kincardine, are already bearing fruit. At the last meeting of the W. F. M. Society twenty-two new names were added to the membership. The society decided to begin at once to make up a box of clothing for the Indian women and children of Indian Head Reserve.

THE summer city of the St. Lawrence known as Thousand Island Park is now at its best. Some 400 cottages are or soon will be occupied and many tents. The fine new hotel with its 400 rooms opening on spacious verandahs is filling up. The tabernacle services are well attended. Rev. F. McCullagh, of Kingston, preached twice on the 18th to good audiences for the day, which was wet. The International Missionary Union meets at the park on August 4th to the 11th inclusive. Of some thirty or forty foreign missionaries expected to be present, our own Mr. Annand and his wife are among the number. The park authorities rigidly observe the old rules this summer, no liquor, no Sunday excursions, no dancing, no gambling.

AN INVISIBLE FOE. The poisonous germs of disease are lurking in the air we breathe and in the water we drink. The system should be kept carefully purified and all the organs toned to proper action. This can best be done by the regulating, purifying and tonic powers of Burdock Blood Bitters.

A BAD BREAKDOWN. It is a common thing now-a-days to bear one complaint of feeling all broken down with a faint, weary, restless languor, with strength and appetite nearly gone, and no well-defined cause. This is general debility, which Burdock Blood Bitters, promptly relieves, and most invariably cures.

DR. CASPAR'S CATARRH CURE is no longer an experiment. No cure no pay is the motto on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Don't use any more dangerous purgatives such as Pills, Salts, &c., when you can get in Dr. Caspar's STOMACH PURGATIVE, a medicine that moves the bowels gently, cleansing all impurities from the system and restoring the blood pure and cool. Great Spring Medicine. 50 cents.

MEETINGS OF PRESBYTERY.

BARRA.—Fort Erie, 2nd Tuesday of September, at four p.m.

CHATHAM.—In First Presbyterian Church, Chatham, Tuesday, Aug. 10th, eleven a.m.

DEWEE.—Next ordinary meeting of Presbytery in Knox Church, Guelph, on the third Tuesday of September, at half past ten a.m.

Adjusted meeting in Knox Church, Elora, on 10th August, at half past one p.m.

HELENA.—In Exeter, on the 2nd Tuesday of September, at half past ten a.m.

KINGSTON.—St. Andrew's Hall, Kingston, Monday, Sept. 27th, three p.m.

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

PARRIS.—St. George, September 14th, at ten a.m. Session records called for.

REBEKAH.—In Regina, on Tuesday, August 10th, at eleven a.m.

ROCK LAKE.—Pika Mound, September 23th, at 11.30 o'clock.

TORONTO.—First Tuesday in September, usual place.

THE HENDERSON HOT AIR FURNACE.

—IS THE— Most Economical — Made. — Smallest size heats house with three tons of Coal. Large Size heats church with less than three tons. Try and be convinced. SATISFACTION GUARANTEED. Latest Designs in Mantels, Grates, Etc.

E. PENTON & CO., 27 Bay St., Toronto.

Medicine.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weakness and Disease peculiar to women. It is a powerful, general as well as astringent, tonic and nervine, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorable testimonials are sold by druggists under our positive guarantee. See wrapper around bottle. Price \$1.00, or six bottles for \$5.00. SICK HEADACHE, Bilious Headache and Constipation, promptly cured by Dr. Pierce's Pellets. 25c. a vial, by druggists.

GO WEST AS DID THE WISE MEN.

If you require Fine Goods do not conclude they are not procurable on

West Queen Street BUT TRY JOLLIFFE & CO.

FOR GOOD Carpets, Curtains, Bedroom or Parlor Goods.

Marriages.

ADDISON-WILSON.—On the 21st July, by the Rev. J. Adams, at St. Andrew's Church, I. H. Addison, to Almira H., youngest daughter of K. J. Wilson, all of Whitley.

MACKIE-BROWN.—At St. Andrew's Church, Cobourg, on July 22nd, by the Rev. Jas. Barclay, M. A., of St. Paul's Church, Montreal, assisted by the Rev. John Cook, D. D., of Quebec, the Rev. John Mackie, M. A., of St. Andrew's Church, Kingston, Ont., to Elizabeth Smith, third daughter of the late Sir William Brown, Bart., of Colinton, Scotland.

DEATHS.

