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THY KINGDOM.

" For behold the kingdom of cial is within you." Thy Kingdom here? Loid, can it be? Searching and seeking everywhere
For many a year,
"The kingdom come;" has been my prayer,
Was that dear kingdom all the while so near?

Blinded and dull
With selfishsin,
Have I been sitting at the gates
Called beautiful,
Where thy fair angel stan is and waits,
With band upon the lock to let me in?

Was I the wall Which larred the way.

Darkening the glory of thy grace,
Fliding the ray
Which, shining out as from Thy very face,
Had shown to other men the perfect day?

Was I the bar Which shut me out
Prom the full joyance which they taste
Whose spirits are
Within Thy Paradise embraced—
Thy blessed Paradise, which serms so far?

Let me not six.
Another hour,
Idly awaiting what is mine to win,
Blinded in wit.
Lord Jesus, send these walls of self and sin,
Beat down the gate, that I may enter in.
—Susan Coolidge. Let me not sit

ONE WAY OF HELPING THE MINISTER:

It is manifestly impossible for one man to do all the Christian work that ought to be done in an ordinary parish; and it is equally manifest that if the pastor could do it all, the people can-not afford to allow him to do it. For their own sakes they need to engage constantly and heartily in the labours for which the Church is organized. And it is a curious sort of Christian; who can sit down contentedly in the midst of the work that waits everywhere to be done for Christ and humanity, and find in his heart no impulse to

engage in it.

Whatever, therefore, the habits or expectations of the pastor may be, the people of the Church, if they have even the faintest apprehension of the real meaning of church-membership, will themselves have a mind to work, and will insist on finding ways of working.

The remark may be trite, but its truth is not yet sufficiently impressed upon the minds of all church members, that one effective way of helping the pastor is to attend faithfully the regular the prayer meetings, the Sunday services, the prayer meetings in which the people meet for work or worship. Even those who take no part in such services are helping if they "assist," in the French sense of the word by being present. The pastor will preach more effectively if the seats are full. No matter how devout and spiritual he may be, he cannot help being influenced by such conditions. A large congregation rouses and inspires him. It is not merely the encouragement that he feels on account of the presence of numbers; the congregation itself is almost sure to be in a more receptive mood if the house is well filled. A large congregation is generally alert, expectant, impressible; it listens more sympathetically and more responsively than a small congregation. The pastor knows and feels this; it is a call upon him for his best service; it rouses and kindles him; his sermon is more effective. A sermon preached to a large congregation not only does more good because more persons hear it, but also because each person who does hear it, is apt to be far more impressed by the truth of it, than if he had heard it in a sparse and cold assembly.

Many church members seem to suppose that the reason for going to church is simply to be taught and inspirer; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence in the great congregation, that flower of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; as to what is being done at Indore, is given, to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and and convincing power to his words. Good preach-

preaching of the Word effective, and the service

of the Lord's house impressive and useful to all those who come, is a fact (lift should be well considered before devoting the best part of Sundayito easo and recreation: المركز والمراجزين المركز ال

What has been said of the Sunday services is even more true of the social meelings for con-ference and worship. For exactly the same reasons a large attendance at the prayer meeting kindles the interest and increases the usefulness of the meeting. This is not because of any unspiritual alliances upon members son external helps; it is the working of a law of mind which anybody can understand. True it is that God can work by few as well as by many; that is to say, He can work miracles; but He does not encourage us to expect that He will work miracles. He means that we shall understand and conform to the laws which he has impressed on our own natures: The law of His working is to accomplish more by many than by few. According to the ordinary methods of his grace, we should say that more spiritual power would be found in an Assembly of two hundred disciples than in an assembly of one hundred. And just as ten fagots will make a fire more than ten times hotter than one fagot, so the increase of members in an assembly of worshippers more than proportionately increases the fervour and enthusiasm of those assembled. The leader of the meeting, who is generally the pastor, always feels this influence, and the carnestness thus awakened in him will be reflected upon the

Much satire has been expended upon those who regard church-going as an important Christian duty. The ridicule is somewhat misplaced. The Christian whose religion is summed up in church attendance is, indeed, a defective type nevertheless, the old fashioned duty of going to meeting is duty still, and an important duty. It meeting is duty still, and an important duty. It is not purely for his own edification that the intelligent Christian visits the house of God; but quite as much for the support and encouragement and inspiration that may be imparted to others by his presence and by his participation in the worship. And this is a service that can be rendered by many, who feel themselves incapable of teaching in the Sunday school or of testifying in the prayer room. If all those who testifying in the prayer-room. If all those who have the power would be faithful and conscientious in their attendance upon the services of the church, showing thus, by their constant presence in its assemblies, their, interest in its work and its worship, many a weary pastorewould find his hands strengthened and his heart lightened.—Washington Gladden in the Independent.

Mission Work.

ERRORS IN JF. M. REPORT.

[70 The Editor of THE PRESENTERIAN REVIEW] Str. -- In the report of the Foreign Mission Committee of June last I find several errors in the financial statement, which kindly allow me to correct in your columns as they have already become public. In it the press is represented as having arawn from the mission treasury, R1070 3 9; as having faid into same, R334 9 4, and therefore as owing same R735 10 5. In the same statement the Indore receipts are given as tollows :- Medicines, R53 4 o; high school fees, R100 11 3; contributions, R10 0 0; total, R163 15 3.

In the report sent home in April last, on the

last page the following will be found:

TOTAL MONEY BAISED IN INDIA

torner and a minima it.		
·	Indore.	
	Rs.	4. D.
School Fees	248	0 3
Government Grant-in-aid	1516	2.4
Medical Fees and sale of Medicines.	110	OIVO.
Press (book not audited, but pro-	•	
bably not less than)	1000	0 0
Contributions of Christian Churches	66a	0.0
Contributions of other friends	335	0.0

The statement in the Co imittee's Report, is only for nine months ending Dec. 31st, 1885, whereas our Mission Report was for the year ending March 31st, 1886—hence probably the mistake; but in any case an unfair impression, which I am sure the Foreign Mission Committee will be glad to see thus corrected.

In regard to the press, the statement, is very unsair since it has, since March, 1882, cleared ing cannot be produced by one man; it is the above all expenses about R1,000 yearly, whilst nit of the combined power of an inspired conthe stock has been increased four fold; and gregation, acting upon one another. If the whilst as a congregation we are far from our people fail to supply their part of the power, the work of the minister will be much less effectually done.

whilst as a congregation we are far from our ideal—entire self-support—and so do not feel that we have anything of which to boast, yet, I feel the correction of what is clearly an uninten-If the people of the Church generally stay away tional mistake is necessary. Had no financial

Sin-tian Chargu-Wo have been favoured by Dr. Mackay with a photograph of Sintiam chapel, built in three months by him in 1885. It represents a very solld, handsome and com-modious huilding. We are thinking of haying the picture engraved for the RIVIEW.

DR. MAGKAY CONSIDERING AIVISIT HOME-The Convener of the Foreign Mission Cominittee his lately received the following letter and

Tamsui, Formosa, July 30, :1886.

JUST AS IN ENGLAND.—One of the mission aries of the London Missionary Society writes from Amoy, China: - "It is wonderful to watch the Gospel operating out in this Eastern land, Just as it does in England. The Chinese naturally know nothing of sin. The Bible idea of sin does not exist in this land, and it is difficult to get enquirers to understand it. Yet here in a group awaiting baptism are a number of men brought up in heathenism, talking about sin, and confessing themselves guilty of it, just as though they had been familiar with the idea all their lives. The history of one of the men baptized is interesting. He is about forty-eight; is a doctor by profession. For twenty-six years he was an opium eater. Ten years ago, he got a copy of John's Gospel. He at once gave up idolatry, but took no steps to become a Christian. Last year a native Christian induced him in a Re was told he must give up his opium. He had the opium exters belief that death would result, from an attempt to give it up. After some hesitation the, at length, resolved, 'From this instant I will give up my opium and never touch it again. He suffered terribly. One evening his wife thought he was dying, and bought some opium to save his life. Though racked with agony he would not touch it. After ten days of terrible suffering he was a free man. He con-tinues the practice of his profession and preaches the Cospel wherever he goes." "All things are possible to him that believeth."

Buddhish against Christianity, -- It is with feeling of profound fegret that we receive the tidings of the latest development amongst the Karen Christians in Burmah. The American Baptist missionaries have been obliged, says an American journal, to put their-converts "at the trigger." The Dacoit rebellion is really a Buddhist insurrection against the Christian rule of Great Britain, and the Dacoits have made save age attacks upon the native Karen Christians in the mountains. But the mountains are held by the Karens, who are all joining, under the lead of the Christians, in defence of their homes against their Buddhist neighbours. The American missionaries say it would be almost impossible for Britain to conquer and hold the country but for these Christian Karens, "They have astonished everybody by their bravery, fighting at most desperate, odds, and being very imperfectly armed. Between the British forces in the plain and the Karens in the mountains the rebels are being ground as between two nillstones." The missionaries have taken an active part in enlisting the people, not only to defend their homes, but also to attack the Dacoits in the field. One of them, Mr. Vinton, has shouldered a Winchester rifle; and leads the :Karens under the hottest fire. The Buddhist priests are leading their men on the battlefield, a thing unprecedented in their history; and they declare that it is a fight of Buddhism against Christianity. One missionary writes that he has never seen "such quiet assurance of faith in God as nerves the hearts of the Karen disciples now." He adds an expression of his belief that "ten years of preaching would never build them up in the faith as the wonderful deliverances God has wrought for us in these bloody days."-Prestyterian Messenger.

Woman's Work.

Another Lady Mydical Missionary To India.—The Presbyterian church at Avonbank in Pictou on Sept. 30th and Oct. 1st. "Windwas crowded by an attentive audience on Mon day, 20th inst., to witness the service conducted D. D.; American Missionary to India, was read from the preaching services, or from any of them, statement been given I should have been quite those who come in naturally infer that the church members do not highly value these troubling you. Yours sincerely, minister's work. But, even if outsiders should finder, Aug. 14, 1886.

The Presbytery of Stratford in designating, and enjoyed. After an invitation to all present this preached by the Presbytery of Stratford in designating, and enjoyed. After an invitation to all present this of thus mission field of India. An able sermon was be held that evening, the meeting, which numpreached by the Rev. P. Wright, of Stratford, after which Dr. Wardrobe, of Guelph, as con-

not draw this inference, they will certainly fail
to receive that positive spiritual influence which
the presence of the church, members in large
force would be likely to impart. The fact that
to the members of the church can do so much by
the members of the church can do so much by
their presence in the sanctuary to make the
tories. readers, and held in honour by the whole

> ANOTHER W. P. M. PRESINTERIAL SOCIETY.
> On Tuesday, 14th, a Preshyterial Society was formed in connection with the Orangeville Preshytery. Mrs. Harvie, of Toronto, was present and addressed a large audience. The Presbytery adjourned for the purpose of attending the meeting and hearing her address on Foreign missions, which occupied about an hour, and which is highly poken of in the local papers. RRV, DK, WAShROFF, I sent this hole to say that there is a possibility that at some future time Dr. Mackay has all some resolutely set his face against going back, but A Hoals le exceedingly anxious to see the Caliadian Church, and continually pleads with Dr. Mackay to take him, and the will not go without Dr. Mackay to take him, and the Dr. may be persuaded to go.
>
> 1 So you need not be surprised if some day you should suddenly, find them among you. I am sure you and Dr. Mackay a many, friends in Canada will only be too glad to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to grant that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear that there is any hope of his return.—With kind to hear the collection of his provided his hear the following are the officers check the highly pioken of in the local papers. The following are the officers elected for the highly pioken of in the local papers.
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> The following are the officers elected for the following are the offi

TORONTO Y. M. C. A.—A largely attended and interesting meeting—of-ladies was held on Sept 22nd, in Shaftesbury hall to consider whether the furnishing of the Y. M. C. A. new buildings should not be undertaken by the ladies of Toronto, Mr. S. H. Blake, Q. C.; president of the Y. M. C. A., presided, who, with Mr. Caldecott and Rev. H. M. Parsons, addressed the meeting. Mr., Parsons, did not think any great difficulty would be experienced in collections. ing the money required for so good a purpose. It oughts to a beaconsidered a privilege to subscribe and a privilege to 'collect. Stress ought' to be laid on the importance of contributions of small amounts spread over a large number of in-, dividuals more than on large sums, however cheerfully given, from a few. The ladies should organize in each congregation and use every. personal and combined effort in saving young men, and for carrying out the business they were about to undertake. It was unahimously and cordially agreed, on the motion of Mrs. Harvie, "That the Christian women of Toronto furnish the new rooms." Regarding the mode by which the money will be raised. Mr. Parsons: opposed a bazar. He went in for cash "right out of the heart and right out of the pocket."

