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THE HOUSE OF GOD

When once thy foot enters the church beware;
God is more there than thou, for thou art there
Only by his permission. Then beware,
And make thyself all reverence and fear.
Knocking never spoiled silk stockings; quit thy state,
All equal are within the church's gate.

Let vain or busy thoughts have there no part;
Bring not thy plough, thy plov, thy treasure thither;
Cherish purged his temple, so must thou thy heart.
All worldly thoughts are but thistles met together
To cumber thee. Look to thy actions well,
For churches either are our heaven or hell.

Judge not the preacher, for he is thy judge;
If thou mislike him, thou conceivest him not,
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speaks something good; if all want sense
God takes a text and preaches patience.

He that gets patience and the blessing which
Preachers conclude with, hath not lost his pains.
He that by being at church escapes the ditch
Which he might fall in by companions' gains.
He that loves God's abode, and to combine
With saints on earth, shall one day with them shine.
—George Herbert.

For the PRESBYTERIAN REVIEW

"BRING ME UP SAMUEL."

There is surely something very touching in the thought that it was Samuel whom Saul wished to be called up in that dark and terrible hour. Samuel, while he lived, had given the wayward and rebellious king many warnings, and administered many severe rebukes. He had reproached him to his face for his disobedience to his God. Yet now, in the day of his sore calamity, Saul turns to him again "Bring me up Samuel." Is not this the way with sinners generally, when troubles come thick and fast upon them

"Though gay companions o'er the bowl
Dispel awhile the sense of ill,
Though pleasure fills the maddening bowl,
The heart, the heart is lonely still."

And in that terrible loneliness, in their agony and their woe, to whom will they look for comfort? In the hour of bitter sorrow, when their sky is growing dark, and the sharp thorns are piercing their bleeding feet, and the iron is entering their very souls, to whom will they turn for help? Will they seek to call up those who led them astray from God, and enticed them into the paths of vice and sin? Is it the companions of their shame, the partners of their revelries and crimes they wish to see? When death's dull footfall is on their threshold, or his knock strikes their door, whom do they wish to call up? Is it that aged minister who so often offended them with his faithful warnings, and pointed home thrusts. It is that venerable father whose commands they disobeyed, and whose gray hairs they brought down in sorrow to the grave. It is that fond mother who often prayed for them, and wept over them, but whose prayers and tears, and tender love they disregarded. It is that faithful friend who many times warned them of their sin, and dangers, but all whose warnings they treated with contempt. After all these have been removed to their home in the many mansions of the Father's house, when your bosom is wrung with remorse, with a great and exceeding cry will you not cry, O would to God that they would come back again!

But what could they do for you? How else can they answer you than as Samuel answered Saul, "Why hast thou disquieted us to bring us up, seeing the Lord is departed from thee and is become thine enemy?" They cannot give peace when God sends trouble. They cannot allay the pangs of conscience, or banish your remorse. They cannot throw one ray of light, or hope, or joy forward into the awful gloom of the everlasting night.

WHAT IS THE HINDRANCE?

How often have pastors and other Christian workers been perplexed with cases of inquirers of whose sincerity there could not be the slightest doubt, who would wait about the strait gate for weeks and even months, and yet never take the last step necessary to entering into the Kingdom. How many such persons are hindered in the same way as the young lady of whom the Philadelphia Presbyterian gives an account as follows: "Some years ago a young lady began to visit her pastor's study as a religious enquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months labour and anxiety, her pastor said, 'I can do nothing with Sophia'; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel.' 'What is the trouble? Can you not discover the obstacle in her way?' was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up novels?" "That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

What ever may be the hindrance in such cases, there is always a reason why the decisive step is not taken, and this if possible should be discovered and removed, though the right hand or the right eye should be sacrificed, that the soul may be saved.

PRAYER MEETING SUBJECTS.

CENTRAL PRESBYTERIAN CHURCH, Toronto, Rev. P. McF. McLeod, pastor, has in use the following programme for the Wednesday evening services:—

Friends are requested to bring their Bibles with them.

- Aug. 24.—Missionary meeting.
- Sept. 1.—Social praise.
- " 8.—Social prayer.
- " 15.—Social study of the Word.
- " 22.—Social intercourse in the Church.
- " 29.—Missionary meeting.
- Oct. 6.—Revival of Religion in the order of Divine Providence from the beginning.
- Oct. 13.—Our need of a Revival of Religion.
- " 20.—Means to be employed for promoting a Revival of Religion.
- Oct. 27.—Missionary meeting.
- Nov. 3.—The effects of a Revival of Religion.
- " 10.—How to deal with the anxious.
- " 17.—How to reach the careless.
- " 24.—Missionary meeting.
- Dec. 1.—Church life.
- " 8.—Church work.
- " 15.—The responsibilities of membership.
- " 22.—Missionary meeting.
- " 29.—The closing year.

Because I know my own spiritual life will be quickened, the spiritual prosperity of the congregation secured, and the hearts of those to whom the oversight of the flock is committed cheered by my presence, I promise to attend the Weekly Prayer Meeting as regularly as possible. Further, in order to prevent this resolution being broken, I promise to discountenance the fixing of Wednesday evenings for social parties, or other purposes, which might lead to my absence, or the absence of others.

It sometimes happens that a child is untruthful, even when the home atmosphere is truthful. "How does it happen when we ourselves are so loyal to truth?" the parents ask in distress. These should recognize the fact that certain peculiarities and proclivities seem to disappear only to reappear in a fourth generation, and these may become powerful to surprise the parents with an "unlike" child. But because the child has this inheritance, perhaps of untruth, there is no reason why the parents should despair of winning it for truth. But they must not make the mistake of supposing that precept alone, or even precept joined to example, will be a sufficient counteracting force against this ingrained sin. It must not be regarded merely as a fault, it must be given its true name—sin, and the soul of the parents must lead the soul of the child before the embodiment of truth, his God. We should not expect to receive an atmosphere of Truth for our homes until we are willing to stand reverently before the great principle, which is the Alpha and Omega of all that is best for the soul.—*Christian at Work.*

There is raging now in Boston, U. S., a conflict between Law and Liberty, these two old-time New England allies. About a year ago the Rev. H. L. Hastings, editor of the *Christian*, was arrested for preaching on Boston common, without a permit from the municipal authorities. His application for a permit was refused, the chairman of the committee being a liquor seller. He was fined, but appealed the case, and the Superior Court sustained the decision that Mr Hastings should be imprisoned till he paid the fine. He is now a prisoner for conscience sake refusing to pay a penalty for doing what he believes he has a perfect right to do. Mr. Hastings writes a letter from his cell, which should bring the blush to the cheek of every independent United States citizen. He says: "In the year 1886 Boston fines ministers for preaching the gospel and reading the Bible to orderly crowds on Boston common because they are unable first to obtain the permission of a foreign-born 'wholesale and retail rumseller' to do so, while at the same time the city authorities license Buffalo Bill to exhibit Indian pony-wows, Pawnee war-dances, and the like for money on the Lord's day in defiance of good order and State law; and I, a tax-payer of Boston, am not only taxed to pay for Sunday band concerts, where sixty couples have been seen dancing at once on Boston common on Sunday afternoon, but am also fined for reading the Bible there to crowds of those who are eager to hear it."

Mission Work.

OUR WORK IN INDIA.

REPORT OF GOVIND RAO.

DURING the greater part of this year I have taught school in the morning; and in the evening, taking with me the native musical instruments, have preached in different places in the city, camp, and villages round about, always taking with me books for sale. The average attendance at the school was about thirty, though as many as sixty at times have been present. As the school was not very satisfactory, owing to irregular attendance, &c., it has been closed since February last, but not before they had learned a number of our hymns, which they still continue to sing, and the general plan of salvation as it is in Jesus, together with the Ten Commandments and stories from the Old and New Testament.

I have had many interesting talks with people from time to time, and, though not productive of visible fruit, yet they are, I hope, preparing the way for the acceptance of the truth as it is in Jesus. On one occasion on going amongst the Sadhus (holy men) supported by H. H. Maharajah Holkar they said they wished for no other Saviour as they were saviours. I asked if they were sinners, when one said that he was not; but on my quoting one of their own verses which says that all men are born as sinners, live as such and die as such the others at once said that it was true and listened patiently to my account of the life and work of Jesus, the sinless one. Strange to say not a few of the people about here say that a sinless incarnation is about to come, and so I pointed out that he had already come, but was only now come amongst them.

One family has been received into the Church amongst those I have been visiting. The father and mother had heard and been influenced to a certain extent by the truth, when preached in their village by the American Marathi Missionaries, but the seed was almost choked by the cares of the world when I was permitted to meet them and by the opening up a way for the dew from above enabled the seed to germinate and grow. The plant is yet tender but seems to be healthy and full of promise.

MAJOO'S REPORT.

This year I have regularly visited amongst the different classes of the women of Oojain, as I had opportunity in all 986 women having been spoken with. They have freely listened to the singing and reading.

On one occasion some women called me to one of their feasts which I shall try to describe. They eat in two groups, the one consisting of women from the outside, who sat on a place freshly prepared, by smearing it over with liquid manure, etc., and who boil some rice without salt for themselves; and the other group consisting of women who never showed themselves outside (Purdahwallas) and who prepared for themselves some flesh and bread. The women sitting on the prepared place then cut off the child's hair, hid it in an earthen pot, sang hymns, ate the rice, and then putting what was left in the earthen pot with the child's hair carried it down to the river and sank it there. I asked what it all meant, when they explained that before the birth of the child the mother had vowed to Fatima, the mother of Hasan and Hussain, that if a female child was born she would be consecrated to her. Fatima, according to the tradition here, after the death of her sons discarded all ornaments and otherwise showed she had forsaken the world. The mother then in this case called in the aid of those women to carry out for her the terms of her vow. The child during the rest of its life is supposed not to eat pan, wear more than one bangle, etc., though she may marry and live quietly in her home.

On another occasion I was called to join in the Mahomedan ceremony, (that takes place the 6th day after birth, when its fate is supposed to be written in its forehead. They first took a stone, put on it red paint, calling it at the same time choti mata, burned incense before it, broke a cocoa nut on it, poured water over it and then began giving one another, but especially the mother, all manner of the most filthy abuse—the more filthy and obscene it is the more becoming it is considered. I however left at this stage. Thus do these blinded people seek to worship God, in harmony with their even evil hearts, and only make their condition a more truly sad one. Pray that God's Spirit may be poured out on us and them to His Glory for ever.

A REMARKABLE TESTIMONY TO MISSIONS.

"The Minister of Foreign Affairs, at Paraguay, whose influence is very extensive, was educated in a Protestant school at Buenos Ayres, by an American missionary, recently offered to the superintendent of the Methodist missions in the Argentine Republic, the free, perpetual use of a chapel and monastery erected by the late Lopez for the use of the Franciscan monks, if he would establish a school and regular Protestant services. The offer is remarkable when it is considered that Roman Catholicism is the established religion of the country, and that a Protestant sermon or prayer, so far as is known, has never been

publicly uttered in Paraguay." The foregoing is an illustration of the way in which the Gospel heaven extends its influence. This unexpected opening in Paraguay is one of the fruits of school work—a department of Mission work which is far too lightly esteemed by many who think the great commission can only be fulfilled by preaching the Gospel. There are other ways of disciplining souls besides preaching.

THE TURKS.—If we are to accept the opinions of Dr. J. K. Greene of Constantinople, recently set forth in the *Missionary Herald*, we must revise some of our opinions of the *Sick Man's* subjects. Dr. Greene writes:—"Does any one ask, Are the Turks worthy of our labour? I reply, By all means they are worthy. They possess good intelligence and kindly dispositions. Contrary to the common saying, 'Cruel as a Turk,' the Turks are not naturally vindictive and quarrelsome. They are fond of home, of children, of flowers, and of dumb animals. They are polite, temperate, and cleanly, and, unless excited to frenzy by attacks on their property or religion (and such attacks the missionaries certainly do not propose to make), are a quiet and peaceable people. In short, the Turks have many excellent traits of mind and heart, and already possess many religious ideas which are correct. Converted to Christ, they would be roused to mental activity and benevolent effort, and would naturally become missionaries to the millions of Mohammedans in Central Asia."

THE JAPANESE.—The Japanese are probably of Mongolian origin, and came from Corea. They are small of stature, the average man being four feet, eleven and one nineteenth inches in height. They develop early and are short lived. Boys, young men, and women do the hard work, and the dead line is crossed at forty. Formerly women blackened their teeth and shaved off their eyebrows at marriage. They do not bind their feet. Women are subject to their fathers, husbands, or eldest sons, but have more freedom and are better educated than formerly. The Japanese are intelligent, polite, cheerful, cleanly, cautious, curious, industrious, imitative, kind-hearted, honourable, intensely patriotic and fairly persevering. They are inclined to be fickle, deceptive, improvident, suspicious, and somewhat superstitious and sensual. Impurity of life is an open and common vice. Nineteenths of the people are hopelessly in debt. Children are very obedient. Corporal punishment is almost unknown.—*Rev. J. H. Peltie.*

PRESBYTERIANISM IN ENGLAND.—According to the following figures from the *London Guardian*, Presbyterianism is more than holding its own with other denominations:—

	No. of Members.	Increase	
	1875.	1885.	p. cent.
Congregationalists	366,090	418,100	14
Wesleyan Methodists	358,062	412,163	15
Baptists	263,729	310,818	17½
Primitive Methodists	169,720	191,098	12½
Calvinistic Methodists (Wales)	101,575	124,505	22½
United Method. Free Churches	62,379	67,031	7½
Presbyterian Church in England	40,440	58,423	44
Methodist New Connexion	22,353	28,032	22½
Bible Christians	18,324	23,455	28
The Friends	14,038	15,219	3½
	1,417,790	1,649,894	16½

The growth of population in the same period was 14½ per cent.