AMT.—On Tuesday, the 18th inst., at her residence, 291 Theodora Street, Ottawa, ANNE G. Ramsay, beloved wife of the Rev. Miro AmI, pastor of the French Presbyterian Church.

LALAN.—At Georgetown, Ont., on Friday, July 23rd, James Lalain, in the 91st year of his age.

CASSELL.—At 98 Avenue Road, on 22nd July, Walter Allan, oldest son of W. O. Cassell, in the 27th year of his age.

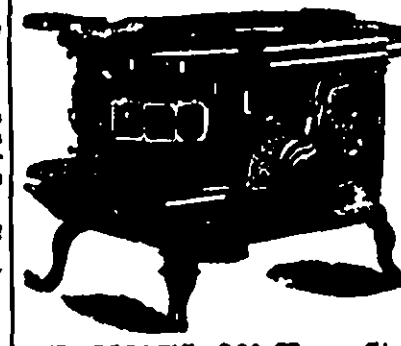


COAL AND WOOD!

During the next Ten Days I have to arrive six cars 2,000 Cords Good Dry Summer Wood, Beech and Maple, which I will sell, delivered to any part of the city, at

SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICES AND YARDS.—Cor. Bathurst & Front Streets, and Yonge Street Wharf. BRANCH OFFICES.—61 King Street East, 334 Queen Street West, 399 Yonge Street. Telephone Communication between all Offices.



F. MOSES, 301 Yonge St., Toronto, Inventor and Patentee.

Education.

ALMA LADIES' COLLEGE, St. Thomas, Ont. Offers unsurpassed advantages in Literary Work, Music, Fine Arts and Commercial Science.

LARGELY FAVORITED BY ALL DENOMINATIONS Attendance last year, 180. Re opens September 5th. For 50 page Announcement, address, PRINCIPAL AUSTIN, B.D.

McGILL UNIVERSITY, MONTREAL.

The Calendar for the session 1886-87 is now published, and contains detailed information respecting conditions of Entrance, Course of Study, Degree, etc., in the several Faculties and Departments of the University, as follows:—

FACULTY OF ARTS.—Opening September 15th, 1886. DONALD SPECIAL COURSE FOR WOMEN.—September 15th.

FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry, September 15th.

FACULTY OF MEDICINE.—October 1st. FACULTY OF LAW.—October 1st. MCGILL NORMAL SCHOOL.—September 1st.

Copies of the Calendar may be obtained on application to the undersigned. W. C. DAYNES, B.A., Secretary. Address, McGill College.

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

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

RICHARD INSTITUTE, 510 St. West, Toronto, Ont.

First-class French and English Boarding and Day School for Young Ladies. Rev. Monsieur and Madame Richard with competent assistants. Unusual facilities are provided for the Theoretical and Practical acquisition of the French Language. Numbers except in France or Switzerland can greater advantages be offered in that respect. Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. Boarding and Tuition, - \$250 per annum.

Jorgenson & Samuelson.

WATCHMAKERS AND JEWELLERS, 190 Queen St. West.

REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pain cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

FITS EPILEPSY permanently cured by a new system of treatment. TWO TRIAL BOTTLES sent free. Send for Treatise giving full particulars. EPILEPTIC REMEDY COMPANY, 57 Broad Street, N. Y. Sole Agent for Canada, T. PEARSON, Box 1294, Montreal.

MISSIONARY WANTED.

THE Foreign Mission Committee, Eastern Division, invites correspondence from Licentiate or Ordained Ministers of our Church, with a view of obtaining an additional laborer for the New Hebrides Mission, if the way be clear to send him. K. SCOTT, Secretary. New Glasgow, N. S., July 26th, 1886.

Straw Hats AT COST!

Owing to the lateness of the season we will sell out our entire stock of Men's, Boys' and Children's Straw Hats.

JOSEPH ROGERS, 141 KING ST. EAST. First Hat Store West of Market.

Brantford Ladies' College. (PRESBYTERIAN.)

The Thirteenth Annual Session of this College — WILL OPEN ON — WEDNESDAY, THE 1st SEPT., 1886.

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

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

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

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

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

ELOCUTION. Special prominence given to the study of Elocution.

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

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

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36 & 38 COLBORNE STREET, HAVE RECEIVED

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NEW FALL GOODS EVERY WEEK.

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N.B.—Come down Leader Lane.