Mr. L. C. Peake could not take exception to a bazar, but wished to leave the ladies untrammelled, as, to the, mode, of collection (The election of officers to carry out the resolution of theirmeeting awas: then iproceeded with. Mrs. Casimir S. Gzowski, was elected president; Mrs. Harvie, vice-president; Mrs. Frinch, treasurer, and Miss I. Hodgson, secretary. The officers will be assisted by a committee of two ladies from every congregation, and by an advisory, committee, consisting of Messrs. S. H. Blake, Caldecott and Peake, Rev. H. M. Parsons and the general secretary.

PRESBYTERIAL, SOCIETY. A meeting of the Halifax Presbyterial Society of the W. F. M. S. was held on Tuesday afternoon, 22nd inst., in the Y.M. C. A. parlour. The president, Mrs. Hr H. MacPherson, took the chair at 3 o'clock. After devotional exercises and reading the minutes of last meeting, the secretary's report for the half year was read. Six, new, auxiliaries, have been formed within the Presbytery during that time, viz: Gay's River, Fort Massey, Halifax, Musquodoboit . Harbour, Ship Harbour, Clam Harbour, and Lower Stewiscke. The combined membership of these new societies is at the present time 165, with the prospect of speedy increase. Three new mission bands were reported: the Mayflowers," Fort Massey church, and two in Yarmoutha. The first mentioned raised \$60 by a garden party held in July, which will be used in furnishing boxes for Trinidad and Santo. The death of two members was referred to, one a member of the Elmsdale suxiliary and the other the late secretary of Maitland, Miss Lawrence. The following resolution, was, adopted by the Board on hearing of the death of this active office bearer: "That this meeting having heard of the death of Miss Lawrence, the much esteemed secretary of the Maitland auxiliary, desires to express to that society their deep sympathy with hem in the great loss they have sustained by the removal of so earnest and faithful an officebearer. They would also be reminded of the brief time of labour allotted to each worker in the vineyard and would learn to work while it is day seeing the night corneth. The treasurer reported \$2.5 received since April for the ord nay purposes of this society. After hearing from the delegates, from: Milford, Elmsdale, and Ship Harbour, also from a visitor from Antigonish and from Mrs. Christle-the widow of Rev. T. M. Christie,-regarding the progress of their auxiliaries, a little time was spent in conference on the annual meeting of the Board to be held

The Pamily.

LIVE AND LET BE.

Live and let be! The Alpine heaven is bright;
Tired cloudlets sleep along you arrie sea!
Soft alresteal by, and whisper, feint and light,
Live and let be!

Live and let be! Is it not well to rest
Sometimes from labour? live as do the flowers?
Bask in the sunshine, lio on Nature's breast? Not counting hours !

Not heeding aught but on the pale worn cheek
To feel the warm breath of the murmuring pine,
And watch on many a rose-flushed hoary peak
Ifeaven's glory shine?

Is it not well? Sweet, too, at wondering eve To list that melody of tinkling bells, And hear old Echo in her distance weave Endless farewells!

Night, too, hath here her music, deep and strong, Of cataracts, solemn as an ancient psalm. Whence the soul's fever, born in heat and throng, Grows cool and calm.

Live and let be! It will be time enough literafter to resume the great world's care, When autumn's skies are troubled, winds are rough, And trees are bate.

Then to renew the fight, the cause rewaken,

Dare all the strife, the burden, and the pain, Rally the weak; the downcast, the forsaken, Lift up again I And what thou doest then, in peace begotten,
Shali show like peace, her looks and tones recall,
And, all the frail and faulty past forgotten,
Bring good to all.

Till then let nothing past or future vex The untrammet'd soul, 'mid Nature's freedom free From thoughts that darken, questions that perplex ; Live and let be!

-Specialor.

THE MOTHER AT HOME.

THE mother is the heart of the home. She it is who determines its characteristics and diffuses through it that subtle atmosphere which every sensitive person can feel when introduced into the home circle, and from which can quickly be inferred the ruling spirit of the home. It makes no differ-ence whether it be the home of wealth or of poverty; whether the mother is a woman of education or comparatively unlettered; that which determines the mother's place in it transcends schools and circumstances It is the spiritual plane on which she lives; it determines her influence and measures her in the motive which influences her life, that power in moulding the character of her children. That which will place the mother in the highest relation in the home is the conviction on the part of her children, that unselfish love for them, and s desire to do right towards others will always guide her actions; that their mother may be depended upon for justice and generosity and truth toward every one. She will love her children with deep devotion and yet not wholly selfishly. Her mother-heart can take in the needs of children who are not here and devise kind and loving things for them. What lesson in kindness and care for others so effective to children as to see their mother taking thoughtful care for those who need it and whom it is in her power to help? What lesson in every moral and religious truth so effective to children as the knowledge that their mother is in all her actions guided by their high precess? There can be no doubt that the most effective

in mind. How can the impatient, querulous, faulti-finding mother teach patience and kindness and good-temper? How can the vain mother teach humility! How can the mother greatly absorbed in keeping up with the pomps and vanities of life, eager for place and show, teach her children the true principles of a happy life? How can the selfish mother teach generosity or kindness, or the discontented mother teach contentment?

And right here is one of the fundamental needs of the mother -the need of being hans satisfied with her work in the home. All other ambitions and aims must be subservient to her work there during the period when her children are around her knees or need her constant care. Many a young mother makes here her first mistake. She has been accustomed, perhaps, to accomplish her own plans and aims, perhaps she has been devoted to some specific pursuit to which she gave regular hours and from which she reaped tangible results.

Her work in her home and for her children is of

training for children is the training of example,

and this truth the mother needs constantly to bear

such an entirely different nature that it often causes great pain and perplexity. A large part of the work of the home seems to be merely repairing the ravages of daily life, with no progress towards a defi-nite result. Children, with all their beautiful and loving ways, are for the first few years of their lives mainly little animals, and attending to their material needs fills up the mother's time and exhausts her vitality. Reeping them out of machief absorbs so much of her time that she seems to have little for moral and religious instruction. If the mother allows herself to become discouraged at this period in her home work; to look with longing toward the pursuits and opportunities of the women who have no home cares; if she underestimates the honour and value of her work, circumacribed though it appear, she is in danger of undermining her own comfort and happiness, and couse-quently the comfort and happiness of the home. She should strengthen her heart by remembering that these confining home duties and cares occupy only a passing period in her life. What if she have not the unintersupted time she wishes for accomplishing her own plans, for study or reading or practice or society? She is studying the volume of universal human experience. She is learning the joys and sorrows of the mothers of the human race; she is practising an art-incomparably the highest of all ares-the moulding or human character, and she must give herself to these duties with an eye single to their right performance, and with a love for and devotion to the work which will make her happy in it. And it the mother thus loves and honours her work, she will make the atmosphere of the home a happy one under all ordinary cir-cumstances. Children who from their earliest recoilection remember their mother as kind and patient and devoted to their best interests-happy

in spending and being spent for them, will inevit-

ably feel the influence. The many beautiful instances related of great men who have usen from

the humblest homes, and of their steadfast devo-

tion to and affection for their faithful, though often

unlettered mothers, are rich with instruction and

mothers will be found to have held their children's love by their unselfish devotion to and great love for their children, and the respect they compelled their elevated moral and religious character. How beautiful to hear grown children, who have perhaps

gotten far along the road of life themselves, say that, as in early childhood, so in mature years, their mothers are their best, most faithful friends and their most consoling and helpful counsellors I l'overty and privation strengthen rather than weaken such bonds between mother and children. "We were poorer than poverty," said a now wealthy business man, talking of his early life, "but it never seemed to us children that we were noor, because our mother always seemed happy poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we knew. It was making us little rabbits or birds out of bread dough, or some molasses candy, or turnover plea in fruit season, or some little thing to give us pleasure and show how much she thought of us continually. Then she was slways encouraging us to hope for better days, and always hopeful herself for the great things her children were going to do for her when they grew up to be good and useful men. We went to school barefoot and carried with us, our dinners, often only corn bread and molasses, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches." And when that mother in after years was suddenly stricken with a fatal sickness, a special train, chartered with Instantaneous haste, took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside in time to receive her parting words of

love and blessing and witness her dying smile.

Such a place, such a kingdom in the hearts of her children, it is worthy any mother's toil and care and weariness to win. Outward circumstances need not greatly affect the inner life of the true home or the faithful, loving mother. Of the home as of the life, it is ever true that "the kingdom of heaven is within." To such a mother a poet son, after he had himsell nobly encountered and conquered the severest temptations and trials of life, addressed these words:

Thou type of noblest womanhood !
Thou who in manhood's evil day, As by the couch of infancy
Still faithful stood;
Unfaltering, and with purpose strong,
Rebuking all the hosts of wrong
With 'Love is more than gift of song,
And virtue is the highest good.'

"Oh, would these wildwood flowers for thee Were robed in Beauty's charm and bloom, Made rich with every rare perfume Of poesy; With every grace of heart and mind, With woman in all reverence shrined,

In part repaying so in kind
A debt as boundless as the sea."

-Mrs. H. E. Starrett in The Interior.

THE CHILDREN OF THE PRINCE OF WALES.

THE eldest daughter of the Prince of Wales is named Louise Victoria Alexandra Dagmar. She was born February 20, 1867. Victoria Alexandra Olga Mario comes next, born July 6, 1868, and the youngest princess, Maude Charlotte Marie Vic-toria, was born in November, 1869; so they are

very near of an age, and the eldest, then nineteen, was the oldest bridesmaid of her royal Aunt Beatrice, at the wedding.

What has been the home life of these children
"born in purple," do you ask? In the household
of a great prince there are, of course, servants and
servants. The little baby has a nurse, and an
under-nurse, and a dresser, and two other attendants. She is carefully watched and a bulletin of as the children grow up they are treated by all, outside of their nearest kin, as if they were something better than human clay. It is, to an American, a surprising sight to see this perpetual bending of the knee to a little child or a youth.

It is due to the Prince of Wales to say that be

has seen the danger of this homage and adulation, this over-worship, and he is trying to arrest its effect in the education of his children. He provides them with simple pleasures, environs them as far as possible, with rural life, he romps and plays with them, he lets them follow and peep in at the grand dinners; they play with the Queen far more freely than her own children were permitted to do. Lady Ely, who is a very intimate friend of the Queen and always taking care of her, declares that she is frightened when the young grandchildren come to see the Queen, for after their first deep curtesy they all "lay hold of grandmamma" and pull her about. She describes the Princess Maude as most like the Queen, and naturally, a great friend of her august relative, as "they see them-selves in each other's eyes." They like to go to the Tower, "like any other little girls," and were great friends with Jumbo, the famous elephant who was killed in this country. Indeed, so much did they like Jumbo, that Princess Maude, who is said to inherit a good deal of her grandma's authoritative disposition, wrote an autograph letter to the owner of Jumbo, forbidding his selling her favour-ite beast to "the American."

The princesses have lived largely at the country estate at Sandringham, prefering it to the more courtly state of things at Marlborough House. All English people have an unaffected love of the country and of animals. All English ladies like to go out with their dogs and horses, and their donkey carts, and their children, into the beautiful woods, all carpeted with wild flowers. Never were there such primroses and purple byacinths and violets as in the woods about Sandringham. Here these royal children' have been free: to frolic, and here they have been allowed to go and see the cottagers and carry them comforts, and to help their mother establish some clean, comfortable homes for her poor folk down at Newton, where she has a echool and church for the labourers on the estate. They are very fond, too, of visiting the Southdowns and Devons, and the pigs, and the champion sheep, for the Prince is a model farmer, and the young princesses and princes are very fond of the rustic picnics at the houses, of the farmers. They have been trained to be horsemen and horsewomen, like encouragement for all mothers. In every case such the Queen's own family. They have been used to

the saddle always. They follow their mother in the saddle always. They follow their mother in her rambles on their ponies; owing to a lame knee the l'rincess ridea on the "wrong side of the saddle," as we should say. They follow the hounds twice a week. Then they have special pets to enjoy and to care for. They have a delightful pair of tigers and two elephants, all their own, which the l'rince brought home from India, and they have grouse preserves, and pouter pigeons, and no end of dogs. With all this, plain dressing and plain living is the rule.