A DIFFERENCE OF OPINION.—The *Baptist Missionary Herald* for June says: "It is just eighty-five years since the Directors of the Honourable the East India Company placed on solemn record, in a formal memorial to the British Parliament, 'their decided conviction,' after 'consideration and examination,' that 'the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast.'" Only a few months ago the present Lieutenant Governor of Bengal, Sir Rivers Thompson, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the Empire."

BEGGARLY GIVING.—The Rev. H. Percy Grubb has been looking through the financial reports of the Church Missionary Society in England for 1884-5, and finds the total amount contributed by "the titled and wealthy classes" for Foreign Missions to be only £1,065. The Sunday Schools of the same Church give £5,500, and the missionary boxes yield nearly £20,000, for the same year. The poor, and the children even, put the nobility to shame. "How hardly shall they that have riches enter into the Kingdom of God."

PRESBYTERIANISM AND HEATHENISM.—There are at present over 20,000 Presbyterian Christians in heathen lands, not to say anything of the thousands who have entered into rest, which shows that the Presbyterians of Christendom are in some measure realizing their responsibility to the Master, and to their heathen brethren living and dying in moral and spiritual darkness.

The Family.

THE SABBATH BELLS.

THE old man sits in his easy chair,
And his ear has caught the ringing
Of many a church bell far and near,
Their own sweet music ringing
And his head sinks low on his aged breast,
While his thoughts far back are reaching
To the Sabbath morns of his boyish days,
And a mother's sacred teaching.

A few years later, and lo! the bells
A keener strain were pealing,
And heavenward bore the marriage vows
Which his manhood's joys were sealing.
But the old man's eyes are dimming now,
As memory holds before him
The sad, sad picture of later years,
When the tide of grief rolled o'er him.

When the bells were tolling for loved ones gone,
For the wife, for the sons and daughters,
Who, one by one, from his home went out,
And down into death's dark waters.
But the aged heart has still one joy,
Which his old life daily blesses,
And his eyes grow bright and his pulses warm,
"Neath a grandchild's sweet caresses.

But the old man wakes from his reverie,
And the dear old face is smiling,
While the child with her serious eyes reads on,
The Sabbath hours beguiling.
Ah! bells, once more ye ring for him,
When the heavenly hand shall sever
The chord of life, and his freed soul flies
To dwell with his own forever.

—Every Other Saturday

THE YOUNG WIFE AS HOUSEKEEPER.

THE sensible mother of several fine, ambitious and industrious sons, all of whom seemed on the high road to business and social success, was congratulated by a friend upon the probability that their future was happily assured, their characters formed and their principles rightly established. To which the mother replied: "I have as yet one great solicitude for them, and that is for their possible marriage; for looking around and thinking over the young girls I know, I can think of but one in all my circle of acquaintances who, in my opinion, would make a good wife for a young man who has his own way to make in life. And a wife nearly always makes or mars a young man's future."

On being pressed for the reason of her fears for the young girls of to-day, this mother said: "There is a lack of both physical and mental stamina in the younger generation of girls that is quite distressing when we consider the responsibilities that are sure to be laid upon them if they marry. In the first place they are not industrious in the right way. The most of them are constantly busy about some whim or other, but generally it is about something ephemeral; something that produces a pleasurable temporary excitement, after which they experience a reaction that neutralizes all possible good effects of their activity. For instance a young girl will work enthusiastically in preparing for a camping or boating excursion; will prove herself very capable and skilful in the preparation of food for such an excursion, yet by no possibility can that skill and industry be persuaded to settle down to a regular interest in the family table. Oh, no! that is too hum-drum! There is no fun in that! Another young girl will display extraordinary taste and ingenuity in devising and making a party dress possibly from worn or unpromising materials, but her every day wearing apparel may show lack of care and industry in every article. There is lack of a spirit of steady industry; of definite aim; of any sense of responsibility beyond merely getting through with whatever real work has to be done. This work is regarded as something disagreeable to be hurried through with as a matter of no special interest. Now when such young girls marry what is generally their ideal of home life? Is it of a partnership in which they shall bravely bear their share of labour and responsibility and self-denial, if need be? By no means. It is of an establishment which shall spring ready-furnished from the hands of furniture-makers and upholsterers; where servants paid out of the husband's, perhaps slender, income, shall do all the work, take all the petty care and leave them free as before to have a good time. All the heavy burden of responsibility for the keeping up and running of the establishment is to fall on the head and shoulders of the young husband. To marry in these days is a dangerous risk for any young man."

To all of which it might be replied, first, that it is not wholly the fault of the young girls of to-day that they are not better prepared for the responsibilities of wifehood. Too many things are pressed upon the attention of young girls; too many studies; too many diversions; too much going about; too much of seeing people. If they have failed to form habits of steady industry in the home, or to learn the various household arts that are so essential to the comfort of a home, it may be, nay, often is, because they have never been rightly set to work by their mothers, nor afforded a fair opportunity to learn and practise these household arts. Nearly all households are suffering to-day from overpressure of some kind or other that prevents mothers from giving that care to the training of their daughters in habits of industry or in the knowledge of household arts which all young girls should receive. To make up for deficiencies in these directions the young wife needs, above all things, to be guided by a high sense of duty and by a sincere, unselfish determination to do her share in the work of building up a home.

We live in a time of change and confusion in all matters pertaining to the domestic arrangements of our homes. Social life makes demands that seem to require the delegating of considerable part of the domestic work of our home to servants. But most young wives err in delegating too much and expecting too much. If a young wife has not had the opportunity to learn all domestic arts before her marriage, what a capital chance she has in the home all her own to do so! Right here is the first opportunity of the young wife, and the first demand upon her for unselfish industry. She should begin at once to look well to the ways of her household. She should be astir in the early morning hours. Late rising is the bane both of domestic order and of health. It is not possible to impress this fact too strongly upon the young wife. Show me the household where the wife and mother is a habitually late riser, and I will show you one where disorder, lack of promptness, carelessness on the part of servants, and general household discomfort prevail. It is no sign whatever that one should be in bed late because one feels indisposed

to rise and begin the activities of the day. It may indicate that one should go to bed earlier, or that a short after-dinner nap would be a good thing, but no increase of vital energy was ever gained by late sleeping in the morning. No, the young wife, should be up and around, and especially should she be on hand to see that the most important meal of the day is prepared of wholesome materials in a wholesome manner. As an interested observer of the ways of young married people lately remarked: "Many a young man goes to his business wholly unfitted for the work of the day by the quality of the food he has eaten for his breakfast."

It seems like going over a worn-out theme to urge upon the young wife the importance of thoroughly understanding the art of the right preparation of food. And yet it cannot be too often reiterated nor too greatly emphasized. There has been too much of a disposition in late years among young women to underestimate this department of a wife's duties. They smile scornfully and say they despise the old adage that "the way to a man's heart is through his stomach." It may not be the way to his heart, but it is certainly one of the bonds to draw a man constantly to his home that he shall find there loving attention to his comfort even in the material needs of his life. The young wife needs to remember, too, that all day long her husband labours to bring to his home those material things which are necessary to its existence. Modern business life is an intense strain both upon the mental and physical powers, and she is unworthy the name of wife who will not practise a fairly corresponsive industry in the home.

But there is another reason why it is better for a young wife to be industriously active about her home, which is this—nothing is so conducive to health. After all the evolutions of the gymnasiums and the calisthenic movements invented for young women in schools, no such healthful exercise has ever been invented as ordinary household work. How have sensible people smiled to themselves at the various movements invented by movement-cure physicians, and others, as they have recognized in them exercises similar to those of going up or down stairs, or handling the broom, or moving furniture. If ordinary household work greatly fatigues any ordinary young woman it is only a sign that she has flabby, undeveloped muscles, and needs to call to her aid a little spunk and energy. If she will practice such work a reasonable amount of time every day with spirit and cheerfulness, she will inevitably reap the reward of an invigorated body.

I emphasize this material side of the duty of a young wife because I am deeply convinced that this indisposition to bodily activity on the part of the young wife is one of the great lacks of the young homes springing up all over our land, and one of the main causes of ill health in young women. Physicians are to blame in that they are too ready to advise against any kind of bodily exercise that is of the nature of work. Why, one good sweeping of an ordinary parlour is worth a dozen carriage rides as healthful exercise for a normally constituted young woman! It will bring the colour to her cheeks, and send the blood coursing through her veins as scarcely any other exercise will. If it tires her she should practice it till it does not tire her.

It will, however, depend wholly upon circumstances whether sweeping the parlour should be any part of a young wife's duties, but the active superintendence of her house can never be otherwise than her duty if she is physically able to perform the work. The active superintendence of and the making of a home is the thing that most of all dignifies young wifehood. The practice of many young people of beginning married life in a boarding house or hotel is a pitiable mistake. It cuts the young wife off from all opportunity for the exercise of those faculties and virtues which make home life rich. Worthy occupation of our powers and faculties is one of the necessary conditions of happiness; and to see an intelligent young woman spending the long hours, when her husband is at work, in comparative idleness or in devising plans to amuse herself, or in some trifling occupation that brings no worthy result, impresses every thoughtful observer as being an abnormal, a wrong state of things. By all means let the young couple go to housekeeping if it is only two or three rooms with an oil stove and a table hinged against the wall. It will make the young husband a better husband; it will make the young wife a better wife.

—Mrs. H. E. Starratt in the Interior.

THE FRENCH IN CANADA.

CANADA is called a British colony, and over all her provinces waves the British flag. But as soon as you approach her for the purpose of imperial federation you will be reminded that a large part of her is French. Not only is it French, but it is becoming more French daily, and at the same time increasing in magnitude. The notion which seems to be prevalent here, that the French element is dying out, is the very reverse of the fact. The French are shouldering the British out of the city of Quebec, where not more than six thousand British inhabitants are now left, and out of the Eastern Townships, which have hitherto been a British district; they are encroaching on the British Province of Ontario, as well as overflowing into the adjoining States of the Union. The population multiplies apace. There, as in Ireland, the Church encourages early marriage, and does not teach thrift; and were it not for the ready egress into the States we might have Irish congestion and misery in French Canada. Had French Canada been annexed to the United States it would no doubt have been absorbed and assimilated like other alien nationalities by that vast mass of English-speaking population. As it is, instead of being absorbed or assimilated the French element rather absorbs and assimilates. Highland regiments disbanded in French Canada have become French. In time, apparently, there will hardly be anything British left in the Province of Quebec, except the commercial quarter of Montreal, where the more energetic and mercantile race holds its ground. Had the conqueror freely used his power at first when the French numbered only about 60,000, New France might have been made English, but its nationality has been fostered under the British flag, and in that respect the work of conquest has been undone. It is difficult, indeed, if Canada remains separate from the United States, to see what the limits of French extension will be. French Canada (now the Province of Quebec) is a curious remnant of the France before the Revolution. The peasantry retain with their *patois* the pre-revolutionary character, though, of the allegiance once shared between the King, the seigneur, and the priest, almost the whole is now paid to the priest. There were seigneuries with vexatious, feudal incidents; but these have been abolished, not by legislative robbery, in which the rude Canadian is inept, but by honest commutation. The

people are a simple, kindly, and courteous race, happy on little, clad in homespun, illiterate, unprogressive, pious, priest-ridden, and, whether from fatalism or from superstition, averse to vaccination, whereby they brought upon themselves and their neighbours recently a fearful visitation of small-pox. They are all small, very small farmers; and, looking down from the Citadel of Quebec upon the narrow strips of land, with their river fronts on the St. Lawrence, you see that here, as in old France, subdivision has been carried to an extreme.—*The Nineteenth Century*.

THE PILGRIM'S PROGRESS CLUB.

IT was a very rainy afternoon and the Hall children felt quite doleful, as they had planned to spend the afternoon in the woods.

There were four of the Hall children—Florence, Eddie, Bessie and Ruth. At the time I write their cousins Hal and Eva Watson, had come to pay them a visit.

"Well!" said Hal, turning from the window where he and his cousins had stood for some moments, "there's no hope of our going out this afternoon. Come! what shall we play?"

His sister Eva had been reading at the table, but when her brother asked this question, she stopped and thought for a minute. At the end of this time she gave a quick little cry of delight, and exclaimed, "O, children! let's get up a club!"

"What kind of a one?" inquired Florence.

Eva pointed to the "Pilgrim's Progress" she had been reading by way of answer. Then in response to her cousins' and brother's wondering looks, she said, "You see, we might each take some place in this book, to do in our lives, for instance, where Christian meets Apollyon, one of us (who has a bad temper) might try very hard to conquer it, as Christian did. And then when they fall, write it down, and do the same when they win; then read their failures and victories at the meeting."

Here she paused out of breath, and the rest of the children immediately chorused, "Oh, yes, let's do it right away!" "Come ahead!" and various other phrases.

"I'll take that about Apollyon!" said Hal, "I've got a horrible temper!"

Florence chose the part relating to Giant Despair. "I do get so dependent!" she explained.

Eddie said that he would take the character of Great Heart for *his* pattern. "I'm going to be kinder to you girls," he said.

Bessie decided to remember how Christian left his roll in the arbor, that she might become more careful, as this was her chief fault.

"I think I'll remember how Christian went past the lions!" said little Ruth. She was very much afraid of the dark; besides, though a little Christian, she was timid about showing her colours. So she made a good choice.

Eva herself took the lesson inculcated by "Vanity Fair" for her model. "I'm very vain, I think," she said.

They decided to call it the "Pilgrim's Progress Club," and they printed each resolution on slips of paper to be placed in their bed-rooms, so that they might remember more easily.

The meetings were held twice a week, and though for awhile the different failures far exceeded the victories yet it was not long till the parents noticed a change in all the children. Florence became more cheerful; Eddie more kind; Bessie more careful; Ruth less fearful, and Eva became less vain and Hal less ill-tempered. So no one can say that a great deal of good did not spring out of this little original club.—*American Presbyterian*.

A BOOK BY THE BROOK.