They have always kent early hours, being up at

They have always kept early hours, being up at five o'clock in summer, and dressed in flannel suits for calisthenics. They breakfast on plain food and have an early dinner at two. They are very carefully taught in music, and required to obey their nave an early dinner at two. I ney are very carefully taught in music, and required to obey their
governess. They have a talent for languages, and
enjoy going to see their grandmother in Denmark,
because they can talk "Danish." Royal girls
never go to school, of course, but they have no end
of teachers and lessons. Charming as are the
Prince and Princess with their children, they are
by no means indulgent. When Prince George was
thereouse the required to obey their
girl scowled as they clutched at her fur cloak, and
drew it closer about her; but Mother Bunch
child on her knee. A draught from an open window blew on a sickly-looking girl, and Mother
lunch drew it down.
"What a fine face that old lady has," whispered
by no means indulgent. When Prince George was
reputed as neglecting his studies at the naval never go to school, of course, but they have no end of teachers and lessons. Charming as are the liunch drew it down.

Prince and Princess with their children, they are by no means indulgent. When Prince George was reputed as neglecting his studies at the navailable the Defecting his studies at the navailable to the least the recomment. school, the Prince sent word that he was to be disgraced, exactly like any other student, if he fell

A lady who had lived long at Windsor describes the daily life of these young royal girls as very much like that of other people, except that they are far more industrious, kept more closely, up to fifteen; at that age they are allowed a glimpie of the magnificent life which is all around them, are thenceforth trained carefully in etiquette and the observances of royal courtesy. Presently they are allowed to go to the royal dinner-table, then to a drawing-room, and so on. Each is always accompanied by her governess, later on by her companion, who is generally French.—Wide Awake,

TAKE, O BOATMAN. MANY a year is in its crave Since I crossed the restless wave; And the evening, fair as ever, Shines on ruin, rock, and river,

Then, in this same boat beside, Sat two contrades, old and tried; One, with all a father's truth, One, with all the fire of youth.

So whene'er I turn my eye Back upon the days gone by, Saddening thoughts of friends come o'er me, Friends who closed their course before me.

Take, O boatman, thrice thy fee, Take, I give it willingly, For, invisible to thee, Spirits twain have crossed with me.

-Ulhand.

ABOUT NEWSPAPERS.

GIVE up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of his to him, directing his attention particularly to

this article.

Who is he? A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the Church!
A follower of Christ, praying daily, as taught by
his Master, "Thy kingdom come," and yet not knowing or caring to know what progress that

kingdom is making !
But I must not fail to ask if this person takes a secular paper. Oh, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the Church, and this being the case, it is not difficult to say where his heart in. How can a pro-fessor of religion answer for discrimination in favour of the world? How defend himself against the charge it involves? He can not do it, and he had better not try, but go or write immediately for her health is sent daily to the Queen, and a thousand great ladies and noble lords are interested in the announcement of her baby ailments. A duchess makes a low curiesy when she enters the loyal nursery to the unconscious little thing; and as the children grow up they are traced in suppose you were the publisher, and he was in afternoons to weeks after weeks of race meablest as the children grow up they are traced in suppose you were the publisher, and he was in afternoons to weeks after weeks of race meablest as the children grow up they are traced in suppose you were the publisher, and he was in afternoons to weeks after weeks of race meablest as the children grow up they are traced in suppose you were the publisher, and he was in afternoons to weeks after weeks of race meablest as the children grow up they are traced from a few suppose you were the publisher. suppose you were the publisher, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about the answer .- Dr. Nevins.

THE BIG BROTHER.

THERE are many things which nobody at home can do half so well as the big brother. For one thing he can keep the peace. If there is a dispute between two of the little ones, or a general row in the nursery, the big brother has only to say the word, and the belligerents will cease their strife. Belligerent is a long word, but the boys who are reading esar may tell the others that it is made up of two Latin words, one of which means war, and the other waging or carrying on, so that when two children are quarreling and saying cross words, which may presently cause blows, they are properly called belligerents. Mother is a happy woman if she can trust her big boy to be her right-hand man, to settle all that goes wrong, and to set a good

Nobody equals a big brother in taking the children's part when they are attacked, whether it is by a savage dog, an occasional bull in the meadow, or the bad boys from the next street. How safe they feel when brother Tom advances boldly to the rescue, and how proud they are of him, with reason, too! for is he not strong and brave and quick to act, knowing just what to do and just how to do it? I never yet beard of a cowardly big brother; did you?

On excursions, picnics, and all sorts of summer expeditions a big brother should act as general and commander-in-chief. The success of such pleasure trips depends a good deal on the planning and on the orderly carrying out of the plans. A big brother with a head for managing will make everything go amouthly from morning till night.

Of course a big brother knows how to mend a ball, how to cover one which is wearing out and in need of doctoring; how to make a kite and to fly it; how to tie up a cut finger and extract a thorn; how to soothe a sleepy child with a song or a story, and to receive visitors cordially in the absence of pater and mater. Some of these duties fall naturally to the lot of the elder sister, yet there is no reason why the brother should not share them. Two lines of poetry, which some of you remember, express my idea of the big brother.

"The bravest are the tenderest, The loving are the daring. -Harper's Young People. IN THE STREET-CAR.

"HERE comes Mother Bunch," said a child, as the car-door opened. She was a homely little middle-aged woman, but something in her face showed that she had one of those souls to which needy folk come to be warmed and fed. A tall girl, elegantly dressed, with her escott, entered the attect-car behind her. The conductor took their umbrelles shook shem door that and become umbrellas, shook them dry, shut, and brought them in. The young woman nodded haughtly, but the old lady thanked him in so gentle a voice that the man, with a look of surprise, smiled and touched his cap. A poor woman with a baby and two or three children next scrambled in ; the pretty

The young lady scanned her from head to foot.
"Gentlewoman! Her whole suit, bonnet and all, would not cost twenty dollars!" she said, con-

temptuously.

Again the door opened, and a stooping figure entered, preceded by a whirling rush of now. It was old Jacob, with his basket of needles, shoelaces and sticks of peppermint candy. Everybody knew the old negro who squatted generally on the

"Beg yer pardon, missy," said the old man, jerking off his cap humbly. "I'so kind o' blind, ennyhow."

He dropped into a seat by the old lady. "You are going hume early, uncle," she said.

"Yes'm. Dead beat out by de storm. Nobody kin see me and I kin see nobody. I tought I go home to Sally."

After a while she noticed that the old man sighed to himself, and that his lips and Jaws were sunken and ashen. She was quick to reach conclusions.

How much did you make to-day?" she whis-

"Bress goodness, not one cent."

"And you'te hungry."

He started, looked at her and nodded. She slipped something into his hand. "That is for

you—you and Sally."

He looked at his hand and then at her, his wrinkled face beaming as only a negro's can, and began to thank her, when the conductor opened the door. Change for Oak Lane! Here's your car, Jacob I

The old man went out laughing, and groping his way. Before the car moved there was a wild cry, a rush of the crowd outside, and then a silence. The conductor looked in presently, his jaws pale under his whiskers. "He fell on the cobble-stones and one of the horses kicked him in the forehead,"

The passengers all went out. The old negro lay on the snowy track, quite still. He had been killed on the instant. His hand was shut tight, and his old face still had the happy smile on it.

The young girl looked at him, trembling, and burst into tears. "I would give the world if I had made the old man happy in his last moments!" she said. Then, after a shudder or two, she went back into the car. But Mother Bunch was talking to the driver. She, too, was trembling and pale, for she was old and easily moved.

"Where does old Sally live?" she said. "I will go to her."—Youth's Companion.

Warning Words of a sporting man.

LOOKING at the system of betting generally, not one man in five can afford to lose, and certainly not one in twenty can afford to win. This may seem a paradox; but few men, unless they have a very large fortune indeed, can take settling quietly. and the wind becomes untuned for anything else."

These words are not part of a Puritan's diatribe against racing, but were written by a man who loved sport as keenly as Melville himself

And we will cap his reflections by a remarkable passage from the diary of one of the most notable turfices of the century. "May 27, 1833—All last week at Epsom, and now, thank God, these races are over. I have had all the excitement and worry, and have neither won nor lost; nothing but the hope of gain would induce me to go through this čemoralizing druggery, which I am conscious reduces me to the level of all that is most disreputable and despicable, for my thoughts are eternally absorbed by it. Jockeys, trainers, and blacklegs are my companions, and it is like dram-drinking: having once entered upon it, I cannot leave it off, though I am disgusted with the occupation all the time. * * While the fever it excites is raging, and the odds are varying. I can neither read nor write nor occupy myself with anything else."—English Quarterly Review.

TOUCH IT NOT.

CHILDREN, do you see the wine In the crystal goblet shine? Be not tempteit by lis charm. Children, hate it ! Touch it never, Fight it ever.

Do you know what causeth woe, Bitter as the heart can know? Tis that self same ruby wine Which would tempt that soul of thine. Children hate it. Touch it never, Fight it ever.

Never let it pass your lips; Never even let the tips Of your fingers touch the bowl; Hate it from your inmost soul!
Touly hate it! Touch it never, Fight it ever.

Fight it! With Go I's help stand fast, Long as life or breath shall lest a lifeart meet heart, and hand join hand, Hurl the Demon from out 1 ind ! Oh, then hate it ! Touch it never, Fight it evet. - Presbyterian Journal.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

CHAPTER XXXII. (Continued.)

"An," said Waterhouse, who had been ilstening What a mistake that is ! Reason is quite out of court in such matters, isn't it, Mrs.
Norrs? After reason has thoroughly tired you out and led you nowhere, you have to fall back on the instincts that were put into you, and were meant to have a voice. I used to rack my brains on the subject once, but I have never done so since my lather died, I always think, Well he's up there, and knows about everything, and I shall go some day or other, and there's an end to my speculation.

Denston was looking on the ground thought-

Grace, who had glanced at Waterhouse, ob-served, approvingly, that he had evidently lost that consciousness of her presence which had at

first been betrayed in his manner.
"Well, Waterhouse," said Denston, rousing himself, "that is what I should call the logic of the affections; and why shouldn't they have a logic, seeing that affection is undoubtedly as real a thing as thought?"

"Mr. Denston," said Mrs. Norris, "when you send a loved one yonder, you will no more require a logic than Mr. Waterhouse or I."

"If that is so," said Hester, suddenly, and for the first time looking up. "It is not wonderful that we should have been told so little about heaven, perhaps our brains would not have understood what must be so different from anything we have known here, and so the matter was left to our hearts, which do not need to understand.

"That is such a beautiful idea that it must be true, Hester," said Grace smiling at her sister. Hester blushed and was silent. Sarali came in

with tea, and there was a general move.

When tea was over, and during the bustle of movement that followed, Waterhouse took Mrs.

Norris aside for a moment's private consultation.

Meanwhile Dension walked with deliberation to where Grace was standing and addressed her.
"You have had no news of Charlie Potter, I

suppose, since he went to Brighton?"

suppose, since he went to Brighton?"

He had not addressed her before; but once, during the course of tea, raising her eyes on a sudden, she had encountered Mr. Denston's, which were fixed on her with a look of such painful intensity that they caused her to catch her breath involuntarily, and arrested her own gaze, till he released her by lowering his. Now, the set purpose evident in his way of approaching her turned her cold with a sense of realised dread, and to reply cold with a sense of realised dread, and to reply naturally to his very ordinary remark required a great effort. She could not look up; that was impossible. She hardly knew what she replied. But Denston, which her he observed her embarrassment or not did not bet the conversation drop. He ment or not, did not let the conversation drop. He continued to talk of the Potters, and to ask questions which had to be answered. At last he said,

questioningly-"I suppose you will not, under present circumstances, be going out to morrow morning to do your marketing?"

Then, indeed, he surprised a fugitive glanco from Grace's eyes—a frightened glance. Denston did not press for a reply. Waterhouse had now finished his discussion, and was waiting for him, and both men immediately took leave, and went up to Waterhouse's room, where, before proceeding to the business which he had proposed to discuss, Waterhouse could not resist the opportunity of letting off a little of his enthusiasm in the ears of a friend.

"Don't you feel extraordinarily content in that atmosphere down stairs?" he said. "I never had anything to do with women before, you know, except in society. I always wanted to know real family life. What a lucky dog I was to fall in with these people! But one has a sort of instinct in auch matters. I knew I should be happy in this house directly I stepped over the threshold."

"My eloquent counsel of last night," naid Den ston, drily, "is still working successfully, I see.

Your despair is on the mend."
"You're right," replied Waterhouse; and now my dear fellow, to business, which, I hope, I shall be able to settle as I wish. The fact is, I'm very much worried about my affairs at the Cape; my agents there are making a meas of them. I've a considerable property out there, of one sort and another, which I want to get off my hands advantageously. They have not found purchasers yet, and I've been in England nine months, during which time the farms have, I have no reason to doubt, been going to the dogs as fast as they can Now, I must either go out and see after them myself (which I don't want to do), or send some one else whom I can trust as I should myself."

Waterhouse had stood delivering these remarks in a calmly argumentative tone, contrasting forcibly with his previous enthusiastic one. But his eye betrayed some anxiety. He now paused, but Den-ston did not speak. He was seated and leaning forward, and Waterhouse could not see his face.

"I'll not beat about the bush," continued Water-house, more energetically. "Will you go, and thereby do me an immense service?"

There was a pause; then Denston replied with out lifting his head-

"The service and the business are alike apocryphal. They are a mere cover to enable you to do

"Denston, upon my word, you're a fool! Excuse my strong language, but really your remarks are insufferably abourd.

"Asseveration will not serve your turn." "By no means, 'l've got documents,' as some one or other says-facts enough to burst any empty bubble of objection. But you aught to know my affairs, being in Burrowes' office. However, we'll

go into them all by and by. The question is, now, Will you go?" You've taken me by surprise," said Denston, slowly. "I can't reply to such a proposal off hand. There are difficulties—great ones—to prevent my saying yes. But neither, I suppose, has a man a right to throw away lightly a chance of prolonging

He rose as he spoke, and something in his look awoke a stronger sympathy in Waterhouse.

"But, if you will excuse me," he continued, "I

would rather think the matter over before we go

any further into it."

By all means," replied Waterhouse, cordially thing to atone. My poor good Hester!"

Pressing his hand, "but pray remember in your deliberations that this is no tomfoolery of delicacy ing it softly. Hester began to sob, not being in a

on my part. You would be doing me a really great service, and one that would be worth any amount of coin to me.

'Ah," anid Denston, "there it is. If I could do the service for you as one friend should for another -but you see I am not only penniless, but have

"The thing's not on a footing of friendship at all," said Waterhouse, impatiently; "it's a matter of pure business. I should have to pay through the nose if I sent anyone else, and why not you, if you care to do it?"

"Plain speech for ever!" said Denston, and Waterhouse laughed. He accompanied Denston, to the door and shook hands again.

"It's the she-dragon that stands in the way," he

reflected, as he went up-stairs again.

CHAPTER NXXIII. HESTER PROVED.

When Grace rose the next morning she found

herself so very unwell that it was a difficult matter to get through her tollette. Her limbs trembled, her head swam, and a wretched languor oppressed

But her spirit seldom allowed her to give way to physical sensations without a hard struggie. Downstairs the heaviness of her eyes was noticed, and the fact that she could not eat any breakfast; but she parried anxious questions with light answers, and proceeded afterwards to her occupations as usual. Later on in the day, however, she was compelled to give up the struggle, and went off to lie down upstairs unknown to the others.

off to lie down upstairs unknown to the others. Hester, however, who was very ill at ease about her sister, discovered her there very soon.

"It is my turn now," she said, sitting down by the bedside, "to take care of you."

"I don't need taking care of," said Grace. "I have only a slight head tohe. I shall be better if I

reat quietly till tea-time."

This did not afford Hester much encouragement to remain. Having, however, something to say which she had made up her mind must be said, she remained seated. For some time there was silence. She changed her position incessantly, and would have liked to groan, had Hester not been there. Her condition was the result of nervous over-excitement, and of an intolerable uncertainty and misery concerning her position which had re-turned to her in full force the night before, and kept her awake far into the night, which was the second that had passed without bringing much sleep. 'Hester said presently, with some timidity—
"Grace, I am sure you are very miserable, and

if you would talk to me about it, and we could do something, I'm sure it would do you more good

than trying to rest." Grace ceased to turn her head from side to side. She listened with eager surprise. She was struck not only by her sister's penetration, but by the courage with which she broached the subject which Grace herself had not dared to approach. Hester was the last person: with whom she would have thought of discussing the matter-poor Hester, to

whom it would be so inexpressibly painful.

"I don't think I should have required your own words the other evening," continued Hester, " to find out yesterday that you were in a wrong position somehow. I never saw you look so miserable,

"Oh Hester," said Grace, half springing up, "what do you impagine he thinks? How did his manner strike you?"

"He, too, looked very unhappy—that much was

"Yes, but did you see the way in which he looked up at me at tea, and afterwards? Didn't it appear to you that he seemed to appropriate me? Did you hear him ask me if I was going out this morning? Oh, it made me shudder i I shudder now to think of it."

"Poor Grace," said Hester, and there was in her tone, with all its sympathy, a suggestion of irony, which was pathetic, coming from a heart which felt its own pangs keenly just then. Grace was silent, recalled to a senso of whom she was talking

"But why haven't you done something?"; continued Hester. "How can you leave him in doubt for a single hour which is not unavoidable?" "Hester, don't you know how impossible it seems to strike a blow like that? Think what

injuries we already have to make up, and then to add this to them !"

" No injury could be so great, as it seems to me, Grace, as to deceive a man on such a matter. One had only to look at Mr. Denston yesterday," Heater's voice sank very low, "to see how he loved you, and it is cruel to keep him in suspense." "But suppose I should-suppose I never unde-

"Oh Grace," cried Hester, as though struck by a sudden blow, "but you know, you couldn't do such a thing; you could not wrong him so; of course you are talking nonsense. It would not be possible for any woman to act like that, and you less than any one. If you had ever loved, if you loved any one else; you could not say such a thing;

even in lest." Hester ended in what sounded like a sob. "No," said Grace, after a pause, with all her usual energy; "of course, I could not do it. I have known in my heart I could not, all along, and especially since I hated so to have him look at me and come near me yesterday. But, Hester, I dare not tell him so, and every hour seems to make me feel more committed. I have so hoped againsthope that he would make some sign. He must have seen that I did not feel towards him as he wished, and yet he takes no step to release me. You see, he must be intending to accept the sacrlfice; and if he is, how can I in honour deny him? don't know how passionately I assured him

that I would make any sacrifice to atone. Heater was silent for a time, and then she said,

in a tone of calm resolution-"Grace, I will see him for you. I have just heard that Mr. Waterhouse has proposed his going out to the Cape to do business for him. 'He has given no answer yet, and evidently hesitates. You know it is probably a question of saving his life. He would stay some time. Mr. Waterhouse would keep him there, he tells mother, till it was quite safe for him to live in England again. I want to tell him, Grace, that I would stay with Georgina; that might make some difference: That is, of course, if you and mother approve. I could still

teach Kitty, and should try to get other pupils?"

"Oh, Hester!" exclaimed Grace; and for a time she seemed unable to say more. "How can I let you take all the burden, and I bear none?" she said at last. "But I can say nothing to dissuade you, nor will mother, when she knows all. I can hardly envy you the chance of doing some-thing to atone. My poor good Hester!"

Grace had seized Hester's hand, and was strok-

condition to withstand the sympathy. checked herself by and by when Grace said-

"I am sure, dearest, you must not see Mr. Den-ston. I could not think of it. You are not strong enough for such a painfully difficult task. Hesides, what will you say? Hester, do you think his hesitation about going away had anything to do with me? But he could not be so foolish!" Grace shuddered.

But Hester would not be turned from her purpose. She had set her mind upon seeing Mr. Den-It could not be done by Graco herself, and some one must do it. A letter would not answer the purpose, because it would be too bald and definite. She would begin by proposing to stay with his sister in his absence, and then she would try to find out his attitude towards Grace, and somehow, in someway, she would make Grace's feelings plain. Grace, finding Hester obstinate, and perceiving, greatly to her surprise, that she really desired the interview, did not press her opposition. Hester's manner was too self-reliant, and her judgment too wisely and calmly expressed, to warrant further interference with her wishes.

"Hester," said Grace, finally, in a solemn tone, if he does not then release me, I will do no more. If he wishes to tieme, when he understands how I

feel, I will be tied."

Hester smiled. "What kind of a man do you take him for, Grace? Do you know that you are insulting him by speaking so? I am surprised you understand so little!"

and cried for a long time. She knew that Grace understood, and that she need fear neither questioning nor too obtrusive sympathy. As for Grace, she did not marvel at the tears, but rather at the ussuspected strength which Hester's character was

"She is of the stuff martyrs are made of, this calm sister of mine," she said to hersell; "there is rock and not sand here for life's experience to build upon. These men who choose me, how blind they are 1 But men always are weak and blind-that is understood.

About six o'clock, Denston, who had that day again remained at home, received a note to this

DEAR MR. DENSTON, -May I ask you to come over for a few minutes, if you are disengaged?--Yours sincerely, HESTER NORRIS.

This message was considered by the sisters better than a more definite one. They knew Denston was at home, because he had been seen at the window, and they took the opportunity afforded by their mother's temporary absence. She had gone out with Mr. Waterhouse and Kitty for a short stroll, persuaded to do so by the former, whose devotion now a-days was assiduous and apparently acceptable. It was a matter of great satisfaction to the girls that their mother, during this time of sorrow and agitation, was unaware of the various exernal causes of uneasiness which had arisen, and they hoped to be able to act so that she might pass through it undisturbed.

When Denston arrived, he found Hester seated alone in the parlour awaiting him, the parlour which was now associated with two occasions, every feature of which was indelibly fixed on his brain. He did not show any sign of being agitated by the summons he had received. Hester also was quite mistress of herself. A very ordinary greeting, and a very ordinary introduction to conversation ensued on his entrance; but Hester soon opened up the real business of the interview.
"You will be wondering, Mr. Denstou," she

began, " why I have asked to see you. I hear from Mr. Waterhouse that there is some prospect of your going out to the Cape, and I wanted to tell you that in case of your doing so I should be very glad to stay with your sister. I thought it probable

a great disability to express it. He paused for a Jesus treated at Herod's palace? Why? moment, and then said in what might have seemed | III: THE CHOICE OF THE PROPEE (vs.

" It is not yet certain that I go. Hester was not aware of any coldness. She had always been accustomed to interpret this man's manner of speech by methods of her own-methods were they of intuition or illusion? Is it possible that what we are accustomed to consider such illusions may be after all intuitions, which by love's potent plumb-line sound; depths where, lie the undeveloped capabilities, the futile aspirations, the defeated aims which could not be guessed at in the individual as we know him?

"Oh, I trust you will," said Hester, in a tone of simple earnestness; "it is surely worth an effort." . Heater was feeling almost happy at this moment. For in Denston's presence, where she had dreaded to find herself, lest her pain should grow unbear-able, she found a singular ease, and freedom from personal emotion, an unembarrassed calm. Love she felt indeed master of her soul, but it had suddenly become, as it were, winged within her, capable of bearing her on strong pinions high above selfish agitation. Without effort it had become possible for her to crave nothing beyond the power to give some boon of help or comfort, to smooth, if in any slight degree, the path before him. Hester marvelled at herself. She did not comprehend that this was a reward—that she was reaping the fruit of, her, previous struggle-that because she had never allowed herself to indulge in ignoble feelings, now in her moments of need, the noble part of her which had never been crushed rose up to her aid. Denston, though Hester's heart was a sealed book to him, was 'strongly' affected by a sense of the existence of a true kindness for him, which melted him in spite of himself.
"Do you think, then," he said, "that it very

much matters whether one lives or dies?" "Yes," replied Heater, looking at him gravely,

with her whole soul in her eyes. Supposing one has no hope before one?" "Hope," said Hester, to whom words suddenly came, "is not a gauge of what God'intends to do

Denston was silent. "Do you think it is my duty to go?" he asked, by and by, abruptly.
"Once he told me my duty—why not I now?"

thought Hester. "Yes, I do," she said, with emphasia.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JESUS BEFORE PILATE.

LESSON II., October 10th, John xviii., 28-40; memorice verses 30-38.

GOLDEN TEXT .- I find in him no fault at all .-John xviil. 38. Time.-From five to six o'clock, Friday morning,

April 7, A.D. 30.

PLACE.—Pilate's palace. Bither in Herod's palace in north-west angle of Zion, or cattle Antonia, north of the temple.

PARALLEL HISTORY.—Matt. xxvi. 57. to xxvil. 26; Mark xiv. 65, to xv. 15, Luke xxli. 63, to xxlii.

ORDER OF EVENTS.—(1) Mockery by the servants; In the court of Cataphas' palace, three to five o'clock Priday morning (Matt. xxvi. 57, 58; Mark xiv. 65; Luke xxii. 63.65). (2) The Sanbearim re-assembled at daybreak to condemn Jesus: Council chamber, five o'clock (Matt. xxvii. 1), because their former meeting was irregular, and they could not pronounce sentence till daybreak. (3) Jesus sent to Pilate: Pilate's palace, five to five understand so little 1"

"Your tone comforts me, my dear Hester. But you are a comfort altogether. I am beginning to feel as if I possessed myself again. I was very the passover, the festive meals of the day. 31. nearly past recall altogether, I sesure you. I never can thank you as I ought."