GIVE me a nook and a book,
And let the proud world spin round;
Let it scramble by hook or by crook
For wealth or a name with a sound.
You are welcome to amble your ways,
Aspirer to place or to glory;
May big bells jangle your praise,
And golden pens blazon your story!

For me, let me dwell in my nook,
Here by the curve of this brook,
That croons in the tune of my book,
Whose melody wafes me forever,
On the waves of an unseen river.
—James Freeman Clark.

"LET HIM MARRY, THEN!"

"LET HIM marry, then," was the crusty reply of an old bachelor on being told that a friend had gone blind; "let him marry, and if that doesn't open his eyes, then his case is indeed hopeless." The sneer has been confuted by the experience of scores of blind scholars, whose wives have been eyes to them.

Huber, the great authority on bees, was blind from his seventeenth year, and conducted the observations which gave him the facts for his studies through the eyes of his wife. He declared that he should be miserable were he to regain his eyesight, adding, "I should not know to what extent a person in my situation could be beloved; besides my wife is always young, fresh, and pretty, which is no light matter."

Blind Henry Fawcett became Professor of Political Economy at Cambridge, an effective debater in Parliament, and a most successful Postmaster-General, by using the eyes of his cultured wife.

Sir Samuel Romilly, the leading lawyer and law reformer of his day, illustrated the experience of successful men, when he said that nothing had more profited him in his public life than the observations and opinions of his wife.

The biographer of Sir William Hamilton, commenting upon the helpfulness of Lady Hamilton, says: "The number of pages in her handwriting still preserved is perfectly marvellous." When he was elected Professor of Logic and Metaphysics in the University of Edinburgh he had no lectures in stock. He began at once to write them, but though he worked rapidly, and far into the night, he was often only a few hours in advance of his class. Lady Hamilton sat up night after night to write out a fair copy of the lectures from the roughly written pages he had scrawled in the adjoining room. He would take her legible sheets and read them that morning to the students, who knew not that their professor's success was due to his being a marriage-made man. When paralysis, brought on by mental overwork, had stricken him, she became even more helpful, and by her assistance he was enabled to perform his professional duties until death removed him from his chair.

HARMONY.

EACH hour has its appointed sound;
All life is set with rhythmic times;
The notes escape earth's narrow bound,
But God is ringing out the chimes.
—Allen Hunt Jackson.

MY LITTLE MATCH-GIRL.

"MATCHES, sir? Buy my matches, sir? Only a penny a box, sir!"

There she stood in the same place every day on the south side of London Bridge. Her little brother stood by her side, as usual, with a few tiny bunches of violets.

I bought a bunch, for I, an artist, am fond of flowers. I bought the matches, too, though I don't smoke.

She looked thinner than ever that morning, and I could not help wondering if she had any breakfast. Just at hand was a hot potato stand. I bought a few, and returning, pushed them into her hand.

All that day I thought about her. How the tears rushed to her eyes as she took the hot potatoes! The boy evidently had his breakfast.

"Yes, I's father an' mother to him," she had said one day in answer to a question. "An' we gets along werry well, sir, w'en the weather's fine, sir. But w'en it rains, sir, an' it's cold, sir, then gen'lemen won't stop to buy my matches, sir, an' the ladies has to look after their skirts an' the mud an' their umbrellas, instead o' buyin' posies, sir."

And this was one of those days, dreary and drizzling. I worked hard until the light grew dim and I could not trust my colours. And then I took to dreaming, until I remembered that I had nothing for tea or supper. For I boarded myself, except for dinners, which I took in one of the eating houses near the London Bridge Station (when I could afford them), and that's how I came to pass my little match girl so often. So I started off for bread and cheese, and this took me to the South-wark side again.

There they were still, the boy clinging to his sister, partly shielded by her cloak, she with the veritable two match boxes which were left after I had taken one in the morning.

I called at the cooked-meat shop and bought a slice of cold roast beef, I got my bread and cheese, and then a few piping hot potatoes, and then—why, then, I was so near, and they looked such miserable, water soaked rats, that I just stopped and offered them a penny each if they would carry my parcels home for me.

It looked mean, but it was all a dodge to get them to come with me, for London arabs are so afraid of being delivered up to the "Bobby" or to some institution where they will be deprived of their liberty that they would rather starve than run a risk.

Well, we arrived at the house, and I was too weak to carry my parcels upstairs, so those water-witches had to follow. And then I threw open my door and those two just said "Oh!" and dropped my parcels. I must own the room did look pretty as a picture after the dark, dreary, oaken staircase and the gloomy drizzle outside.

A bright fire throwing out blue and yellow flames lit all the room, bringing into relief my pictures and bronzes (imitations, the bronzes) and plaster casts. Then, too, red draperies will warm up a room so.

"Oh!" said the children. The girl's eyes were shining at the pictures, but the boy was looking at the fire, seeing which, I drew him to it, bidding him dry himself.

"But we must go," said the girl, timidly. Nevertheless, she too, was presently beginning to steam.

An old box served for a table, and what a supper those children did eat! "It's like heaven," said the girl at last, very softly.

"What!" said I, startled.

"This—this room—these pictures—and these—"

And here she laid her head back against the red curtains. I jumped to my feet.

"Don't move!" I exclaimed, "not a hair's breadth!" Already I was beginning to dash in the colours.

What a picture the child did make! That clear, olive skin, those shining black eyes, the mass of black hair dropping over her shoulders, that long, brown hand so delicately shaped! What a vision!

How I worked! This should be my Academy picture! Down on her feet I threw her tray with two forlorn little boxes on it.

Fairly the beads of perspiration stood on my forehead and rolled down my cheeks. I dashed them away and worked on. How patiently she sat there, though I knew she must be getting cramped.

"You must come again," I cried at last, dashing down my brush from my quivering hand and stepping back from the canvas.

She sprang to her feet.

"O, sir, how beautiful!" she cried, and then remembered that it was herself.

The boy was fast asleep on the rug. I shook him up. "Where do you sleep?" I asked the girl. And then it struck me to ask her name.

"I'm Genie and he's Paul Vincent," she answered, drawing the cloak around her.

"And where do you stay?" I persisted.

"Anywhere, sir. Under the bridges an' in the doorways, mostly; an'—an'—here her voice sank "sometimes in a beautiful place, but it's—it's awful!"

"Where?"

"Won't you never tell, sir?" No, well, sometimes we sleep in St. Paul's. You see, we slips in at dusk, an' we hides in the shadders behind the pillars till we gets locked in. An' in the mornin' w'en the man open it we chanches it to get out. We hides near the door, and w'en he's gone in to where it's mostly shadders, then we slip out. But it's awful, sir, with those marble people all about you, an' all so still.

I shivered as I listened.

"You shall stay here to-night," I said. And then I made them a bed in a closet just off my room.

And after that they came every night.

In time my picture was finished and went to the Academy. It was well received, well hung, and brought a good word from Ruskin. Then the public wanted to know who I was, for the papers were full of My Little Match Girl.

And who can tell how rich I felt when Lord Lansdown paid me a couple of hundreds for it, and came with his friends to see my "Sir Walter," and bought that also.

The tide had turned. No more working for Jews. No more poverty for my little match-girl and her brother. They should be educated and cared for, my children from henceforth. God bless their dear souls!—*Church Weekly*.

THE DERVISHS.

ACROSS the meadows where the herds
Browse in the amber morning air,
Whose is the voice that bids the birds
Uplift their tuneful matin prayer?

Clear the melodious summons falls
From out the leafy solitudes;
It is the hermit thrust that calls
The feathered dervish of the woods!

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XXX.

THE PRIVILEGES OF FRIENDSHIP.

"GRACE," said Hester, at last, "you are keeping me a long time in suspense. I cannot imagine what has distressed you so."

"I don't know what to do," said Grace, still in the same distracted tone. "I don't know whether to tell you or not, and yet I must tell you." She broke away from Hester, and walked across the room. "Oh, why were you here when I came in! I wish you would go away, Hester. I wanted to recover my self-control before I saw you. I am ashamed of acting so weakly. I thought myself stronger. But oh, I did not know what miseries there are in the world!" Grace uttered these sentences disjunctedly, as she wandered aimlessly to and fro, pressing her hands together. That Grace's anguish could be referred to her interview with Mr. Denston was, Hester told herself, impossible; yet there was a floating fear in her mind which she would be glad to have dispelled.

"Mr. Denston has not told you anything distressing, has he?" she asked.

Grace stopped dead as she was walking to the window, and did not reply. Hester began to feel rather faint. Had Mr. Denston told Grace that he was going to die?

"Tell me what it is, Grace," she said, quietly, but with a suppressed emotion in her voice, which brought a cold perspiration out upon Grace's forehead. She would rather have died at that moment than have had to tell this thing to her sister. "But death does not come to release us at moments of torture. The moment passed, and others followed, and nothing intervened to save Grace from the ordeal. She cried to God, but it seemed as though the heavens were as brass. Yet the cry brought succour of an unexpected kind. At the moment of most utter weakness, she suddenly felt strength return to her. She turned to Hester, put her arms round her, and leaned her head against her shoulder, so that she could not see her sister's face.

"Yes, Hester," she said, quietly; "it is what he has said. I do not know exactly what passed, nor how it came out. I shall never be able to recall it. But, Hester, he made me understand that he cares for me."

Hester made no sign, gave no start, uttered no word. Grace kept her face hidden, that Hester might feel her own was not being watched. By-and-by she felt Hester's frame swaying a little, and without speaking she led her to the side of the bed where she could sit down. She looked very white, and drew one or two gasping breaths. Grace brought her some water. She dared not express comprehension, or even sympathy. She said only—

"You are feeling ill, dearest. Lie down, and let me put a shawl over you."

Hester tried to smile.

"Thank you," she said; "I don't know what is the matter with me. I felt very queer just then, but I am better now."

She did not need much persuading to lie down, and Grace sat by her side, and took her hand, which was cold and passive. They were silent, and Grace's whirling brain worked restlessly. Hester only asked one question by-and-by, in a low voice—

"And you—you do not care for him?"

"You know I do not. But, Hester, I don't know what I said. It was all one terrible misunderstanding, and I could not see what was right to do. I don't even know whether he thinks I said yes or no."

Hester shuddered, but did not reply, and Grace said no more, feeling that just now she could only leave Hester to herself, and let her take the initiative. By-and-by she was called away to her mother, but before going she stooped and kissed Hester. Hester put her arm round Grace's neck, and said, with a faint smile—

"I told you that you would always be loved."

Grace was crying so much all the way downstairs that she failed to see that Mr. Waterhouse was standing at the foot. She came upon him so suddenly that it was useless to think of hiding her tears. But Waterhouse knew better now than to appear to take any notice of them. It was nevertheless perfectly understood, or rather felt by Grace, that her distress moved him very much. His face, his movements, his tones betrayed the anxious misery which he dared not voluntarily express.

"I just wanted to say to you," he began, with an awkwardness which Grace had never seen in him before, "that I have persuaded your mother to go to bed to-night. But she would not let me sit up for the whole night, as I wished, and we must fall in with her wishes, of course. You are to be with him till two, and I have promised to get a sleep, but I wanted to say to you that I shall not go to bed. I shall be in the next room, and if you want help, please tap on the wall. I don't like his look to-night, but I can't tell your mother so; she is really worn out."

"You are very kind," said Grace; "but pray go to bed. He seemed thoroughly sleepy when I went in last. He will probably sleep all the time."

"You cannot prevent my sitting up," replied Waterhouse, with a melancholy half-smile, which meant that though he were exiled from her favour, and dare not so much as offer a word of sympathy, yet he had his own poor methods of compensation with which she could not interfere. Grace did not reply. "Do just as you like," which, as a method of running cold steel through him, might have found favour with her. She was just now too crushed to have his misdeeds in remembrance. The kind voice, which had grown familiar, and was associated with the old pleasant lost days, touched at this moment some softer chord than usual, and threatened to upset her hastily assumed composure. She would have liked to forget and forgive, and to speak kindly in return, but she dared not. She felt a nervous horror lest she should give encouragement here also, and be misunderstood. To save herself from this, and because she felt tears rising which she could not keep back, she walked past Waterhouse quickly, and without a word. Her step, and the way she held her head, while it was really the result of an effort after composure, appeared haughty. Waterhouse, wounded once more, experienced a movement of anger more painful, being directed against her, than the bitterest despair. Not even

had she expressed the slightest satisfaction that he had succeeded in inducing her mother to take rest. What an index, that, of determined resentment! He went off, saying to himself that he would give her up, which, even as he said it, he knew to be impossible. When he got into his room once more and shut the door, he began to find the loneliness insufferable. For days he had scarcely gone out of the house, having given himself up to a miserable brooding, and being in no mood to seek distraction out of doors or in the society of his friends. But to-night he grimly told himself that he should go mad if he stayed in this solitary hole any longer, and that, like the Ancient Mariner, he needs must out and tell his tale to some one. The general resolved itself very soon into the particular—Denston.

"I'll go and have it out over there," he said to himself. "I'll ask his advice. Perhaps he'll infuse into me a sardonic humour, which will bring me to the point of giving her up. He will rate me for my poor spirit, and stay me with assurance of the abundance of good fish in the sea. Verily, I stand in need of some such astringent as the good fellow will apply."

He waited till the time when he was aware that the she-dragon, under which title Miss Denston figured in his thoughts, retired to rest, and then he went over. He had not seen Denston for some time, and did not know that he had resumed work again. He found him seated in his old corner, at the worn desk.

"Hallo! you're not copying?" he cried.

"No," said Denston, dragging forward a chair. "I was doing nothing." He did not welcome Waterhouse cordially. He was intensely annoyed to see him come in. But Waterhouse was not in a mood to notice either the want of cordiality or the compression of Denston's firm thin lips and the abstracted look in his eyes. He threw himself back in his chair, and, heaving a sigh, said—

"I'm afraid it's rather late to come in especially, as I'm going to bother you. But the fact is, old fellow, I am in dreadful trouble, and I want to talk some of it off."

"You in trouble?" exclaimed Denston, with concentrated hearing.