"I don't want any thanks," began Hester, but her voice broke suddenly, and slipping down on her sister's arm

What death: or what manner of death. The Roman mode of execution by crucifixion. (5)

Bilate examines Jesus. Inside the palace, about 6 o'clock (see chap. xix. 14), vs. 33 38. 34. Sayett thou of thyself: if he made the charge, it would be that Jesus had set up a kingdom like Rome, and in rebellion against it. To this Jesus would answer no. If the Jews made the charge, it would be that he claimed to be the Messial, who was really only a spiritual king. To this his would say yes, as he did. 37. To this end: to be a king. (6) Pilate's second conference with the Jewish leaders. Outside his palace (v. 38; Matt. xxvii. 12-14). (7) Pilate sends Jesus to Herod: Herod's palace learly Priday morning (Luke xxvii. 5-12). Here early Priday morning (Luke xxii. 5-12). Here Jesus was mocked again. (8) Pilate makes the Jews decido (vs. 39, 40; Matt. xxvii, 15-28). 40. Barabbas: a kind of a brigand, who had made an insurrection against the Roman power, and was hailed as a hero by the Jews.

SUBJECTS FOR SPECIAL REPORTS.—The order of events.—The time.—The hatred of the Jews, and its cause.—Jesus as king; the mockeries, and their cause.—Harabbas.—The choice between Christ and the world.

QUESTIONS.

INTRODUCTORY.—Give the leading events in the last lesson in their order. Have you read the parallul passages in other Gospels? Name time and place of this lesson.

SUBJECT, WHAT SHALL WE DO WITH JESUS THE CHRIST.

I. WHAT HIS ENEMIES WOULD DO (vs. 28 32)

—After the first examination of Jesus before the Sanhedrim, what was done with him? (Matt. xxvi. 57, 58.) Why did they treat Jesus so? What in the evil of making sport of religious things? Where was Jesus next taken? (Matt. xxvii 1.) Then where? (v. 28.) To be judged by whom? Where did his accusers stay? Why would not the priests enter the palace? Was this a strange freak of conscientiousness, considering what they were doing? Describe the interview with Pilate. Why would they not judge him? What scripture was fulfilled? (John xii. 32.) How? Are evil men in attacking the Gospel 1. WHAT HIS ENEMIES WOULD DO (vs. 28 32) How? Are evil men in attacking the Gospel still compelled to aid it?

II, WHAT AN UNJUST JUDGE DID (vs. 33 38). you that in case or your doing so I should be very glad to stay with your sister. I thought it probable you might hesitate to leave her, if you did not know this."

Dension was very much taken aback by this speech. He was a man who had a strong capacity for gratitude, but a correlative rejuctance to place himself in a position calling for it, and when there hered's decision? (Luke xxiii, 5-12) What was leave the leave the leave and when there hered's decision? (Luke xxiii, 5-12) What was himself in a position calling for it, and when there

III: THE CHOICE OF THE PROPER (vs. 39, 40). -What demand did the people now make? (Mark xv. 8.) Who was Barabbas? How did Pilate attempt to escape a decision as to Jesus? Whom did the people choose? Why? What did Pilate then say? (Matt. xxvii. 22.) What choice like this must we all make? What will be the result of the choice? What was the result to the Jews of rejecting Jesus ?. (Matt. xxiil. 34-38).

PRACTICAL SUGGESTIONS.

I. A bad conscience is shown by its fastidiousness as to ceremonies, but duliness as to wrongs. II. The kingliest men and causes are sometimes treated with contempt,—reforms, truths, rights.

III. They are ridiculed through misrepresentation, and misunderstanding of their nature and

IV. Jesus Christ is not only your Saviour but your King.

V. Sincere seekers after truth will find Jesus Christ. VI. To each one is presented the choice, Christ or the world.

VII. To choose Christ is to choose righteousness. love, God, truth, happiness, heaven.

VIII. To choose the world is to choose pleasure, selfishness, sin, defeat, sorrow, eternal death. REVIEW EXERCISE. (For the whole school in

concert.)—6. What took place after the examina-tion, before Calaphas and the leaders? Ans. Jesus was mocked and ridiculed. 7. What was done next? ANS. He was condemned to death by the Sanhedrim, early Friday morning. S. Where was he then taken? Ans. To Pontius Pilate, the governor. '9. What did he do? Ans. He examined Jesus and found him innocent. 10. What choice did the people make? "Not this man but Barabbas."

THE AUTUMN SKY.

How bravely Autumn paints upon the sky The gonzeous same of Summer which is fled! Hues of all flow're that in their ashes he, Trophied in that fair light whereon they fed, Tulip, and hyacinth, and sweet rose red,— Like exhalations from the leafy moul i. Look here how honour glossies the dead, And warms their scutcheons with a glance of gold. -Hood . Written in a vol. of Skakespears.

The Presbyterian Beriew.

NOTICES

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THURSDAY, SEPTEMBER 30th, 1886.

OUR YOUNG PEOPLE.

R. SCHAUFFLER, of New York, says "When older persons are converted, I only aspire barely to get them ready for the Kingdom of Heaven. When, however, younger persons are converted, I see in them the possibility of becoming Christian workers." The problem of the Christian nurture of the young is of supreme importance. The pastor who solves it has discovered our secret of highest and abiding success. Happy indeed is that congregation where the young are under apprenticeship with a view to partnership in the work of the Master. The fate of a congregation, on the contrary, is sealed, in which the recruits are not trained to service.

How this training is to be best conducted is a difficult question. A congregation made up of homes, where Christian teaching is imparted and activity in Christian work is manifested, would bring forward a body of young people anxious, like the young David, coming to the camp, for a place in the activities of the kingdom, and like him, fitted for good service by previous training. But that congregation exists only in the ideal Such Christian homes even are rare, so that, while a home trained worker is likely to be the most valuable, provision must be made for the most valuable, provision must be made of the fact, that, in the majority of professedly Christian families, no such direction of the thoughts and energies of the young is ever decomed of and for the further fact, that, in our towns and cities, thousands of young people are homeless, and live mere boarding house lives, Christian nurture most be undertaken by the congregation as well as the family, and if it is to be effectively carried out, some thing beyond the Sabbath school and Bible class is necessary These are for instruction and for it chiefly. But more is required than mere instruction. The enrichment of Christian experience through united prayer and conference, facility in giving expression to religious thought and feeling; activity in Chistian work; and the elevating of the social life of the young through religion, a.e as important in their places as the knowledge that comes from the lessons of the Sabbath school.

Young People's Societies of various sorts, principally literary and musical, have been the common method of meeting this felt want, and they have met it in some measure. We have never known a congregation injured, and we have known hundreds benefited by such societies. But most of these associations have this serious defect, that they subordinate the spiritual to the literary, or artistic, or social. The reverse order should prevail. It has been felt, and with justice, that the spiritual should hold none other than the first place Young people's prayer-meetings have, accordingly been the alternative to the literary or social club; or the prayer-meeting efforts of Romanism. If Roman Catholics in has been tacked on to this latter with more or less, generally less, success. There seems, of late, officials, it is merely because they have enough to be a growing conviction that the Church should not only seek to bring its young to church and instruct them in Bible truth, but should press | their church. its claim upon its young Christians for distinctly Christian discipline and service.

To such claim the "Society of Christian Endeavour." formed five years ago in Boston, and numbering now one: thousand local societies, proposes to give practical shape. It has been so successful that our readers will thank us for giving some information regarding its aims, methods, and progress. The society originated in a Congregational church in Boston, after a special work of grace had brought a considerable number of young people to confession of the Saviour, the problem being how to keep these new converts steadfast, and fit them, for usefulness in the Church. The main point upon which the constitution insists is the weekly prayer-meeting, which "each active member pledges himself or herself to attend (unless detained by some absolute necessity), and to par tiapate in it in some way, if only by the repetition of a verse of Scripture. Side by side the prayermeeting stand the various committees for active work, such as the keeping of members up to their pledge of constant attendance at the prayermeeting, and constant participation in its exercises, the strengthening of the hands of Sabbath school workers, the promotion of temperance, and the cultivation of sociability. These are the essentials, the object of the movement being to rouse every young Christian to endeavour, and this through constant confession of the Saviour and association with His followers, and constant effort in the Redeemer's cause. It is on this combination of Christian activity with Christian experience that the Society "gets its patent." It may be added that the constitution of the society guards the rights and privileges of the pastor and office-bearers of the church by making them ex-officio members, and that its promoters carnestly press upon pastors the necessity of their taking a full and constant share in the meetings. The annual conventions of this infant

interest and power, and pastors are as enthusias, those ministers of the united body who have not tic as the young people themselves in their testimony to the benefits accruing from the local societies.

its good features. It is possible that some points, for example, the monthly experience meeting, may not commend themselves to all, but many to equalize the stipends of ministers on weal, pastors will, we are assured, correspond with the circults, but as such a scheme will require founder, Rev. F. E. Clark, Boston, Mass., or G. more careful consideration than can be given M Ward, of 8 Beacon street, the same city, to it at the present session, it is therefore Secretary, for further information and copies of Arsolved (1) That the question of a general the model constitution. Anything that appeals to sustentation fund be remitted to the General the spiritual life of our young people, and to the Board of Missions, to report, if possible, a pracheroic in that spiritual life, as this society does, ticable scheme to the next General Conference, ought to be welcome. Our religious and Church (2) That during the ensuing quadrennium each

ROMAN CATHOLICS IN THE BRITISH CABINET.

HE appointment of Mr. Henry Matthews, QC, an eminent Roman Catholic, to the cabinet office of Home Secretary in the Salisbury Administration has very generally been received with surprise, and in some quarters with feelings much akin to indignation. In Scotland esspecially, where the memory of John Knox's determined resistance to the Papacy is by no means forgotten, much feeling has been aroused. and some correspondence of a public character relating thereto has taken place between the Scottish Protestant Alliance and Lord Randolphi Churchill. The following are the letters:

THE ALLIANCE'S LETTER.

THE SCOTTISH PROTESTANT ALLIANCE, NO. 81 St. GEORGE'S PLACE, GLASGOW, Sept. 7, 1886.

To Right Hon. Lord Randolph Churchill, de., My LORD-I have the honour to inform you that at meeting in Glascow yesterday of the directors of the Scot-tish Protestant Alliance the recent appointment of a Roman Catholic to the Cabinet office of Home Secretary was considered, when the following resolution was unani

protests against the elevation of Roman Catholics to positions of power and trust in the British Empire."

I have the honour to be, my Lord, your Lordship's most obedient and very humble servant,

JAMES KYRR. LORD RANDOLPH'S REPLY.

TREASURY CHAMERRS. WHITEHALL, Sept. 9, 1886

To lawer Kerr, Esq.,

SIR—I beg to acknowledge receipt of your letter enclosing a copy of a resolution passed by the directors of the Scottish Protestant Alliance, and in reply to fit I beg

to remark that I observe with astonishment and regret that in this age of enlightenment and general toleration persons professing to be educated and intelligent can arrive at conclusions so senseless and frational as those which are set forth in the aforesaid resolution. I am, sir, yours faithfully, RANDOLPH H. CHURCHILL.

Upon this correspondence the New York Observer, the staunch supporter of Protestant interests against Papal aggressions in the United States, pertinently remarks:

"Although the protest of the Scotchmen may be useless and unadvised, Lord Randolph Churchill's remarks upon the suggestions of the protest are not at all justified by the facts of history, or by the present principles and practices the amendment: "That it be an instruction to of the Romish church. No enlightenment and the Board of Regents that an expenditure be general toleration' can blind the eyes of the world to the despotic and dangerous claims and officials, it is merely because they have enough personal independence and good sense to disregard the ideas and purposes of the authorities of

Lord Randolph Churchill's insolent reply has already met with a rejoinder which will do much to awaken public attention. The Rev. James Paton, director of the Scottish Protestant Alliance, has addressed a letter to Lord Ran dolph Churchill, in which he says:

'You'have penned an insolent reply to a respectful public document. Although you, are now a Cabinet Minister, we observe with astonishment and regret that you have not laid aside those weapons of abuse with which you tomahawked your way to power. It is a national calamity when men pitchforked into high position are destitute of decent manners.

Mr. Paton concludes his letter by saying that the Alliance founded its protest upon the same grounds as those upon which the exclusion of Roman Catholics from the throne is founded.

According to Lord Randolph, the conditions on which the Queen holds the throne are senseless and irrational."

THE Methodist Conference concluded its sitting on Thursday, Sept. 23rd. Continuing our resume of the principal points of interest, we note first the Report of the Superannuation Committee. The report stated that the present daily press. number of claimants in the united. Church on the fund is 186 ministers, 132 widows and 95 children. 'At the close of the year ending July 31st, 1885, the invested capital, bearing interest, was \$154,614 03 At the close of the year ending July 31st, 1886, it was \$159,601.09. The total receipts for the annual accounts for the year ending July 31st, 1885, were \$63,754.66 The total receipts for annual occurrts for the ending July 31st, 1886, were \$68,206.24, with \$2,712.20 borrowed from capital. The committee recommended that all ministers who shall be located shall have the amounts they have raid into this fund returned to them. The committee recommended also that the General organization have been attended with growing Conference enact a law to the effect that all overwhelming vote.

yet levelled up shall have their claims on this fund commence at the time of the union. After much discussion the following was adopted in The movement has scarcely found its way as reference to the establishment of a Sustentation yet mio Canada, but we may well cover at least I Fund. That this Conference recognizes the importance of a suspentation scheme that may relieve the pressure on the Missionary Fund and help hie are sadly moth-eaten with worldliness and frivolity. A preservative, such as here comes help to ministers on dependent fields within into view, ought to be utilized to the utmost. to call for, in such manner as the Conference may decide, provided they do not trench upon the income of the Missionary Society. It was moved "That this General Conference direct the May district meetings of 1887 of the six Western Conferences, not including Manitoba or British Columbia, to appoint deputations who shall visit all stations, circuits and missions on their respective districts, whose ministers receive less than \$600 per year, with a view of increasing the salaries of said ministers, and if possible bringing them up to the above named amount." the discussion upon these resolutions a delegate entered a strong protest against any attempt to burk the question for another four years. There was great necessity for such a fund, and it was being loudly called for throughout the Church. Five Conferences and four other bodies had memorialized the Conference to establish a fund. Three hundred of their ministers were in receipt of less than \$600, 190 ministers with families received less than \$550, 23 received less than \$400, eighty three probationers received less than \$300, and there were 850 children of ministers receiving less than \$600. On a delegate moving the following: "The minimum salary of an ordained married minister without children shall be \$550; of an ordained married minister with a child or children under sixteen years of age shall be \$600, and \$20 for each child over the number three; of a single ordained minister \$400, and of a probationer \$300," the whole matter was sent to the Mission Board. A committee was appointed to meet any committee which may be appointed by the Canada Conference of the Evangelical Associa tion to arrange a scheme of union to be sub mitted to the authorities of both Churches, and that said committee be instructed to nominate a fraternal delegate or delegates to the next annual Conference of the said Evangelical Association The salaries of the General Superintendents were fixed at \$2,300 a year, each. A sligh breeze adverse to College Confederation sprang up on the following, item in the Educational Report: "In the matter of further provision for Victoria College they reported that in view of the action of the General Conference with reference to college federation no further action is needed." It was moved in amendment: "That the Board of Regents shall not enter into College Federation until the requisite funds shall have been provided in accordance with the estimates presented as a supplement to the report received by this Conference from that board." Rev. Dr. Sutherland moved the following amendment to made in the erection of new buildings in the Queen's park for Victoria college until the vote providing funds for the proposed university professoriate shall have passed the Provincial Legis lature." The amendment to the amendment was lost on a vote of 75 to 84, the amendment on a vote of 61 to 90. The total receipts of the Missionary Society for the past year were, stated to be \$189.701.71, a net increase of \$9.572. In regard to the election of lay representatives in annual district meeting it was proposed to make the discipline read "one lay delegate for each ministeror probationer in the pastoral work. from each circuit, mission or station in the district." but this was voted down. In considering the Mission Report the following recommendation was adopted, "That private appeals by the missionaries to the Church without the sanction of the General Board be discontinued." Rev Jas. Woodsworth, of Brandon, Man., was appointed Superintendent of Missions with authority to organize new missions under the provisions of the disculine where he deems them necessary; to secure missionaries from the other. Conferences : to: fill the work. He shall also in the Eastern Conferences solicit subscriptions for the Church Parsonage Aid fund; so as to extend the work in the North-West where needed. It was decided "that a probationer who marries without the consent of his annual conference should be dropped in silence. The discussion on lay representation on the Stationing Committee is so interesting and suggestive that we give it in full as reported in the

> "Mr. A. B. Powell said he was sutprised at the recom mendation of the committee on this point. He thought the good sense of the Conference would affirm that the laymen had shown themselves fully competent to take part in all the Church courts and committees, and it there had been a more general recognition of the laymen in connection; with the courts of the annual Conference there was a possibility that a little more wisdom migh have been the result of the deliberations. (Loud laughter.)
> He asked the clerical members of the Conference to give
> the laymen their rights. He moved in amend nent to the clause in the report that laymen should have recognition and place on all the Church courts, including the Stationing Committee.
> "Mr. Maclaren, as a layman, dissented from the amend

ment. When the hasis of union was adopted it included certain restrictive clauses on this very subject, and those clauses were accepted by the laymen of the Church by an

"Mr. 11, 11 Perdue said to had been a member of the Methodist Church for forty years and was perfectly satisfied to leave the affairs of the Church in the hands of the ministers. When the union came, however, that was changed, and the layinen having seen given so much juner, the next step was to put themon a perfect equality with the ministers.

"Dr. Alexander (Montreal) said in the section of country where he resides there was a strong feeling among the laymen in layout of lay representation on the Stationing Committee, and if they did not get it this Conference they would get it next.

"Rev. S. H. Rice was strongly in favour of the amendment. He believed it was the best policy the Church could be trans.

could passe.
"Rev. Dr. Griffin said if this amendment were adopted it would sap the very foundation of the itherancy. If the teymen forced their way into the Stationing Com-mittee then the time had come for the minuters to say whether they would go or net. He was not willing that that the laymen should force him to a circuit whether he eated to go or not, then tell him how much salary he should receive, he is little or great.

Mr. Powell's amendment was rejected by a large major-ity and the clause adopted."

On the report of the Committee on Memorials recommending "That the principle of the memorial cinanating from a joint meeting of representatives of the Montreal Conference of the Methodist Church and of the General Assembly of the Presbyterian Church in favour of some arrangement being arrived at whereby the two denominations could divide up the work on sparsely settled mission fields where the needs of the people could be supplied by fewer organizations than at present exist be adopted." following resolution was adopted :- "That this General Conference appoint a commission in each annual Conference who shall be, and are hereby, empowered to deal with the proposed scheme for the consolidation of the work on certain missions, having due regard to the principles laid down in the resolutions of a joint commission already reported to this Conference, said Commission to be composed of the presidents of the annual Conferences, superintendents of districts and five laymen to be appointed by the special committee of each annual Conference, said commissions to report to their annual Conferences at the next ensuing session for confirmation, without which their recommendations shall not take effect." In the discussion on the Report on the French Work, Rev. Dr. Douglas, Montreal, earnestly appealed to the Conference to retain the existing French, district. He said the work in Quebec was a stupendous one, affecting two millions of people. "The men of Ontario before half a generation was over would find that on the Upper Ottawa there would be 100,000 French Canadians who would become the Parnellite party of Ontario." It was decided to continue the French district, A resolution at the last moment looking to the censuring of the Dominion Government in regard to the treatment of the Indians was laid on the table by a vote of thirty-one to twenty-seven. Some proposed changes looking to the introduction of responsive reading in the morning service were also tabled. The proposal to restore the word "obey" to the marriage service for the bride, although almost unanimously recommended by the committee was rejected by the Conference. The following resolution in regard to Prohibition was adopted .- "That in iew of the importance of the temperance question in our country to-day, and the certainty that in the near future legislation in the line of entire prohibition of the liquor traffic will be obtained, it is desirable to appoint a permanent Committee on Temperance; therefore resolved that a committee of seven persons, laymen and ministers, be appointed to watch the interests and phases of the temperance question, and to make such representations to the Governments and Parliaments of the Provinces and Dominion as shall secure the prohibitory legislation for which we believe the country is ripe. that every available and legitimate means, both civil and religious, be employed to secure from our legislators a general prohibitory law." A resolution looking to the better protection of young girls was also adopted and, after a brief address from the President expressive of his satisfaction with the labours of conference and an earnest appeal for renewed effort in the work of the Church, the proceedings came to a close.

"LIGHT FOR THE LAST DAYS." .

A CRITIQUE BY THE REV. S. H. KELLOG, D.D., TORONTO.

It is about eight years since Mr. Grattan Guinness published a work on prophecy entitled "The approaching End of the Are," which has already passed through many editions. This fact seems to indicate that the Christian public agree with the estimate placed upon it by the Rev. Prof. Birks, of Cambridge University, who characterised it as "a work worthy of most careful study by every thoughtful observer of the ways of Providence."

We have now to thank the author for another goodly volume upon the same general subject, under the title, "Light for the Last Days." In the former work, Mr. Guinness gave us a fresh and in many respects original argument for the so-called "year day," or "historical theory of prophetic interpretation." as held by the great majority of competent expounders of prophecy since the Reformation till near our own day. In the present volume the author brings the theory to the crucial test of agreement with historical facts, and attempts to answer the question whether those facts have so far been such as the system of interpretation, if true, required that they should be. An I while there is room for a difference of opinion as to matters of minor detail and secondary importance, on the whole, in our judgment, he makes it clear that the facts are such as to give the most impressive confirmation to the argument for this old theory of interpretation, an I should lead us to accept that view as correct which in the mysterious prophetic numbers understands one day to delo e a year, as in the Jewish week of years. Of late years this interpretation of the chronology of unfulfilled prophecy, although supported by the venerable

* Light for the Last Bare. A Study Historic and Prophetic By Mr and Mra H Grattan Guissen. 1886, Toronto. S. R. Briggs, Willard Pract Depository.

names of Mode, Sir Isaac Newton, History Newton, Faber, Elliott, and others, expositors of great learning and sobriety, has been falling not a fittle into disrepute both in the old country and on this side of the Atlantic. Nor is it hard to see a reason for this in the repeated fallure of rash predictions of events, from time to time announced, on the authority of the prophetic Scripture thus interpreted as to take place in such and such a year. It is not strange that many should thus have been led liastly to reject Papal and Mohammedan powers during the period in entirely a system which led to such results.

It is, however, one special excellence of both the works of Mr. Guinness that he has kept off this rock of fixed and precise dating, on which so many have made shipwreck,

In common with some others who had preceded him, he calls attention to the evident fact that no great historical change has occurred all at once a that. In particular, the great events with which prophecy deals, as, e.g., the restoration of Israel, and the bringing in of the new dispensation, were not suddenly but gradually ushered in. He then notes the fact that in one case, at least-that of the restoration from Babylon-the event proved that the seventy years were counted by God both from earlier and later dates in the process of Israel's subjugation by Nebu-

It is thus interred from the nature of the case, and from the analogy of past fulfilment, that the greater prophetic periods are to be reckoned in the same way; so that they measure time, not so much from a single year to another single year, but from a period, of greater or less duration, to another correspondent period of correspondent duration. A good illustration is furnished by the case of the subjection of the Israelitish nation to Gentile demination. Such a subjection was prophesied long before it was accomplished; and if we looked only at the earliest an nouncements of the coming event, we might imagine that they referred only to a single specific event, to take place in a particular year. In fact, however, the subjugation of Israel was not so much a single event as a fraces, brought about in numerous successive crises of Judgment, the whole covering almost two hundred years.

Now this being so, it is plain that if we have an intima tion of the duration of the abasement of the chosen nation such a period of time cannot be counted from one particu lar year, merely, in the subjugation period. We must after the analogy of the Babylonian captivity, regard such chronological prediction as pointing not so much to a terminal year, as to a terminal period, presumably of about the same length as the period occupied with the subju-

Such in the briefest terms is the substance of Mr. Guinness' argument, and hence the form of the inquiry which he institutes in " Light for the Last Days" is determined accordingly. We may illustrate again by the case of the subjugation and the restoration phophecies. Those who accept the "year-day theory" of prophetic chronology very commonly, for reasons which we need not here detail, regard the duration of the abasement of Israel under the Gentlle yoke as divinely fixed at a period called "seven times," or, according to their understanding of the unit of reckoning, 2,520 years. If this view be contect, then at a distance of 2,520 years from that period of almost two centuries which was marked by the gradual subjugation of Israel and ended with the final overthrow of the throne of David, we ought to see a similar period, marked, after an analogous manner, by a gradual lifting of the Gentile yoke off the neck of Israel. So much time has now elapsed that we are now able to apply to this theory the test of historic fulfilment. The subjugation of Israel to Gentile power may be said to have begun with the time about 770 B.C., when Paul of Assyria laid Menahem under tribute. The work was not completed till about 587 n.c., under Nebuchadnezzar. Here is a subjugation period of almost two hundred years. Counting from this 2,520 years, we should be brought, if the theory argued by Mr. Guinness be correct, to a corresponding period marked by a gradual elevation of the Jewish nation and deliverance of Israel from the Gentlle yoke. Such a period would begin about the middle of the 18th century; it would not terminate till in the fourth decade of the 20th. We are therefore at this present time a little more than two thirds advanced into this period, 2,520 years from that subjugation period of about 180 years, which witnessed the gradual subjection of Israel to the Contile house the property of Gentile power. Hence we are in a position to apply to the theory the crucial test of historical fulfilment. . Has the period from A.D. 1750 to the present time been marked by anything like a progressive deliverance of the Jewish nation from their age long subjection and abasement under Gentile power?