"Yes," said Waterhouse; "you fellows think you've got a monopoly of trouble, and won't allow a man with coin to know a moment's uneasiness. O dear! that sort of superficiality does irritate me!"

"Well, let the mountain bring forth the mouse," said Denston, coolly. He seated himself on the other side of the lamp, and was by-and-by glad of the shelter and obscurity.

"Well, I need not preface," began Waterhouse, a little shamefacedly, "for you are pretty well aware, no doubt, what the trouble is, for all your sang froid. You have known that I've been in love with Miss Norris this many a long day."

"I have guessed it," said Denston, after a slight pause.

"Well, foolishly enough, I told her so the other day, and was finely punished. She has snubbed me right and left ever since; will scarcely speak to me. I've gone through a precious time since I saw you last."

Waterhouse paused, but hearing nothing from Denston, went on—

"Now, I want your advice. Shall I give her up?" Denston gave a short laugh.

"I'll spare my breath," he said.

"No, nonsense! I'm in earnest. I want to know what you would advise me in such a case."

"If my advice coincided with your wishes, you would follow it. If not, it might go to the winds. Besides, you must know your request is absurd. I'm not sufficiently *au fait* with the matter to offer an opinion."

"I've told you the facts, and I'll tell you any number more that are necessary."

"Facts! What are they in such a case? Mere shells that may contain nuts, good or bad. The only advice I could give you would be to trust to your own instincts."

"Well, then you tell me to decamp, because I am perfectly hopeless."

"No, you're not. I don't believe in the hopelessness that craves contradiction. You would not have come here to-night, if you had been hopeless. You only came to be contradicted."

"Well, you are the coolest fellow—but," with sudden energy, and springing up, "I believe you're right. I haven't given up hope, and never shall."

CHAPTER XXXI. IN THE NIGHT.

GRACE, when she left Waterhouse, went into her father's room. Her mother sat, as usual, by the bedside, holding her husband's hand in hers. He was asleep, or rather, in a kind of stupor, which had been gaining hold upon him gradually during the latter part of the day, after an unusually restless night and morning. Grace could perceive, even in the dim light, that her mother was looking weary and haggard. There was no fear of disturbing the sick man, and they held a low-toned conversation.

"I am so thankful, mother, that you are going to bed at last."

"I suppose it will be best," said her mother, with a sigh, "but it is against my will."

"He will sleep; he will not need you."

"My dear, if I but take my hand away, he stirs uneasily; he is quite aware that I am here."

"Well, you will save time in the end by taking a good rest. You could not get on much longer without it. Mother, why won't you let me stay the night here? Why should you arrange for Mr. Waterhouse to come? One night would not hurt me."

"You have too much on your shoulders in the day to take night work, my dear. Now, don't say another word, Grace; if you please; my mind is made up."

Mrs. Norris spoke with a querulousness most unnatural to her. Grace saw that her mother was overstrained. She made no reply, but gently stroked the hand she had enclosed in her own.

"My dear," said her mother, "you are very hard towards that poor young man. It is unlike you to be so unkind."

"You must not judge me, mother. Some day I will explain to you."

There was a slight ring of pride in Grace's voice. "Perhaps I understand better than you imagine," said Mrs. Norris. "I have seen a great deal of Mr. Waterhouse lately, and he is extremely transparent. I wonder I have not understood the state of the case before, but he has been very prudent and honourable."

"Yes, I could give a good illustration of those virtues," thought Grace, whom these remarks had thrown into profound astonishment. Was it possible that Mr. Waterhouse had gained an advocate in her mother?

"My dear child," continued her mother, in a voice of deep feeling, "don't throw away happiness for the sake of pride. I feel for you, for you have so much pride in your nature. But love is far better and higher than the independence which you value so highly."

Grace put her head upon her mother's lap and cried quietly; she had never shed so many tears in her whole life before as during the last week or two. To-night, in her thoroughly broken-down condition, this condemnation of her pride and independence seemed truly a mockery. Her mother stroked her daughter's head, and thought the tears were a good sign for Mr. Waterhouse. But Grace's emotion had sprung from many sources, of which, perhaps, her relations with Waterhouse did make one. In the foreground came intense grief for her sister. To this was added a sense of personal humiliation, very bitter—it appeared she had failed, and brought misery in every direction. And, under all, lurked a fear as to the consequences of her behaviour to Mr. Denston, which she had as yet scarcely had time to stray out for inspection. But she must rouse herself. It was getting late, and there were arrangements to be made for the night. She found when she went down that Kitty, like a good child as she was, had eaten her supper and gone to bed, and that Hester had not come down. She went up with some supper for her, but Hester could take nothing but milk, which she drank feverishly. Grace waited upon her tenderly, as though she were ill, and Hester seemed to have become a child again in her hands. The tears came into her eyes when she heard that her mother was coming to sleep with her instead of Grace, but she said nothing.

"Shall you sleep?" asked Grace.

"Yes, I think so," said Hester. "I feel sleepy already." This sent Grace down with a slight sense of comfort, though she feared Hester might be deceiving her. But it was not so. Hester was undergoing no mental struggle, neither brain nor spirit was excited. Had there been any suspense connected with the matter, had Grace announced a fear instead of a certainty, Hester would at the moment have suffered more. She would have gone about the house with trembling high-strung nerves, and spoken and acted as usual, and Grace would have doubted and wondered. And then Hester would have gone to bed and lain awake all night; and would have grown more feverish and restless day by day. But the announcement, so sudden, so complete and uncompromising, fell with a mercifully crushing blow. It put her hope "out of its misery," as we say of the maimed insect that we crush under foot. Hester herself was still alive, but something within her had died a violent death. At present she felt merely weak and passive; by-and-by there would come the burying of her dead, which would need to be done not once, but many times, and the sense of loss and vacancy. She lay there in the dark, confused and weak, with a grateful sense that sleep was not far off. She wished that Grace had been by her side to hold her hand—Grace, who had been so good to her of late, and who understood without words that she needed loving. She fell asleep before her mother came to bed. The first time she woke it was with a start from some confused dream. She found that there was a light in the room, and that her mother was not by her side. She concluded that her mother had been anxious and had gone down to see how things were going on. But not many minutes had passed before she heard Grace's step on the stairs, and her sister came in. Hester started up in bed. Grace looked very white.

"Hester," she said, "father is much worse, and we think he is going to die. Will you come down?"

The girls looked at each other.

"Did mother send for me?" asked Hester, in an awed tone.

"No, dear, but I thought you ought to know. I did not know how you would feel. You need not come unless you wish, or if you think it would be better not. I must go back at once."

"I will come," said Hester, slowly; "you think I had better?"

"I think you may be sorry afterwards if you do not."

"Yes," said Hester, rising and beginning to dress. "Have you called Kitty?"

"No, I have not. Do you think we ought to do so? She is so young, and she does not love him."

"Don't call her," said Hester, "unless mother sends for her. I think it would be dreadful for her."

"So do I," said Grace, as she left Hester alone again.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

LESSON XIII, September 26th. Review and Temperance.

REVIEW.

(Scripture Lesson.—The Golden Texts of the Quarter.

GOLDEN TEXT.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever.—Isaiah ix. 7.

TIME.—The lessons of this quarter belong to the last six months of Jesus' ministry, from October, A. D. 29 to April 6, A. D. 30.

PLACE.—Chiefly in Jerusalem and vicinity. PARALLEL EVENTS.—Matt. xix. 1 to xxvi. 30; Mark x. 1 to xiv. 30; Luke xiii. 10 to xxiii. 39.

QUESTIONS.

INTRODUCTORY.—What portion of Jesus' life have we been studying? In what places did the chief events occur? Where were most of the discourses spoken? Were there many other events and discourses during this time not recorded by John?

SUBJECT: THE REDEEMER'S KINGDOM UNFOLDING.

I. THE REDEEMER'S NATURE FURTHER REVEALED. (Lessons 1, 2, 4, 5, 6, 7, 10).—To what is Jesus likened in Lesson 2? In what respects is he like a good shepherd? What miracle is recorded in Lesson 1? What like this is he still doing for the world? What did he do for his Bethany friends? (Lesson 4) How is Jesus still the life of the world? How did one friend show her affection for him? (Lesson 5) How did the children and the people honour him? What characteristics does Jesus show in Lesson 7? How was Jesus glorified? (Lesson 6) To what does Jesus compare himself in Lesson 10? What is it to abide in him?

II. THE PRINCIPLES OF HIS KINGDOM (Lessons 2, 7, 9, 10, 11).—What is the door to this kingdom? (Lesson 2) What does the good shepherd do for his sheep? How is Christ the way? (Lesson 9) What else is he? (Lesson 9, v. 6) How may we know whether we are in the kingdom? (Lesson 10, v. 14) How did Jesus teach humility? (Lesson 7). How to love one another? What commandment lies at the basis of his kingdom? (Lesson 8) How may we remain in his kingdom? (Lesson 10, v. 4) What is the fruit we should bear? What becomes of fruitless branches? How does fruit-bearing glorify God? In what respects are all Christians one? Does this unity exist now?

III. ITS ORDINANCES (Lessons 7, 8).—What are the two great ordinances of Jesus' kingdom? What does baptism signify? Who partook of the Lord's supper? What is this supper intended to teach?

IV. ITS PROMISES AND HOPES (Lessons 4, 9, 10, 11, 12).—What did Jesus promise believers? (Lesson 4) Where had he gone to prepare a place for them? (Lesson 9) What works did he promise they should do? (Lesson 9, v. 12) What did he promise as to prayer? What great helper did he promise to send? What would he do for the disciples? (Lesson 9, 11) What to lead the world to become disciples? What joy does he give them? (Lesson 10) From what should they be kept? (Lesson 12) How should they be made holy? What glory and blessedness shall be theirs?

TEMPERANCE LESSON.

SUBJECT.—Though art weighed in the balances and found wanting (Dan. v. 27).

Read the story in this chapter of Daniel. Weigh the question of the uses of intoxicating liquors in the balances of reason.

QUESTIONS.

INTRODUCTORY.—In what story is the subject of this lesson found? Who was weighed in the balance? What does this mean? In what balances should we weigh the question of temperance?

I. IN ONE SCALE PLACE THE REASONS IN FAVOUR OF USING STRONG DRINK.—How many reasons can you think of in favour of using intoxicating liquors? Name them. Are they good and strong reasons? Do they belong to the lower or the higher nature? Are they such as any one would be willing to acknowledge openly? What makes them induce so many to begin to drink? How are the young deceived by them?

II. IN THE OTHER SCALE PLACE THE REASONS AGAINST USING STRONG DRINK.—How many reasons can you think of against beginning to use intoxicating liquors? Name them. How is it a murderer? How does it deceive men? How does it make criminals? Of what does it rob men? How does it make slaves of them? To what good things is it opposed? With what evil things is it in sympathy? How does it injure family and friends? What does it bring upon the soul? Are the reasons stronger for or against drinking? Which course will you choose? What will you do to help others choose the better way? Have you signed the pledge?—(Selected from *Palouset*.)

SOMETIME, SOMEWHERE.

UNANSWERED yet? the prayer your lips have pleaded, In agony of heart these many years? Does faith begin to fail? Is hope departing? And think you all in vain those falling tears? Say not the Father hath not heard your prayer: You shall have your desire sometime, somewhere.

—Browning.

It seems, says the *Witness*, that Father Chiniquy while in P. E. Island was subjected to very brutal treatment. A full account of the outrage was given in the *Union*, but the issue of the paper containing that account did not reach this office. Father Chiniquy informs us that at Montague he was violently assaulted by a powerful man, and struck in the side of the face, and knocked down senseless. One of his teeth was broken out. The assailant probably thought he had killed Father Chiniquy, as he left him prostrate. Kind friends hastened to the rescue. The assault was to be prosecuted, but at Father Chiniquy's request he was allowed to go free.

The Presbyterian Review.

NOTICES.

(a) Terms: In advance, \$1.00; after 1 month, \$1.25; after 3 months, \$1.50; after 6 months, \$1.75; after 12 months, \$2.00. The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt. Thus, "A. Jones, 9," means that A. Jones has paid to number 9. Review. At least two weeks are required after the receipt of money by us before the number on the tab can be changed.

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THURSDAY, SEPTEMBER 16TH, 1886.

OUR ATTITUDE TO THE CHURCH OF ROME.

THERE are two views of the Church of Rome prevailing in this country, each of them springing from a want of real intelligence with regard to its history and its doctrines. The first of these is the falsely-styled "liberal" view, which is now being constantly put before us in the Globe. That paper, for instance, exulted over a paragraph in Professor Campbell's speech at the General Assembly last June, in which he spoke of the Church of Rome as a branch of the Church of Christ and tried to impress upon its readers, that the paragraph in question really embodied the views of the Presbyterian Church. Other journals go even further than the Globe, and make it evident that their liberalism is founded upon indifference to religion and a contempt for all Churches. This liberalism blinds the eyes even of men of great ability. They say they have seen greater bigotry among Protestants than Catholics, that they know many of the priests, and that they are jolly fellows, and that all this cry about papal aggression is arrant nonsense. Therefore, all such men are patted on the back by the Archbishop and his priests, and are probably among his most useful tools.

The Globe just now professes the utmost scorn at the idea that there is any influence of a political kind wielded from the Palace; and we do not think it impossible that some of the writers on its staff could be found who actually believe such to be the fact, so thoroughly hoodwinked have we found many of our friends on this subject. It never seems to dawn upon them that the Church of Rome will never thank them for calling her a branch of the Church of Christ. She is the Church and this she declares continually in the daily papers which report the sermons delivered in St. Michael's Cathedral. If she was prepared to admit that the Protestant Churches are on a level with her, also being branches of the Church of Christ, all this debate which so annoys "the liberals" would cease. But unless we admit her claim stated so clearly the other day by the papal ablegate from Rome, and consent to unchurch ourselves, there cannot possibly be peace between us. The Archbishop is delighted with Protestants who are willing to admit the claims of his Church, but we are confident his smile will fade out whenever these friends tell him that his Church is only a denomination after all.