What the answer to this question inust be, every person knows who is acquainted with the history of modern Christendom. The progressive emancipation of the Jewish nation from the gnevous oppression to which they had been subject for centuries, has been one of the most conspicious and remarkable facts of modern days. Their deliverance is not indeed yet complete, as events in Eastern Europe sadly attest; but as the termination of the restoration period which Mr. Guianeis and other believers in the year-day theory find intimated in the Scriptures. lies yet some distance in the future, such complete deliver ance were not yet to be expected, if his principles of Interpretation be sound.

A similar course of reasoning and inquiry is pursued with regard to the rise and fall of the Papal and Moham medan powers, and with results no less clear and indisputable. As the tesult of all, the case then stands in this way: It, constrained by the Biblical intimations which have-determined the judgment of the great body of Protestant interpreters of prophecy from the Reformation till near our own time, we assume that the "days" and " times " of Daniel and John are to be counted."

As the result of all, the case then stands in this way. If, led by the Biblical intimations which have constrained and determined the judgment of many able, profound and sober-minded students of prophecy, men like Mede, Bishop Newton, Faber, and others, we assume that the "days" and "times" of Daniel and John are to be counted on the principle of the Jewish ecclesis tical week of years, a day for a year, and a "time" or prophetic year, as 360 years, then we find in the first place, that the numbers which, according to the extreme literalism of the futurist and preterist school of interpreters, appear to be taken entirely at random, all mark out

unknown to the writers of the prophecies in question. And, finally, when, assuming for the time the truth of the principle, we inquire whether the historical movements of the past century have been such as the hypothesis, if true, would require, we find an agreement of the facis with what the theory would require, so clear and complete that it is hard to see how any one can dispute it. The progressive elevation of the Jews, the decline of the question, who will deny?

In view of such facts as these, is it reasonable to suppose that this year-day principly of interpretation is, after all, a baseless fancy of imaginative interpreters, and all the multiplied coincidences with other facts in the physical and political world, merely the result of chance? And can one, on the other hand, reasonably believe that the futurist theory, which relegates all the prophecies of John to a future time, clusely connected with the second to a future time, clusely connected with the second advent,—a theory in which all the prophetic periods are purely arbitrary, and which neither has nor can have, even if true, any confirmation from historical fact till the

even it true, any confirmation from historical fact till the second advent is quite at the door, if then, is the suly one which was in the mind of the inspiring Spirit?

Such then is the drift of the argument of this last book of Mr. Guinness. We earnestly commend it to all thoughtful Christians, especially to those who have come to believe that futurism is the only true system of interpretation, and that the great body of Protestant expositors from the Reformation to the present century were wholly autray. We certainly believe that the facts which Mr. Guinness sets forth in this last work of his anosto refer Guinness sets forth in this last work of his,—not to refer to the former,—are such as call at least for a suspension of judgment, and a little moderation of the confident assurance which futurist interpreters so often express, that they only are in the certain possession of the true system

of interpreting prophecy.

Did space permit, we should like to advert to some matters, not essential to the integrity of Mr. Guinners' argument as a whole, in which we are unable to see as he dises. But this will suffice to fall attention to a book which, especially in connection with the author's former work, will abundantly repay the study of the thoughtful believes in God's prophetic Word. We could wish that the book had been much more condensed in form. Perhaps Mr. Guinness may be persuaded some day to give that public an abridgment of the argument in his so able and nstructive works, which might command so much the wider circle of readers.

Communications.

PROPOSED PLAN OF UNION BETWEEN PRES BYTERIANS AND METHODISTS.

Union is evidently in the air. A correspondent of a sanguine disposition offers the following plant for con-

1. That the distinctive names of the two bodies shall be dropped, and that the united church shall be known

by the litle of the Millenial Church.
Churches have hitherto been named after the circumstances of their birth. It is now that to name them from their future destiny.

2. That the present symbols of both churches shall be preserved for their historical and doctrinal value, but that a committee shall be formed to draw up a Confession of Faith, which shall embody all the fundamental truths of the gospel held in common by the two churches, trains of the gospet neid in common by the two contenes, and all that it is essential a Christian manshould believe. The Westminster Confession is polemical, and as meant to combat the heresies of the slateenth and seventeenth centuries, the Wesleyan Book of Discipline is local and temporary in its character and in need of deepening and broadening.

The new Confession can draw upon them both and especial them.

supersede then

3. That the details of a scheme of church government embodying the best elements in both politics, shall be prepared by the best legal minds in the church, leaving the largest liberty to congregations compatible with good order, preserving the due representation of the lay element in the church courts.

ment in the church courts.

A. That the order of public service be left to the ministers and people except in so far as such variety might be found bringing in false doctrine or endangering the spirituality and simplicity of worship.

5. That the College Question be remitted to the Professors with instructions to bring in a plan securing the educational advantages the church requires while economicies the finds of the abuse.

mixing the funds of the church.

6. That the mission schemes be strengthened by the

amalgamation of weak charges at nome, and the sending forth of those ministers set free from the home field to the various fields abroad.

EVANGELISTS.

, [To the Editor of the Perspyterian Review.] SIR,—Your current number contains an article (contributed) discussing this important subject in a spirit admirable for its candour and lairness. It says, "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." It proceeds to instance the case of last year's special services in the New York Presbytery as "warranting a fair trial of the common sense plan of doing what we can for ourselves before calling on outsiders

Certainly, if there be minuters and congregations not doing what they can for themselves (and others), let them without delay "awake, arise and put on their strength;" but what we claim is that such efforts speedily tereal the fact that to achieve the greatest and best results there must be division of labour, and practical recognition of the special gifts with which the Holy Ghost endows Christian workers. "Gospeller," did not pripuse toget "outsiders to come and do the work for us," but instead to take the to come and do the work for us," but intend to take the common sense course of choosing some of the "many of our ministers who," the acticle referred to truly says, "are specially gifted for such work, and lack only op ortanity for exercising and developing their abilities in this direction," and releasing them from other work for part or the whole of their time to assist patters and people in work, which they cannot possibly overtake, yet are bound with most solution with the large inclinations. by the most solemn obligations not to leave undone an hour longer than means can be found for its accomplishment. Now the necessity of such help is felt jan in pro-portion to the enlarged ideas of awakened workers. The horizon widens as they arise and a trane under the leader-ship of the Holy Spirit. For example, a congregation under a live pastor is aroused to the duty and desirability, for the good of themselves and others of home missionary effort. At first they contemplate nothing but what they can themselves overtake, but, while others see no occasion for such fuss and increase of responsibilities, those who feel the fire of holy enterprise within them, soon see the importance of securing expable, helpers whose time and abilities shall supplement theirs. Here I may prose to challenge any man of common sense to dispute the windom of such a course. It is on this principle that our churches, instead of leaving to pastors and presbyteries the training of young men for the ministry choose and set apout the less rery precise astronomical periods connected with the revolutions of the earth and moon about the sun-periods, too, the scientific character of which must have been to ment they can get to devo e part or the while of their time to the work. Experience first shows the necessity and then confirms the wisdom of such division of labour too, the scientific character of which must have been to ment they can get to devo e part or the whole of their time to the work. Experience first shows the necessity and then confirms the wisdom of such division of labour too, the scientific character of which must have been to the work and then confirms the wisdom of such division of labour too, the scientific character of which must have been to the work and then confirms the wind ment they can get to devo e part or the while of their time to the work.

tried it abundantly demonstrates the necessity of more help than yoke fellouthly among pastors and people can possibly furnish. The Presbytery of Toronto, for ex-ample, has been of late bestirring itself commendably, though not extravagantly, in brief courses of special services within its bounds, and some of its members could tell of their deep regret that, just when an interest seemed to be aroused and the first droppings of what promised to be a shower of blessing had been received, the meetings had to be closed because of other engagements which could not be neglected. It was so in New York last winter, and similar experience has attended similar efforts in many other quatters, to the incalculable loss of the Church.

The nicessity of more help in this work has been made very plain to very many—so plain that already the ques-tion is—not why her we shall have evangelists or not, but whether the Churches will furnish their own, or leave the work to outsiders. To their shame and loss they have too long followed the "let-well enough-alone" policy, but now the Presbyterian Churches of the old country are giving the matter more of the attention it should have long ago received, and are showing a boly and scriptural song ago receiver, and are showing a holy and scriptural enterprise in example; its nat home and abroad under amed of but recently. The English Presbyterian Church, for example, has its own evangelists at work systematically in London and elsewhere in happy harmony with pastors and sessions. So, too, our Canadian peighbours, the Methodists and Episcopalians are doing likewise, and some of us know how they are gathering their hundreds where we are getting but tens of additions and manifold losses.

As to pastors and elders being "overshadowed," there is little fear if the right men are chosen, and the former are what they ought to be. Perfunctury drones will always find themselves discredited in the presence of earnest awayshidthemselvesdiscredited in the presence of earnest and active men. Jealousies there will be while human nature is what it is. Had we waited till this danger was past we would never have set anart teachers to train our youth for the work. We might have waited till Christ came again, only to find a repetition of what so often grieved tilm among the twelve. But let the pastor magnify his own often and fathfully hill it, and no successive the second of the works and the second of the works of the works with the second of the works. cesses of the evangelist who assists him to garner the fruits of his labour can detract from the high honour ever due to pastoral worth and fidelity. Constant experience proves the truth of the Master's word "that both he that so weth and he that respeth may rejoice together." There is plenty of noble work for both and juyous reward to both and He means they should realize it "together." GOSPELLER.

September 19, 1886.

IS THE CHURCH OF ROME A CHRISTIAN CHURCH?

[To the Editor of the PRESBYTERIAN REVIEW.] Six,-The Protestants of this country have ceased to Six,—The Protestants of this country have ceased to bear testlmony and to expose the errors and practices of the Church of Rome, either from the pulpit or at their public assemblies. This silence is taken by many unacquainted with the history of this "wicked syx.em," as indicative of the growing favour in which that Church is held, and if her claim to be known as the only true church is not good, she is at least entitled to be called a "branch of the Christian Church," forgetting that the Church of Rome brooks no rival, claims apostolic succession and denies salvation to all who do not acknowledge and obey the Pone of Rome. the Pope of Rome.

The recent-spread eagleism of that church in Quebec and Ontario is evidence that Popery is not dead, but that she is ready to take advantage of any full in public sentiment favourable to her interests. And if we are to judge by profession, the Scribes and Pharisees of Christ's day, were the most holy and sanctimonious men of their times -yet they were no Christians. Pope Sergius III, received apostolic consecration, but he was a "monster in crime." Charles the First made great and solemn professions to the nation over which he ruled, but his whole execrable by his protestations of innocease or a proved forger because he disclaims any knowledge of the fraud. So every Church society or system must be examined not on mere profes-

society or system must be examined not on mere profes-sion, but by their "fruits ye shall know them."

Applying this rule, therefore, to the Church of Rome, we unbesitatingly say that she has no right or title to be called a "Christian Church."

Peter was never at Rome. He was an apostle of the circumcision, not of the Gentiles. His place was at Jerusalem, and there Paul always found him. In his first missionary journey three years after his conversion, Paul visited him there and about fifteen days at his house. In his second missionary journey going up to Jerusalem to the council, Paul finds him there. In his third missionary Journey, year 44, at the time of the death of Heroo Agripps, Paul finds him at his residence in Jerusalem, Acts xii. 1-3. In his fourth missionary journey, 17 years after his conversion, Paul finds him at Jerusalem in charge of an apostle, not of the Gentiles (maik this well), but of the circumcision, and when on his way finishing his fifth and last journey. Paul takes special care in writing the Epistle to the Romans to salute every man and woman by name, believing, but is slient about Peter, that the Christian Church might know in all future ages that Peter was never in Rome and never exercised any privacy over the primitive churches.

What bishop in our day could write sixteen chapters to the Church of. Rome without saying to it a single word about the Pope? Such a conclusion is incredible. We deny, therefore, for the following reasons that the Church of Rome has any claim or right to be called a Christian Church :

1. Because such a claim has no foundation in Scripture, which must ever remain as the only rule of faith and

practice. 2. Because her whole history is one of bitter and unre

lenting persecutions against " 3. Because she has practically eliminated from her titual and service the very name "Christian," having no respect to character—only believe and obey the Pope.