But let us ask: How is it that there exists a Catholic vote, and how is it that the Roman Catholics require the Governments to provide them as Catholics with a certain amount of representation in the cabinets, and in every government office. Why is it not demanded that Presbyterians and Methodists and Episcopalians should be treated with like consideration? Why does not the Globe look after the interests of these branches of the Church of Christ? The answer is plain enough for even a child to give. The Church of Rome is not a branch of the Church of Christ; it would rebel against being treated as only on a level with the denominations. It claims to be the Church, and so not simply to be independent of the State but to be over the State and bound to control the State as far as it may have the power to do so. The Archbishop in his letter to Grip says, he interferences very little in politics, but he is evidently growing old and his memory is rotas good as it once was. He has forgotten about the manifesto of Hon. Frank Smith and others before the last Provincial election and about the existence of two papers in this city, the Irish Canadian and The Tribune, which ostensibly on different sides in politics are thoroughly at one whenever the Church is to be defended. Witness their articles on the Massie case.

The Protestant Churches have ever refused to claim favours from the State on religious grounds and no attempt would succeed in bringing the Protestant electorate under ecclesiastical control. Then why should the Globe desire such exceptional favours to be granted to one denomination, while the others are left to carry out their plans without such recognition? It might be a righteous retribution upon the cowardly politicians if the Protestant voters some day combined and refused their support to any Government that truckled to the Church of Rome, simply demanding that government appointments should be made on the ground of fitness and without any regard to the religious denomination of the person appointed. Why must there be a certain proportion of Catholics in our cabinets and why is the number limited? Is it not because they demand separate representation and even the most "liberal" among us are convinced that it would be dangerous to the State were that number exceeded.

But the other view prevailing in some quarters with regard to the Church of Rome is to our mind as obnoxious to the true Christian and as

dangerous to the State as that above referred to. It shows itself in a bitter party spirit which meaning only hatred to Romanism, is a disgrace to religion and a cause of humiliation to all Christian people. Even intelligent and reasonable men among us are influenced by this bitter spirit which is popularly designated the "No Popery" cry, and become the leaders of the more ignorant partisans. These men often make no pretension to religion, are not found engaged in religious work and are by no means considered pillars of the Church but they are "Protestant to the backbone" and they seem to consider that no other qualification for heaven is necessary than a thorough hatred of the papists.

Now hatred begets hatred, and here, therefore, we have the solution of the Belfast riots, and the thousands of other faction fights in the name of religion. It makes little matter who began the riots or who were the most violent and the most lawless. It is enough to know that the spirit of hatred had possession of the partisans on both sides, and that they were ready to murder one another in the sacred name of religion.

But what should be our attitude to the Church of Rome? We should make ourselves acquainted with its doctrines, and with the fruits of these doctrines as seen in its history. We should distinguish between the system and its adherents, so that while we are clear in our denunciation of the Church's errors, we may be tender and sympathetic towards those who hold and teach them. We have no quarrel for example with Archbishop Lynch. He is a faithful servant of his Church, and has doubtless done her good service, but we will not cease to call attention to the erroneous views he propounds in the sermons he preaches, and the letters he occasionally sends to the papers, and to denounce the errors he seeks to thrust down our throats. We should refuse to allow the Church of Rome to interfere even a little in politics, but should look for a statesman who would break with the hierarchy, and demand that henceforth there should be no Catholic vote, but fair play all round to every branch of the Church of Christ. If such a statesman could be found, he would soon have a large and enthusiastic following. We ought to keep ourselves free from entanglements which would separate us from our Roman Catholic friends and neighbours. When Christ gave us the new commandment to love one another as he loved us, He gave us the weapon which alone can give us the victory over every form of error; and it is only in as far as we are able to keep this commandment that we can expect to attract our Roman Catholic neighbours into fellowship with us in the Church of Christ.

CHURCH BUILDING AND ADORN-ING.

THE following paragraphs from a recent article on the subject of American church architecture in the New York Independent are worthy of the careful consideration of all congregations engaged in, or contemplating church building or renovating:

"Among the most common faults of design is the unreasoning use of various features; pinnacles, buttresses, flying arches and spires, being introduced into the design without any necessity, either constructive or aesthetic. Another is the idea that costly material is in itself beautiful, irrespective of the form into which it is moulded. Windows are often made narrow and few, as though the "dim religious light" were necessary for our protestant worship, to the great detriment of eyesight and the great increase of gas bills. Stained glass is hideous unless really fine, and the finest glass in the world is made in this country, and yet thousands of church windows are filled with imported trash from Munich and Paris, or with cheap, painted glass which five years' storms bedrage into disgraceful shabbiness. Far better the plain "cathedral-tint" glass than these cheap, flashy windows that suggest the religious chromos in Catholic book stores. But there is yet a ranker abomination, called "substitute for stained glass," much in demand for lager-beer saloons and skating-rinks, which is sometimes bought by impecunious churches to "beautify" (save the mark!) their windows.

"However well-planned our churches are—and many of them are admirably arranged and excellently planned—their interiors suffer by the same defects as the external design. Repose, dignity, and simplicity are rare qualities. Gaudiness and over-decoration are frequent, every inch of wall space being tormented with stenciled ornamentation, often in loud and inharmonious colours. The different parts of the decoration oftentimes neutralize each other, and give no rest or satisfaction to the eye. Sometimes, on the other hand, these interiors are painfully bare and white, cold and dazzling to the eye. To steer between these two evils—to secure richness without ostentation, or simplicity without bareness—is not easy, nor is it often done. Fortunately, ambitious flights into the domain of figure-painting are rarely attempted; for the failure is apt to be deplorable and ludicrous.

"Far less excusable, however, than merely artistic faults, is the prevalence of sham in the construction of our churches. One would imagine that here, at least, honesty and sobriety should prevail. And yet there is no class of buildings, except theatres, where imitations and shams are so general. Sanded wooden pinnacles on stone spires and buttresses; sanded wooden cornices and balustrades; cheap pine pews and wainscoting painted and grained to simulate costly woods; brick columns plastered to resemble stone, and lath and plaster vaulting, pretending to be of masonry—these are all so common as to be almost matters of course. They are used to produce a false impression of richness and beauty, just as a courtesan wears paste jewelry, and there is little

difference between the two motives. Does it never occur to our churches that it is morally wrong thus to pretend to a wealth and resources that do not exist? And yet, did they but know it, the eye gains far more satisfaction from a simple, well-proportioned, honestly built interior, where all is solid and genuine, than from a richly decorated interior, where all is fraud of stucco and paint. Their search after beauty is in the wrong direction, since it ignores the principle that the highest beauty in architecture is based on good construction. A great reform is here necessary; the builder's tricks and the decorator's illusions must be suppressed. Solidity, durability, permanence, resistance to the ravages of fire and time, must be recognized as essentials in church building, and far more important than much gilding and 'frescoring.'

AN INSTANCE OF PARTYISM.

MR ALEXR DUFF, formerly an elder in Central Presbyterian Church, Toronto, now an elder in Parkdale, has filled an honourable position in the Custom House in this city for the long term of thirty-five years. During this long period he has been off duty for only five weeks, and he is acknowledged on all hands to have been a faithful and able civil servant. Mr. Duff has been superannuated. And we naturally ask, Why? Has he become unfit to discharge his duties? Have any complaints reached the authorities as to his competence for his work? Did he ask to be relieved from the cares of business? On the contrary, Mr. Duff is acknowledged to be such an expert in his Department that it will be hard to find as able a man to take his place. He is still as able for his work as any man in the Custom House. Instead of having asked to be shelved he feels, we are given to understand, that a grievous wrong has been done him in compelling his retirement when he has at least ten or more good years of work in him.

What is his crime that his family should be suddenly reduced in circumstances and himself forced into idleness? The only fault, which can be laid to his charge is that he is a Reformer, and has been faithful to his colours all these years. He has therefore no influence with the powers that be, and must stand aside to make room for some one who has. An election is coming on, and every vacancy which can be made is needed as a bribe, and therefore Mr. Duff must retire, that his place may be kept dangling as an attractive bait before the hungry office-seekers.

But are there none others in the Custom House who might be superannuated with great advantage to the public service, and whose claims for that token of the Government's favour far surpass Mr. Duff's?—Hush! It is dangerous even to whisper such a thing, for we shall be taken very sharply to task. There are some who could be safely dispensed with, but they are Roman Catholics, and the Minister of Customs is far too wise a man to suggest their retirement on the eve of an election. A Presbyterian Reformer is of no consequence, but a Roman Catholic can always count on having his Church at his back, and so it is dangerous to meddle with him.

The method of making appointments in the Civil Service, and the principles on which Ministers act in filling them, also show the demoralizing influence of partyism. Two vacancies occurred recently in Toronto. An Orangeman was appointed to one and a Catholic to the other. They may be good and capable men, but they were appointed simply because it is necessary to hold the balance evenly between those contending factions. When shall we be done with this wretched partyism which is the source of such miserable trickery and flagrant wrong-doing? Who is to fill Mr. Duff's post? Of course we do not know, but we may be sure it will be an appointment interdicted to strengthen the Government. But in the meantime the public purse must be robbed by the superannuating of an officer capable of long years of service and a worthy and faithful servant be lost to his country, simply to meet the exigencies of a political party. It is no part of our duty to seek to right party wrongs on one side or the other, but it is our purpose to throw light upon all such deeds of darkness as this, especially when the sufferers are men whom we have long known to be worthy of the respect of all loyal Presbyterians.

The Methodist Conference has continued in session during the past week, and its proceedings have grown in interest. Decisions upon some matters to which we referred last week have been arrived at after due deliberation. The proposal to commit the Conference to an expression of opinion that the Methodist people as a body should take a more active interest in political affairs was laid on the table by a vote of 103 to 88. After a long and very able debate, extending over several sessions, the question of College Confederation was settled by the passing, by a vote 138 to 113, of the following amendment proposed by Dr. Dewar.

"Whereas the scheme of college federation, which has been for some time before the people of this Province, provides by means of this proposed university professoriate large and important educational advantages for the students of Victoria and other confederating colleges under the supervision of the senate of the university, in which the church colleges shall be duly represented, while it leaves Victoria as complete control of its own religious life and collegiate work as it possesses at present: And whereas, in response to the representations of our Board of Regents, the Government of Ontario has agreed to carry out the scheme, even though none but Victoria come in, and has agreed to give a site for our college in the Queen's Park at a nominal rent, and has also given assurances in regard to the efficiency and stability of the University Senate, and the equitable recognition of our claims in future Government appointments to the University Senate; Resolved, therefore, that this Conference hereby expresses its approval of Victoria University

united with our Provincial University, on the line indicated in the plan of federation prepared by the representatives of the different colleges, and further, that this Conference authorize and instruct the Board of Regents to complete on behalf of Victoria any necessary details of the basis of union, and to take proper steps to give effect to such federation at as early a period as due regard to existing interests and to the necessary financial and other arrangements shall render it practicable.

A motion to give laymen of all the annual Conferences representation in equal numbers to ministers on all Church courts and stationing committees, was sent to the Annual Conference Committee. A deputation representing the Dominion Alliance, consisting of his Worship Mayor Howland, Rev. John Smith, Ald. McMillan, Mr. G. M. Rose, and Mr. F. S. Spence, appeared before the conference and received a hearty welcome. The Conference unanimously passed the following resolution:

Resolved, That this Conference has listened with unbounded satisfaction to the statements of Mayor Howland and the deputation accompanying him, as representing the Dominion Alliance for the total suppression of the liquor traffic, and beg to assure him and his colleagues of the continued and united support and co-agency of the Methodist Church in the future as in the past, for the entire extirpation of the liquor traffic, employing our influence as ministers and members of the Church in our families, our churches, and through our public and political institutions until the great end we all seek shall have been satisfactorily accomplished.

A deputation from the Presbytery of Toronto consisting of Rev. Dr. Reid, Rev. H. M. Parsons, Rev. P. Nicol and Ald. Carlyle, conveying fraternal greetings, was received with a standing vote. The following resolution was unanimously adopted:

"That we have listened with very great satisfaction to the words of our brethren from the Toronto Presbytery of the great Presbyterian Church; and to assure them that we heartily reciprocate their kind and appreciative words; and that we rejoice most sincerely in the wonderful success which has attended their labours; and we earnestly pray that, as in the past, and yet more abundantly, the blessing of the Great Head of the Church may enable them and us to labour unflinchingly in all the great moral reforms of the age; and in the maintaining in truth and doctrine, as well as in practice, the essential truths of our common Christianity."

On Tuesday evening a great Missionary meeting was held, at which the Rev. John Macdougall, the well known missionary of the North West, with some of the Christianized Indians, delivered exceedingly interesting addresses. Interest was lent to the proceedings by the presence of Sir John A. Macdonald, who delivered a brief speech.

THE persevering efforts of the Executive Committee of the Sabbath School Association of Brant have, we notice, been crowned with success. That county has now attained the enviable rank of a banner county, having recently completed the work of local organization, and will, we understand claim the distinction at the next Provincial Sabbath school convention to be held at Hamilton on the 26th, 27th and 28th of October next. The following are the local associations in the order of seniority, with the names of presidents, namely:—Town of Paris, 1871, David Brown; City of Brantford, 1876, John Mann; Burford Tp., 1878, Rev. C. S. Pedley, New Durham; N. Brantford, Onondago and Tuscarora, 1885, Rev. P. German, Echo Place; South Brantford and Oakland, Ald. W. Whitaker, Brantford; South Dumfries, 1885, G. Fleming, Glenmorris; also Union of Primary Sabbath School Teachers, 1885, W. N. Hossie. There are, it may be mentioned, ninety-eight schools in the county, eighty-three of which have been personally visited by the county president within the past two years, and now the local officers are engaging in the work of visitation. There are also 108 officers and 1 teachers, 8,436 scholars, with an average attendance of 6,200, and during 1885 more than 700 are reported as having been added to church membership from the ranks of the schools. The very creditable position which the county of Brant takes in Sabbath school work is largely due to the labours of the indefatigable secretary Mr. W. N. Hossie, Wind Asylum, Brantford.

THE following is an analysis of the vote at the Methodist Conference on the College Confederation question: The total vote cast was 251, 138 for and 113 against. The majorities by conferences are: For confederation—Toronto, 10; London, 1; Niagara, 2; Guelph, 21; Montreal, 2; Newfoundland, 1. Against—Bay of Quinte, 2; Nova Scotia, 7; New Brunswick, 3; Manitoba, a tie. The total ministerial vote was 66 for and 67 against. The total lay vote was 72 for and 46 against. The five Conferences which constitute the constituency of Victoria College give a ministerial majority of 7 and a lay majority of 27 for confederation. The vote by colleges was—ministers, 66 for and 67 against, laymen, 72 for and 46 against. The ministerial majorities are: For confederation—Toronto, 4; Niagara, 2; Guelph, 8; Newfoundland, 1. Against—Bay of Quinte, 6; Montreal, 1; Nova Scotia, 1; New Brunswick and P. E. I., 2. Ties—London and Manitoba. Lay majorities: For—Toronto, 6; London, 1; Guelph, 13; Bay of Quinte, 4; Montreal, 3. Against—New Brunswick, 1. Ties—Niagara, Nova Scotia, and Manitoba.

REFERRING to the recent grievous assault upon Father Chiquin in Prince Edward Island, the Halifax Presbyterian Witness says: "Archbishop Lynch and Mr. Anglin are ever ready through the press to preach and teach liberality, fairplay, freedom of conscience and virtues of that delightful character. Yet the disciples of these gentlemen are never slow to apply sticks and stones to the man who dares to leave them. This is the most telling proof of their love of freedom and fairplay! In this Dominion there should be, there must be liberty of speech, freedom of conscience, freedom of worship. All are agreed to this except our

Roman Catholic brethren who still show a most deplorable spirit of bigotry and narrowness and a frantic eagerness to interfere with the rights of others.

The United Presbyterian Mission Board of Scotland has taken a most important step in passing the following resolution at a recent meeting: "The Board are of opinion that as soon as a native pastor is settled over a congregation, the people should charge themselves with his entire maintenance; that schools, which are established for the purpose of providing both a secular and a religious education, should be mainly or wholly supported by fees and local contributions; and that other expenses in connection with the carrying on of the ordinary native work should, as far as possible, be similarly met."

Some months ago we drew attention to the fact that the building of the Young Men's Christian Association in the city of Quebec was heavily in debt and that there was grave danger unless prompt help was afforded that the fine property would fall into the hands of Roman Catholics who were on the watch for it.

Sir John Macdonald, who was present at the Methodist Conference missionary meeting in the few remarks he was pressed to make, missed a golden opportunity to meet the charges which have been urged in the press and in our Assembly as to the immorality of the Indian Agents in the Northwest.

There is a good story going the rounds of the papers in America and Great Britain, but without any paternity:

"The Bishop of Saskatchewan in old days, when settlement was sparse in Western Manitoba, stayed one night at the house of a Presbyterian of the old school. Finding that the children had not been baptized, the bishop kindly offered to baptize them, having informed the family, of course, that he was a bishop of the Church of England."

We claim this barn as "our ain." The story first appeared in the Review and is part of a letter to us from the Rev. Jas. Robertson, Superintendent of Missions, who has, by the way, some more equally as humorous and racy.

EVANGELISTS.

(CONTINUED.)

One of the best reasons for the employment of evangelists is found in the fact that often the same saving truth presented by a different person in a different way will lay hold on the hearts of those who have for long perhaps continued indifferent under the stated services of public preaching.

As a natural consequence the attention of the careless is arrested, they are convicted of sin and converted to God, and there is great joy not only among the angels of God in heaven, but among the children of God on earth.

These are not the invariable results of the labours of the professional evangelist, but that such results are frequent and perhaps even usual, few will question; and that they are in the last degree lamentable none will deny.

There are doubtless exceptional places and circumstances in which the employment of an imported evangelist is the best possible course, but in all ordinary cases, if sessions and presbyteries would do their duty, there would be no room and no need for such outside assistance.

There is no need at all for another "scheme" as "Gospeller" suggests. We have "schemes" enough. The Church should hasten slowly to create a class of professional evangelists to do in their peculiar way work which pastors and congregations can and should do for themselves, which they will be very much the better for doing, and which they can neither afford to leave undone nor allow to be done for them.

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This volume consists of a course of lectures by Dr. Ely, missionary of the Canadian Methodist Church to Japan, and originally delivered by him in a great hall in the City of Tokio, in the year 1853.

The lectures were listened to by thousands of young Japanese who would turn away so unprofitably from preaching that assumed the points to be proved, but who are ready to listen for hours to fair argument.

Traduationalism is utterly useless in dealing with such men. Indeed, where is mere Traduationalism of any use nowadays? But, in Japan, Christianity is not in possession, as it is with us. If it is to get possession, missionaries must do what the Apologists of the first Christian centuries did, discuss its demands from the standpoint of the thought and light of the age.

The lectures were delivered in English and Japanese on alternate Saturdays, and were largely attended. They led to criticisms and discussions, all of which will do good, because only in this way will Christianity root itself in the national reason and conscience.

Lectures of this kind are needed in the cities and towns of Europe and America as well as in Japan. Whether they would be attended by crowds in Toronto, Ottawa, Kingston, Montreal, as they were in Tokio is another matter.

Men like Dr. Ely are the missionaries for Japan, and it may be a day, for India. The great Methodist Church of Canada will surely support such a man in the large way that the occasion demands.

Communications.

METHODISM - A LETTER FROM A METHODIST MINISTER.

Sir - Great men outside the Methodist Churches have cheerfully borne testimony to the excellency of Methodism and the almost matchless benefit which Methodism has conferred upon the world.

But we must remember that Methodism has two meanings. It may be defined as a great revival of spirituality which originated in the bosom of the Church of England, and which largely permeated all the Protestant denominations of the English speaking world.

MEETING OF PRESBYTERY.

TORONTO. - The presbytery met Tuesday the 7th inst., in Knox Church, the Moderator, H. M. Parsons, in the chair. Rev. Peter Nichol was elected Moderator for the ensuing year.

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Church News.

THE new manse, Lochalsh, is rapidly approaching completion.

MR. ANNAND has received \$300 for the Santo Mission since the General Assembly rose.

REV. GEO. MAXWELL was inducted on 20th August to St. Sylvester and Leeds village, Presbytery of Quebec.

PRINCIPAL WOODS, Ladies' College, Ottawa, occupied the pulpit in the Presbyterian church, Sharbat Lake, on a recent Sabbath.

MR. JAS. SUTHERLAND was ordained by the Presbytery of Quebec on the 19th August, and inducted the same day to Inverness.

REV. J. ALLISTER MURRAY, the esteemed pastor of St. Andrew's church, London, has returned from his tour in the Lower Provinces much improved in health.

THE Rev. D. L. McCrae, of Cobourg, has left for the Maritime Provinces. He makes a tour in company with friends, and will be the guest of Rev. Mr. Munro, Antigonish, N.S.

A FRIEND writes us from Mar that the Presbyterians are building a neat church there, which when completed will be the only one in the township. He looks for a large ingathering of Presbyterians.

A LOCAL Sabbath School conference is being arranged for to be held at St. Hubert, N.S. The Sabbath schools in the three Presbyterian congregations, St. Hubert, Elmsdale and Gay's River will take part in it.

A LADIES' aid society has been organized in connection with the Presbyterian church, Lochalsh, under the following officers:—President, Mrs. J. Cowan; vice-president, Mrs. D. McLennan; secretary, Miss A. McLennan; treasurer, Miss S. McDonald.

ANY friends wishing to send goods for the New Hebrides will please send their gifts to Halifax by the middle of October. Mr. Annand intends to forward his heavy luggage by way of England not later than the 1st November, and he will at the same time forward mission goods.

A LAWN social in aid of the Sabbath School, Sunbury, was held on the evening of Tuesday, the 31st ult., at the residence of D. H. Toland, Esq. A very pleasant evening was spent. The sum of \$36 was realized. Mr. J. McKinnon, B.A., a student of Queen's, is supplying this congregation for the summer.

REV. JOSEPH ANNAND and Mrs Annand have held very successful meetings in the Presbytery of Miramichi. He has gone to P. E. Island, and expects to spend three weeks with our congregation there. His address, till further notice will be to the care of Rev. James Carruthers, Charlottetown.

ALLENSVILLE church was opened on 29th August, Rev. J. Proudfoot, D.D., London, preached an able sermon from Zech. iv. 10. The building was crowded to its utmost capacity. It is at a considerable distance from any other church, and supplies a long felt want in the neighbourhood. Never was the prospect of Presbyterianism so bright in this locality as now.

THE Annual Meeting of the Woman's Presbyterian F. M. Societies, Eastern Division, will be held at Picton on Thursday, 30th Sept., and Friday, 1st October. The meeting of last spring is fresh in the memory of hundreds; and we do hope that the approaching meeting will be similarly marked with a beautiful combination of piety, enthusiasm, and common sense.—Witness.

REV. J. L. MURRAY, Kincardine, occupied his pulpit in Knox church on Sunday morning. His trip on the lakes has had a most beneficial effect upon his health. The Presbyterian congregation showed their usual kindness of heart when they pressed upon their pastor the opportunity to rest from extra labours which very few pastors have the strength to perform. Mr. Murray has three English services and one Gaelic on Sundays, and almost full engagements during week evenings.—Bruce Reporter.

SINCE the induction of Rev. W. Patterson, in July last, into the pastorate of Cooke's church, Toronto, there have been many encouraging signs that this congregation has taken a new start, and that under the labours of Mr. Patterson, with God's blessing, it will soon be restored to its former honoured place amongst the churches of the city. Mr. Patterson is a truly evangelical preacher, and in no long time will get a firm hold upon the affections of the young people. At the recent communion there were added to the roll of the church sixteen new members.

THE sacrament of the Lord's Supper was observed in Cooke's church, city, on the last Sabbath of August. The Rev. Wm. Patterson, pastor, preached an eloquent and appropriate sermon, from Matt., xxvi. 36-37, showing that the sufferings of Christ in Gethsemane could not have been through fear of death, because many martyrs since have met death fearlessly, and Christ himself did not shrink from its tortures, so that these sufferings in Gethsemane can be accounted for only by looking at Christ as bearing them in the room and stead of His people. The Rev. Munro Fraser, of Hamilton, was present and took part in the services.

THE centennial celebration of James Church Congregation, New Glasgow, will be held on Friday, 17th inst., in the afternoon. Papers will be read by Dr. McCulloch, Rev. E. Ross, and the Pastor; and addresses given by J. W. Carmichael, Esq., and Chief Justice MacDonald. In the evening a paper will be read by the Secretary of the congregation on the history of the congregation; and addresses will be delivered by J. G. McGregor and J. S. McLean, Esquires; and Rev. J. D. McGillivray. All at any time connected with the congregation, either as members or adherents, are specially invited.

RE-OPENING services took place in Knox church, Shelburne, on Sabbath, the 5th inst. The weather was delightful, and the congregation large. There were three services during the day. Rev. A. McPaul, Moderator of the Orangeville Presbytery, preached able and instructive sermons, morning and evening. The evening discourse on Rom. v. 8, was particularly eloquent and touching. "Christ died for me," its key-note. In the afternoon a thoughtful and powerful discourse on Rom. xii. 11, was preached by the pastor's brother, Rev. A. M. McClelland, of Ashburn. On Monday evening

this gentleman delivered a lecture on "Blunders," to a gratified audience. The lecture abounded in good points, useful lessons, wise maxims, and witty sayings that frequently provoked the mirth of the audience. At the conclusion of the lecture the chairman, Rev. Mr. McPaul, gave a humorous address in his well known racy manner, and concluded by calling for subscriptions to provide for the payment of the amount incurred in augmenting the size of the church edifice. The members present responded to the amount of \$161. The proceeds of the lecture and Sabbath collections being \$101, there is total of \$362. The old pulpit has been replaced by a platform, a wing added to the main edifice, the whole building completely renovated and made capable of giving comfortable accommodation to 400 persons. The Shelburne Presbyterians are deeply grateful to those brethren who so profitably ministered to them in these services.

On Sunday evening, the 22nd of August, about six o'clock, the Rev. T. A. Bouchard, Presbyterian missionary to St. Martin, Que., was seated on the gallery of his house, in Bord-a-Pioulfe, with his two youngest children on his knees. A drunken man rushed suddenly out of the next house and made a savage assault on the minister, accompanied by the vilest verbal abuse, in which the contemptuous name of "Suisse" often occurred. Mr. Bouchard parried the attack as well as he could, being taken unawares. He put one of his children at his feet, and with his disengaged hand pushed the man off the gallery on the grass below. When falling, the man dragged Mr. Bouchard with him, tearing his coat and vest and denuding them of buttons. In the meantime, the little children had been taken indoors by their mother and aunt. A crowd had by this time collected, and as Mr. Bouchard turned to ascend the gallery, a brother of the assailant (perfectly sober) dealt the minister a stunning blow with his clenched fist on the back of the head, the effect being almost to level Mr. Bouchard to the ground, and to make him giddy for some hours after. He suffers since from a severe headache. This is the second time the same man has abused Mr. Bouchard and family, frightening the ladies and little children exceedingly. The missionary's work there is far from popular. Daily he and family are hooted at and insulted when they go abroad. Last spring, Mr. Bouchard received an anonymous letter, telling him to quit the place or his life would be the forfeit. And at house-letting time he experienced the greatest difficulty in securing a house, very small, at an exorbitant rent. Notwithstanding all this opposition, the work of the Gospel continues to gain ground slowly, but surely, and many, who a year ago ordered Mr. Bouchard from their doors, now gladly welcome him.

THE WORK IN CASSELMAN.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—If you consider the following simple notice worthy of a place in your journal of news, I have humbly supposed that it might possibly gladden and refresh your own heart, and that of your readers, to know what is doing in a new and comparatively out-lying field of our growing Zion in this young land of ours; nay, perhaps might inspire with fresh courage and zeal some languishing corner throughout our vast extent of territory; or excite some earnest souls to pour out their fervent prayers on our behalf. Who can tell?

Not long ago, through the pressing solicitation of a few pious, devoted, members of the body of Christ, residents here, a mission-station was started at Casselman (C.A.R.) under the auspices of the Presbytery of Ottawa. By the good hand of God upon their accompanying faithful efforts, the cause has prospered and still continues to grow, until it issues in an application to last meeting of Presbytery to be constituted into a district congregation under its fostering care and supervision. The Presbytery appointed one of its own members to proceed with two elders to Casselman, and dispense the Sacrament of the Lord's Supper at an early and convenient day.

On Sabbath, the 29th ult.—a great day for us—twenty-two communicants, with two ministers, and two veteran elders from Ottawa, sat down to the table of the Lord, and commemorated together, according to His dying command; the matchless love of the once crucified, but now risen and exalted Redeemer, to perishing men. It was a field day for Casselman, and one, we believe, long to be remembered by many present; when the glorious standard of the Cross was raised in their midst, and so many valiant ones, both young and old, were found ready and willing to rally round the old banner of love in the name of the Divine Master, and in honour of His cause.

Their church is reared already, and fast approaching completion. And another red letter day is in store, when it will be opened, and publicly consecrated to the public worship of the Triune Jehovah. We look for still greater things to come when there will be a complete fulfilment in their sweet and happy experience of the gracious promise uttered of old by the evangelistic prophet, "A little one shall become a thousand, and a small one a strong nation." The mighty Lord hasten it in His own proper time, and grant us the distinguished, happy privilege of witnessing its rich glory and enjoying its blessed fruits, even though it be in the distant future.

Yours truly, WM. M. CHRISTIE. CASSELMAN, Sept. 7, 1886.

PRESBYTERIANISM IN CANADA.

AN EDITOR ON HIS TRAVELS. HOW WE APPEAR TO OUR NEIGHBOURS.

THE Rev. Dr. Sample, editor of the Northwest Presbyterian, Minneapolis, lately took a holiday trip through Canada. In the issue of Sept. 4th he gives the following interesting account of his visit to Toronto, Montreal and other places:

"We arrived at Port Huron early Saturday morning, and hastening to Sarnia took a train on the Grand Trunk railway for Toronto. The country through which we passed is highly cultivated and the evidences of material prosperity are abundant. As we lingered for a little at Guelph we thought of dear friends who had gone from this city of Ontario to find homes in Minneapolis and in Westminster Church. We reached Toronto Saturday evening, thus avoiding the Sunday travel which would have been involved in the continuous journey by steamer to Buffalo. We enjoyed the Sabbath in this goodly town. The quiet of the day was broken only by the ringing of church bells and the voices of joyful praise. No street cars, no

issue or sale of Sunday papers, no coming in and going out on the Lord's day. The postoffice was closed. All places of business were closed. At the hotel where we stopped there was neither a departure nor an arrival on this day of rest for worship. The churches were well filled at both morning and evening services. The multitudes of men, women and children that crowded the streets on the way to their preferred places of worship was a pleasant surprise. We listened in the morning to an instructive sermon by the Rev. Mr. MacDonnell, at St. Andrew's church, and to a simple, spiritual discourse at the Jarvis street Baptist church, in the evening. We had hoped to hear the pastor of the St. James' Presbyterian church, the Rev. Dr. Kellogg, recently connected with the Western Theological Seminary at Allegheny City, but he had not returned from his vacation. The St. James church edifice is one of the finest in Toronto. The auditorium is remarkably similar in its arrangement to our own Westminster, and although apparently smaller is said to furnish sittings for thirteen hundred persons. Dr. Kellogg is deservedly popular with his people. The generous salary he receives is an indication of the esteem in which his services are held, and an expression of the benevolence of the congregation.

We visited Knox College, a Theological School, of which Rev. Dr. Cavan is the Principal, and spent an hour in the Toronto University which holds a position of commanding influence, girded with Theological Seminaries which represent all the leading denominations.

The union of the Presbyterian churches formerly known as the United Presbyterian, the Free, and the Kirk, has proved a most happy consummation. Old lines have disappeared, old dissensions have ceased. The Presbyterian church in Canada presents an undivided front to the enemy of truth and righteousness and moves grandly along the path of a scriptural and healthful progress. When shall the Presbyterianism of "the States" realize the same unity of spirit and organization?

Time will not permit an extended reference to Montreal, a larger city than Toronto, and a place of great commercial importance. It is more European in respect to population and appearance than we had expected to find it. The French element predominates, and the line of division between the English and French is readily observed by the stranger. Catholicism is very strong and of a decidedly European type. Notre Dan's Cathedral is said to be the largest Catholic church on this continent. It will seat ten thousand persons, and not less than fifteen thousand have filled the available spaces on the main floor and the two galleries. There is not a little tinsel and poor imitation about this great structure which is in violation of good taste, though quite in harmony with the deception which the Romish church practices upon its superstitious adherents. The Presbyterian Church in Montreal leads the Protestantism of the city. Some of the church buildings are conspicuous for size and beauty. The Presbyterian college, located near the far-famed university, is a potential factor in the religious life of the city and province."

MEETINGS OF PRESBYTERY.

LANARK AND RENFREW.—Met in St. Andrew's church, Carleton Place, on the 23rd ult., the Rev. M. D. M. Blakely, Moderator, in the chair. Rev. J. S. Stuart, of Badenow, was appointed Moderator for the ensuing six months. The first business was the reading of an extract minute from the Clerk of the General Assembly, anent the transfer of the mission stations of Dalhousie and North Sherbrooke to the presbytery of Kingston. The Home Mission Report was given in by the Convener, the Rev. Dr. Campbell, of Renfrew. It stated that regular supply had been given during the summer to all the fields, and arrangements were made for supply during the winter similar to those which were made and wrought so well last winter, viz.: by every minister giving one, two, or more days, if need should require it, to the supply of mission stations, and vacancies not otherwise provided for. A communication from the Rev. Dr. Torrance was read anent the employment of probationers, and it was agreed, owing to the arrangements already made for supply, to defer action until next regular meeting. The Home Mission Convener also stated that he had received a letter from the Rev. Mark Turnbull, ordained missionary in Aitce, signifying his intention to leave his field at the expiration of his appointment. It was arranged that the missionary deputation should examine into the state of the field with a view to increased contributions and retaining the services of Mr. Turnbull. The subject of the Augmentation of Stipends Fund was next considered, and it was committed to the various missionary deputations to carry out the instructions of the General Assembly thereanent. Arrangements were made for holding the usual series of missionary meetings within the bounds during the autumn and winter, and deputations appointed. A full report, involving much labour, of the statistics and finances of the presbytery was presented by Mr. Robert Bell. The thanks of the presbytery were given to Mr. Bell, and a condensed summary of it was asked to be prepared for publication in the local newspapers. An appropriation of ten cents per family was made to meet the presbytery and synod expenses for the ensuing year. The Rev. D. J. McLean presented the report of the committee for the examination and oversight of students labouring within the bounds. The report was received and adopted, and the clerk instructed to certify them to their respective colleges. A letter from Rev. Dr. Middlemas anent the Aged and Infirm Ministers' Fund, and calling attention to the action of last Assembly in this regard, was read by the Clerk, and the attention of all ministers and sessions directed to this fund with a view to its more liberal support. The presbytery of Ottawa intimated, through the Clerk, its resumption of the mission station of Bardy, at present receiving supply from the presbytery of Lanark and Renfrew. Permission was asked by the Session of St. Andrew's church, in the name of the congregation, to sell their old church and lot with a view to the erection of a new church upon a more eligible site, and this permission was granted. A request was made from the congregation of Elmsley for moderation in a call, which was granted. A call from the congregation of Briatol in favour of John Hugh Graham, B.A., licentiate, was laid upon the table, signed by 230 members, and seventy-six adherents, with a promise of a stipend of \$800 per annum and a manse. Mr. Graham, being present, signified his acceptance of the call, and arrangements were accordingly made for his ordination and induction at an early day, and the presbytery adjourned, to meet in the church at Briatol on the day appointed to ordain Mr. Graham, and induct him as pastor over this congregation.

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BRITISH AND FOREIGN.

THE Duke of Argyll succeeds the late Principal Tulloch as President of the Church Service Society in Scotland.

ARCHDEACON FARNAR will edit the Epistle to the Hebrews for the Cambridge Greek Testament for schools.

MR. THOMAS MARTIN of Exeter suggests that a public testimonial should be presented to Rev. Peter Leys, and offers to subscribe a guinea to it.

A MEMORIAL cross has been erected in St. Giles's, by the officers and men of the Royal Scots Greys, to their comrades who fell when with the camel corps in the Soudan last year.

HENCEFORTH none but ministers of the churches of England, Scotland, or Ireland, or priests of the Romish church, are to be allowed to conduct marriages on board H.M.'s ships.

THE Board of Directors of the Western Theological Seminary in Allegheny, have elected to their chair of Theology Rev. Henry T. McClelland, pastor of the Sixth Presbyterian Church of Pittsburg.

THREE Congregationalist ministers, the well-known Dr. Havelly Waddell, together with Messrs. Frost, late of Cork, Ireland, and Jamieson, of Glasgow, have been received into the Church of Scotland.

A SELECTION of Principal Tulloch's sermons is in the press, consisting of discourses preached at St. Andrews, at Edinburgh before the assembly, and before the Queen at Balmoral and in Craibie Church.

THE new Viceroy, the Marquis of Londonderry, belongs to a family originally Presbyterians; the Stewarts for generations belonged to the Synod of Ulster, and the first Marquis was a zealous Presbyterian.

REV. JAMES CHALMERS, the distinguished U.P. missionary in New Guinea, who is a native of Inverary, gave an address there on Sunday evening to a large congregation in the church of which Mr. Meikle is pastor.

DR. MACGREGOR, in proposing the toast of "The International Exhibition" at the dinner which followed Her Majesty's visit, said so long as we have such a Queen we don't need to bother with "the bugbear of home rule."

THE \$100,000 gift of Mr. George I. Seney to Wesleyan University, at Middletown, Conn., payment of which was delayed by Mr. Seney's financial troubles, has been made good to the University, Mr. Seney's misfortunes having been retrieved.

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

THE General of the Jesuits, in a recent report lately issued, states that this order is now 350 years old, has furnished 248 Saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops, 6,000 authors, and now numbers 2,500 missionaries.

A NONCONFORMIST minister at Bangor is said to have lost a legacy of £1,000 by omitting to call, when hurrying past from a special service to catch a train, on an eccentric tradesman who had been one of his congregation for some years.

A RATHER infelicitous quotation from the Bible appears in the following epigraph in a Punjaub cemetery:—"Here lies the Rev. —, an American Presbyterian missionary, who was murdered by his own servant. Well done, good and faithful servant."

AS regards the three leading denominations in Scotland, the following abstract of figures has been published:

Table with 2 columns: Members, Contributions. Rows for Established Church, Free, U.P.

REV. DR. CUNNINGHAM, in his closing address as Moderator of the General Assembly of the Church of Scotland, said that there were three topics on which the pulpit of to-day ought to be very pronounced, "drunkenness, profligacy and improvidence."

CONGREGATIONALISM is decaying in Scotland in consequence of the orderly freedom of the Presbyterian bodies. Last spring one of the Glasgow ministers with his congregation joined the Established Church, and the place of worship was purchased by the Free Church.

THE Republique Francaise insists that French troops must remain in the New Hebrides islands to prevent a recurrence of the massacres of Europeans by the natives. It says that England, which annexed the Ellice Islands without any pretext whatever, has the least reason to complain of France's action in the New Hebrides.

A RECENT number of the Presbyterian Monthy, a Melbourne periodical published by Messrs. William Inglis and Co., is adorned with an admirable portrait of Rev. J. G. Paton, the apostle of the New Hebrides. He is a native of Dumfriesshire, and was born on 24th May, 1824. At an early age he became self-dependent alike for maintenance and education.

MR. JAMES BROWN, the oldest Sabbath school teacher in Scotland, who died in Glasgow recently in his 92nd year, was teacher of the Bible class of the Y.M.C.A. for twenty years. There were 20 on the roll when he began, but the membership rose to nearly 200. He was secretary of the Scottish branch of the society which sought to obtain

the liberty to affirm instead of taking the oath in courts of justice.

A DISPATCH from Paris, of August 27th, says the recall of the French Ambassador at the Vatican is regarded as the first step towards the disestablishment and disendowment of the Church in France, which, it is thought, will follow the Pope's refusal to recede from the position he has taken in relation to China. It is stated that Premier de Freycinet is considering the advisability of repealing the Concordat.

THE Canada religious press is very severe, says the Christian Leader, on Sam Jones, and some of the things cited from his addresses certainly justify the utmost severity. It looks as if the tide were turning against Mr. Jones. Hitherto he has been paid for his jocular addresses at the rate of 500 dol. a week; and for one, delivered at Chautauqua, he received 1,000 dol.

LETTERS from English Baptist missionaries report a very dry season in the Congo country, and the consequent failure of a staple crop, the peanuts. The calamity has been attributed to the white man, and many acts of violence have been committed in consequence. The drought has been followed by disastrous floods. The missionaries also report a case unparalleled up to the present. The Loango mail-carrier has been murdered, and his gun and mail-bag, containing thirty letters, stolen. The missionaries have had returned to them the gun and some torn letters, and an offer made of the payment of two men as blood money. The Congo Free State has taken the matter up.

PRINCIPAL CUNNINGHAM would be delighted to see a union of the churches of England and Scotland, in which both Episcopacy and Presbyterianism would be tolerated. Forms of church government are to a large extent, he says, indifferent, and whichever works best is the best. He could wish a clear conscience minister in an English church. English clergymen are already admitted to Scottish pulpits, and affiliation will have begun when Scottish ministers are admitted to English pulpits. Let a mutual eligibility act be passed and there would be a return to what existed at the Reformation, John Knox himself being an example. But it is vain, he thinks, to talk of it because of the bar that is now presented by Anglican exclusiveness.

To very many of our readers in all parts of the world, says the Christian Leader, the bestowal of a baronetcy on the Lord Provost of Edinburgh will possess special interest inasmuch as the recipient of the honour is the head of the eminent publishing firm of Messrs. T. & T. Clark, who have done so much to place English readers in possession of the best theological literature of Germany. Sir Thomas Clark well merits the high honour conferred upon him during her sojourn at her ancient palace of Holyrood by the sovereign. A native of Edinburgh, where he was born in 1823, he is the son-in-law of Dr. Davidson, senior minister of Lady Glenorchy's Free Church, and his eldest son, who is in business with his father, married recently a daughter of the late Rev. Henry Douglas, Free Church minister of Kirkcaldy.

REV. HENRY MONTGOMERY, Belfast, reported to his presbytery that services could not be held in Albert-street church, which is surrounded by a population of Romanists, in consequence of the riots. Over 100 panes of glass had been broken, stones thrown at the pastor and at worshippers on their way to church, and the constabulary had informed him, on a recent Sabbath, that it was not safe to remain in the building. He did not believe the respectable Romanists were to blame, while he thanked the priests for their presence and for making a way for his people through the crowds. The presbytery agreed to call upon the authorities to protect the congregation in going to and from their place of worship. The congregation worshipped in the church on Sabbath, a detachment of the Black Watch preserving order, and the pastor, Mr. Montgomery, being guarded by military. Strong language was used by the crowd, and some of the members were struck and spat upon.

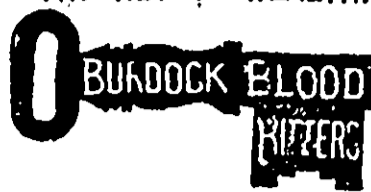
FROM missionary reports (Foreign) of the Free Church of Scotland we get the following statistics: Adults baptized, or admitted on profession, 341; children baptized, 377; students and scholars (of whom 1,025 are university undergraduates) in 6 colleges and 225 schools; 16,614; communicants in 47 congregations, 5,206; stations and branches, 177; ordained missionaries—Scottish, of whom 31 are married, 40; native, 14; licensed native preachers, 10; medical missionaries (not ordained), European, 4; native, 3; missionary professors and teachers—European, male, 22; female (besides 31 missionaries' wives) 23; native professors and teachers—male, 157; female, 153; European evangelists and artisans, 11; native catechists, Scripture readers, colporteurs, etc., 131; Bible women, 20; native divinity students, 21. The revenue of the Foreign Mission Board of the church is, in Scotland, £66,679; abroad, £30,550; total revenue, £97,229. The total missionary revenue of the church is £112,009. The membership of the Free Church in Scotland is 329,464. Congregational charges, 1,024; ordained ministers in service at home and abroad (besides foreign missionaries), 1,125.

CERTAIN CURE.

A CURE FOR CHOLERA MOROSA.—A positive cure for the dangerous complaint, and for all acute or chronic forms of bowel complaint, is found in Dr. Foy's Extract of Wild Strawberry; to be procured from any drug-

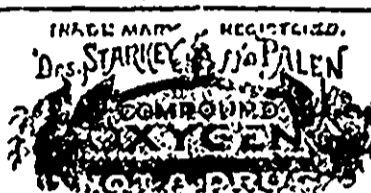
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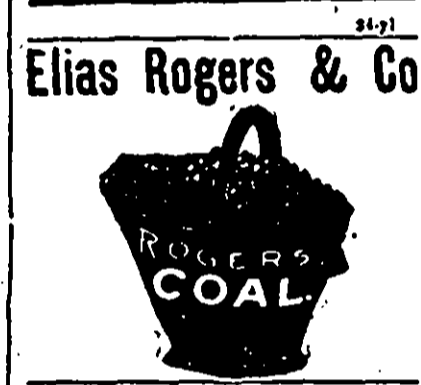
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I have subjected to a careful chemical and microscopic examination the two varieties of bread known as "Cobourg Fancy Loaf" and "Digestive Bread," made by Mr. Thomas Adams, of this city, and find them to be entirely free from all adulteration and deleterious 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 molasses of the farinaceous constituents has been thoroughly performed—a point of first importance in the process of digestion—and in its respect, as shown by the elasticity, lightness, closeness and uniformity of the loaves, the manipulations of the operator have been those of a skillful and intelligent workman.

E. B. SHUTTLEWORTH, Analytical Chemist, Laboratory, Toronto, Oct. 26th, 1883.

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Presbyterian Review.

THURSDAY, SEPTEMBER 16TH, 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 Cavan church recently lost a most active, useful member by the death of Mr. James Johnston, elder.

Mr. QUINN also gave a public temperance lecture in the town hall, Stonewall, on Wednesday, 25th August.

A successful choral union has been organized at Carp Village by Rev. J. McVern, pastor of the Presbyterian church at that place.

The foundation stone of the new Presbyterian church, Parkdale, Rev. R. P. Mackay, pastor, was laid on Tuesday, 14th, in the presence of a numerous company.

The Rev. James C. Quinn, M.A., Emerson, the Grand Worthy Patriarch of the Sons of Temperance, delivered a lecture on Total Abstinence in the school house, Halmoral, on 24th ult.

JAMES GILLIES, of Carleton Place, has subscribed \$1000 toward the erection of the new St. Andrew's church in that place, and also made the congregation a present of a site valued at \$2500.

At the last meeting of the Lindsay Presbytery, Messrs. Pettie, Perrin, Emsw, and Gilchrist, student-missionaries, were after examination ordered to be certified to their respective colleges.

In addition to preaching in Fort Coulonge last Sabbath week, Rev. W. D. Billantyne, Pembroke, drove to the Upper Litchfield church, near Bryson, and preached there. He was accompanied by the Hon. George Bryson.

MR. DONALD McLELLAN, the well-known bookseller, Hamilton, Ont., died at his residence on the 19th ult., very much regretted. His place of business was a rendezvous for ministers, Sabbath school teachers, and other Christian workers.

On his return from the sea-side Mr. W. G. Mills, B.A., Queen's University, was presented by the congregation of St. Andrew's church, Seymour, with an invitation to become their pastor on the completion of his studies next spring. Mr. Mills, however, declines the invitation.

HONESTY THEIR BEST POLICY.

An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera, Malaria, Dysentery, Cancer of the Stomach and Bowels, and the various summer complaints, whose attacks are often sudden and fatal.

OF VITAL IMPORTANCE.

It is just as essential that the human body should have pure blood, as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily ills are due to impure blood. Sufferers from various ailments should take this medicine, and witness all the vital organs to a healthy action.

The Presbyterian church, in what is known as the Gandler Mission in Luther, was recently destroyed by fire. The destruction was caused by bush fires. The church was barked round with sawdust and this took fire, and was burning underneath the building for some time before it was noticed.

REV. LOUIS H. JORDAN, R.D., pastor of Erskine church, Montreal, has been enjoying a vacation visit to British Columbia and California. A recent copy of the Montreal Gazette contains the report of an interview, in which Mr. Jordan gives a very interesting account of his impressions of the West.

SEND us, on a postal card, the names of persons in your congregation or of friends in your social circle who do not take the PRESBYTERIAN REVIEW, and we will send them specimen copies of the paper free of charge. Or send us the names with twenty-five cents each, and we will send the paper regularly to the close of the year.

The Rev. John Robbins, of Glencoe, has received a communication from the secretary of a Presbyterian congregation in the south of London, England, asking him at what date he could be in London with a view of taking charge of the congregation. Mr. Robbins preached to this congregation two Sabbaths while in London, last spring.

PRINCIPAL CAVEN has written a letter to the Globe, expressing his pleasure at the result of the vote on College Federation in the Methodist Conference, and his belief that good will come of it. He effectively disposes of the absurd rumours that "the heads of the theological colleges have opposed Victoria's getting a site in the Queen's Park."

The first meeting of the season of the Montreal Presbyterian Women's Missionary Society was held in the lecture hall of Erskine church, 3rd inst. Miss Sanderson, vice-president, occupied the chair. Miss Brown read a letter from Mrs. Morton, giving some interesting details about mission work in Trinidad. Miss Samuel also read a very instructive paper on Christian steadfastness, which was much appreciated. At the next meeting the subject to be taken up will be Central India.

Dr. CARSON'S CASHEW OIL is no longer an experiment. No other oil is so pure as 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 noxious purgatives such as Pilsa, pills, &c. when you can get in Dr. Carson's CASHEW OIL, a medicine that tones the bowels gently, cleansing all impurities from the system, and rendering the blood pure and cool. Great Spring Medicine. 50 cents.

Birth.

MARTIN.—On the 15th September, at 21 Clarence Square, the wife of John M. Martin, of a son.

Marriages.

LEWIS-CRAIG.—At Chelmsley Lodge, on Sept. 7th, by Rev. H. J. Laidlaw, Hamilton, Robert P. Lewis, in F. Elizabeth Craig, eldest daughter of Alexander Craig.

McLELLAN-ABRAHAM.—On the 2nd inst., at the home, Carleton Place, by the Rev. H. McDonald, M.A. Mr. Duncan McLellan, of Rockville, to Miss Catherine Abraham, daughter of the late John Abraham, of the same place.

MARTIN-POWELL.—At West Winchester, Ont. on the 15th inst. by the Rev. Dr. Moffat, Mr. David Martin, Jr. of Winchester, to Miss Zillah Sharp, of West Winchester.

Deaths.

MISS.—At Hamilton, on the 15th September, Janet M. Skinner, beloved wife of Rev. John M. King, D.D., Principal of Naniboue College.
McLELLAN.—At Florence Mills, Ont., Annie R. C. McDonald, infant daughter of Rev. J. A. McDonald, on September 16th, aged 6 months and 18 days.

Miscellaneous.



The "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and overworked women generally, Dr. Meno's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills its singular purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and restorer, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists under our proprietary name. See wrapper around bottle. Price \$1.00, or six bottles for \$5.00. A large treatise on Diseases of Women, profusely illustrated with colored plates and numerous woodcuts, sent for 10 cents in stamps. Address: WORLD'S DISPENSARY MEDICAL ASSOCIATION, 631 Main Street, Buffalo, N. Y. SICK HEADACHE, Bilious Headache, and Constipation, promptly cured by Dr. Meno's Favorite, 25¢ a box, by druggists.

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Knox College Alumni Association. The attention of all the graduates and undergraduates of Knox College is directed to the annual meeting of the Alumni Association, to be held in the College building, on Tuesday and Wednesday, Oct. 5th and 6th.

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

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MEETINGS OF PRESBYTERY. BARRIE-Barrie, Tuesday, Sept. 25th, 11 a.m. Chatham—In St. Andrew's Church, Chatham, on the 25th Sept., at 10 a.m.

QUINCY—Next ordinary meeting of Presbytery in Knox Church, Quince, on the 13th Tuesday of September, at half past ten a.m.

KIRKTON—St. Andrew's Hall, Kirkton, Monday, Sept. 20th, three p.m.

MARRIAGE.—At Wingham, on Tuesday, September 21st, at one p.m.

MIRAMICHI.—In Newcastle, on October 6th, at three p.m.

OTTAWA.—At St. Andrew's Church, Ottawa, 6th Tuesday of November, at ten a.m.

PARCE EDWARD LAFAY.—In Summerside, on Wednesday, 2nd November, at eleven o'clock a.m.

QUINCY.—At Sherbrooke, on Tuesday, 21st Sept., at eight p.m.

ROCK LANE.—Miss Mound, September 25th, at 10.50 o'clock.

SHARON.—In St. Andrew's Church, Stratford, 25th September, at 7 p.m.

SECRETARY.—In Mount Forest, on Tuesday, 21st September, at ten a.m.

TUNOVEN.—Knox Church, Toronto, 1st Tuesday, in October, at ten a.m.

WATER.—In Downsville, Oct. 19th, 10.30 a.m.

Education.



ALMA LADIES' COLLEGE, St. Thomas, Ont. Offers unsurpassed advantages in Literary Work, Music, Fine Arts and Commercial Science. Largely Patronized By All Denominations. Attendance last year, 100. No opens September 6th. For 60 page Announcement, address, PRINCIPAL ALMA, B.D.

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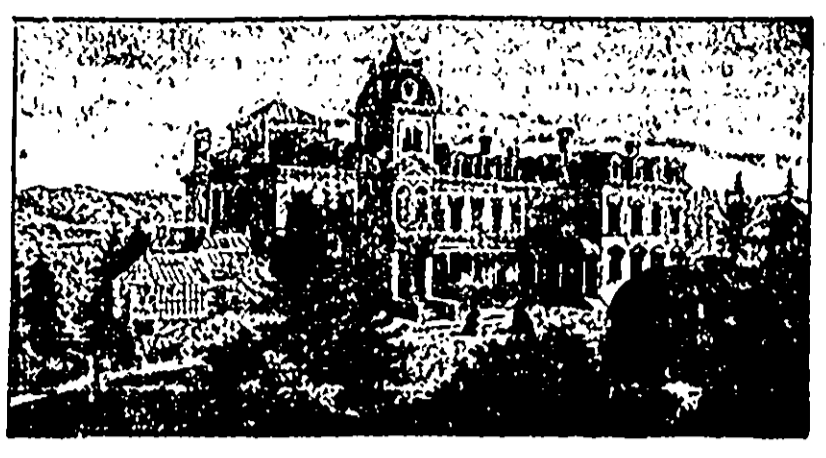
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