4. Because she declares through her councils and that the Virgin Mary is our createst hope—yea the very ground of our hope—(Bull Greeory, 16.) "and recently at London, Ontario, the sacrifice of the mass is called a new and most perfect sacrifice, the complement and embodiment of all the sacrifices of the old law."

5. Breause though the Popes are declared lofallible,

Cardinal Baronius describes many of them as "monsters

6. Because she aided and abetted that most cruel of all crimes, the St. Bartholomew Massacre in France, struck a medal at Rome in honour of that fearful act, and never by any public declaration repudiated that wicked and atrocious deed.

7. Because she d-nounces. B his societies and their Christian labours as the work of the devil that should be

supressed.

8. Because she blasphemes the name of God by accepting the worship of Mary.

9. Because no Christian believing in the doctrines of 9 Because no Christian bettering in the document out holy religion alone, can belong to the Church of

to. Because the doctrines and teachings of Popery are subversive of any principle of civil and teliglous liberty. It. Because she frees an individual from the solemn obligation of an oath when her interests are advanced

12 Because she breaks any one of the ten command ments. Proof is ready if demanded. Furthermore we say that the Church of Rome declaresthat the Scriptutes have no more authority without the Church than Livy, the Alcoran or Rop's Fables. "The true Church of Christ is a servant, nor a mistress—depository -not a judge exercising the office of a minister—not a magistrate—deserving the canon of acripture—does not make it. The authority of the Scriptures is not founded on the church, but the New Testament church is founded on the authority of the Scriptures alone."4

"TERTIUS." Yours, etc.,

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INTERNATIONAL BOOK AND BIBLE HOUSE

Church News.

Ruy J CAMPBELL, Harriston, conducted the anniversary services of Elma Centre church, 19th

PATHER CHINIQUY has been lecturing lately to large audiences in Stellarton, Pictou, New Glasgow, Hallfax, and other places in Nova Scotis.

MRS. HARVIE, of Toronto, says the Witness, will represent the W.F.M S. of the Western Section at the meeting in Pictou on the 30th inst.

THE lawn party held at Mr. D. G. Wilson's in aid of the Ridgetown Presbyterian church, for paying the debt on their new bell, was a great suc-

REV. T. MCKRE, Public School Inspector, recently filled with much acceptance the Rev. A. Dawson's pulpit in the Presby terian church, Graven-

Thu congregation of St. John's church, Chatham, N.B., is prospering and flourishing. They have purchased a comfortable manse for the pastor at a cost of \$2,600.

MR. JAMES CROIL, editor of the Presbyterian Record, who lately left Dunoon, Scotland, for Lucerne, will spend the winter at Mentone or Cannes, and proceed to Rome early in the spring. REV. G. M. MILLIGAN, B.A., pastor of old St.

Andrew's, city, who has recently returned from a trip to Great Britain, at the Wednesday evening prayer niceting, 22nd inst., gave a most interesting lecture on "Sundays Abroad." He introduced a

THE contract has been let for the enlargement of St. Andrew's church, Gananoque, Rev. H. Gracey, pastor, so as to give 200 additional sittings. The work is begun; and it is expected to be ready for service by the first of December. The enlarged church will be in the form of a cross, and will be when completed a commodious and beautiful building. The contract is let for \$4,500, which sum is practically covered by a subscription list.

ON Sunday, 12th Sept., the Communion of the Lord's Supper was dispensed in St. Andrew's church, Sherbrooke, the Rev. A. Lee, B A., pastor. The number of communicants present was the largest in the memory of this congregation, 102 partaking in the Feast of Remembrance. Ten new members were received on profession of faith, and two by certificate. The weekly prayer meetings are well attended, and everything in St. Andrew's bears signs of increasing interest in the work of the Lord, and the promise of greater blessing in the future. The church has lately been repaired and neatly and tastefully decorated in the interior, and furnished with a furnace for heating Durposes.

THE sacrament of the Lord's Supper was observed in the Languide congregation on 19th Sept. The weather being unfavourable the attendance was not so large as it usually is. The pastor was assisted by Rev. Mr. Linton, of Culross, and Rev. Dr. Mackay, of Puslinch. The latter conducted all the English services on Sunday, the evening service being specially for the youth of the congregation, which was well astended. Par. Dr. Mackay research. which was well attended. Rev. Dr. Mackay preached in both languages on Saturday and Monday. Rev. Duncan Davidson has been paster of this congregation for fourteen years. By his faithful and indefatigable labours the young attend church very well. It is to be hoped that many of these will see their way clear to become members.

After a sumptuous repast Mr. Hume read an address of welcome, and three young ladies pre-sented Mrs. McTavish with a handsome silver tea service. Although completely taken by surprise Mr. McTavish replied in a few fitting words, thanking the many friends for their kind expression of regard for himself and his bride, and assuring them that it would be their joy to advance the spiritual interests of the people among! whom their lot is

At the meeting of Hamilton Presbytery held at Burlington recently, a very hearty and unanimous call was tendered to Rev. A. K. Caswell, from the united charges of Oneida and Hagersville. The call was signed by all the 194 members, except eight, some of these being away from home, and also by 88 adherents. Salary offered was \$800, paid half-yearly in advance, with manse and glebe of ten acres. The induction took place at Oneida on August 31st, when Rev. R. McIntyre preached. Rev. Mr. Wells addressed the people, and Rev. T Black presided and addressed the minister. At the close of the services Mr. Caswell was cordially welcomed at the door by a very large congregation. Both pastor and people look forward very hopefully to the future. Mr. Caswell's friends of the Wentworth Street Mission church in Hamilton, where he had laboured for a year, presented him with a well filled purse on the eve of departure.

THE sacrament of the Lord's supper was observed in the Presbyterian church at Little Current on Sabbath, September 12th. The Rev. A. Findlay, superintendent of missions, conducted the services and delivered a very impressive discourse from Romans viii. 32. This field has been under the charge of Mr. A. E. Mitchell (Knox), this summer and his success has been, by God's blessing, very marked. Twenty-two new members having joined the church through his earnest ministrations, and if he only will-return next summer to resume his work upon the foundation laid the structure will be real and permanent. The congregation being so largely and rapidly increased it was deemed advisable to appoint another elder. Mr. T. J. Patten (of the firm of Patten & Maltas) being the choice of the people was duly appointed and or-dained at the close of the preparatory service held on the Thurs lay evening preceding the communion.

A SHORT time since the steamer British Queen landed her cargo in Halifax. Part of it consisted of

their weight appeared to befreighted with their usual burden of liteless clay. They proved indeed to be human forms, not in clay, but in stone, "graven unages," " carved saints," consigned to a prominent ecclesiastic of that city, and will no coubt occupy a prominent place in some of the chapels and in the devotions of some of their worshippers. Another part of the cargo of the same ship consisted of a dozen casks of arrowroot, manufactured and sent by the Christian natives of the New Hebrides as a contribution to the Presbyterian Mission Punds. Cau there possibly be a stronger or sharper contrast? In the boxes graven images, to aid the that I saw at Sarnia yesterday, he sees a people people of Nova Scotia to worship! In the casks, the thank-offering of the natives of the South Seas who have been turned from idols to worship the living and true God -Christian at Work.

A FAREWELL meeting to Rev. W. L. and Mrs Macrae, arranged by the Women's Foreign Mis-sionary Society, was held in Association Hall last evening. The gathering was a large one, consisting principally of ladies, which after tea completely principally of ladies, which after tea completely filled the association lecture room. Rev. Dr. Burns presided, and appropriate addresses were made by Dr. McHattie, of Antigua, and Revs. Principal McKnight, P. M. Mortison, Anderson Rogers, R. Laing, J. C. Cattanach, and Mayor McIntosh. A very pleasing feature of the evening was the presentation by the ladies of the Foreign Missionary Society of a beautifully bound copy of the revised version of the Biblo to Mr. Macrae, and a copy of Stormonth's Dictionary of the English a copy of Stormonth's Dictionary of the English ordained missic street pastor, nicely and appropriately inscribed, and were presented to Mr. Macrae on behalf of the president of voices of the wi the society by Rev. Mr. McPherson. The recipient large audience to some of the most noted preachers of the time.

Mr. Davin Wright, a student of the Church of Scotland, who has completed his Arts course, and has had considerable experience as a catechist, has recently arrived in Halifax. He is at present employed by the Presbytery of Halifax. He will prosecute his theological studies in the Presbyterian College there. ployed by the Presbytery of Halifax. He will pro-secute his theological studies in the Presbyterian College there. would be followed by the sympathy and prayers of very many in Halifax. Rev. Mr. Simpson, as pastor of the church which Mr. Macrae had attended, offered prayers on his behalf. What was a most successful and enjoyable farewell missionary meeting was brought to a close at ten o'clock with the singing of the hymn, "Blest be the tie that binds." Rev. Mr. Macrae and wife leave for Trinidad, via New York, on Monday next.—Hx. Chron.,

REV. ROBERT CAMBELL, Montreal, preached his farewell sermon in St. Gabriel's church, Sabbath evening, 19th inst., taking for his text Psalm cit, 12-14: "But Thou, O Lord, shalt abide for ever; and Thy memorial unto all generations. Thou shalt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the set time is come. For Thy servants take pleasure in her stones, and have pity upon her dust." In the course of his remarks he said —"The last parting word is necessarily a sad one. This building is associated with the names of eight ministers who have preceded me-Mesars. Young, Somerville and Esson, Drs. Black and Leishman, Mr. Rintoul, and Drs. Inglis and Kemp; but my term of service has exceeded that of any of them except Mr. Esson's, covering nearly one fourth of the period since the church was crected. It has been the fortune of this church to be a feeder to all Protestant churches of the city throughout the greater part of its history. Not to speak of St. Andrew's church, St. Pau's church, the American church, Crescent Street church, and more recently knoz church, which drew off large bodies from this finwing at a great crisis in the history of Presbyterianism, in the case of Knox church the great bulk of the congregation leaving these walls,—a very considerable proportion of the members of Christ church in former days, as well as several excellent families that have been prominent in St. James Street Methodist church and in Zion church, were formerly in communion with the congregation worfrom the east they were met at the station in Chater by a number of friends, who accompanied them to the house of Mr. R. Richards, which was filled with friends from the several stations of the congregation. Some friends also from the city of Brandon were present to offer their congratulations. shipping here. The building may be said, there regrettul emotion will pass when they learn that the voice of, praise and prayer and preaching is no longer heard in St. Gabriel street church. Oh St. Gabriel's | many an anxious thought has been spent on thee during nearly a century, and not the fewest or them in the last score of years; but there has been much happiness and joy mingling with the cares and trials. Thy venerable presence, and thy history, rich in incident, have always lent a charm to the labours manifold that have been performed within thy walls. Old St. Gabriel's, farewell ! '

NOTES FROM NOVA SCOTIA. (From our own Correspondent)

WHILST another missionary is going forth from Nova Scotia to Trinidad, the Foreign Mission Board did not secure the services of a lady teacher.

Annapolis congregation has again become vacant after another short pastorate by the Rev. Wm. Maxwell. Through removals this little charge has become so weak that it has lately asked that it be allowed to become a mission station.

A member of the Halifax Presbytery lately gave the sad record that whilst he had admitted 50 to the membership of the Church during the past four years, all were females except one man and a boy. How such a state of affairs must tend to depress a faithful pastor.

At a meeting of the Halifax Presbytery on the 14th Sept., pleadings were given by the commissioners representing Montreal Presbytery and Melville Church, St. Antoine, Mo real, and also the commissioners from Yarmouth, N.S., concerning the translation of Mr. Anderson Rogers. Mr. Rogers felt inclined to go, but his brethren of the Halifax Presbytery thought he should remain longer and continue the good work he has been carrying on during the past four years.

A local Sabbath School conference was held at Shubenacadie on the 16th Sept. The conference comprised the Presbyterian congregations of Shubenacadie and Lower Stewiacke, Gay's River and Milford, and Elmsdale and Nine Mile River. Papers were read on three important subjects: "Teaching," "How to keep the Young Men in the Sabbath School," and "How to interest the

and there is no doubt they will give an impetus to Sabbath School work.

A Presbyterian minister in the United States spent a part of his vacation this summer in Sarnia, and speaks thus of it—" The Presbyterian Church in Sarnia is strong. The congregation is large and comprises much of the wealth, social standing, and personal power of the place. And this is about the way things go through the entire Province. The Presbyterians may not be in actual majority, nor do they seem to be the fashionable people altogether. but when one looks over such a congregation as who have both brains and brawn. A strong people, a conscientious people, a stable people are they, making up the very backbone of the whole country. We call Canada an English appendage, but it is much more a granito boulder brought in from the Grampian#."

NEW BRUNSWICK NOTES.

(From our own Correspondent.)

ST. PAUL'S CHURCH, Woodstock, is still without a pastor. It is a promising charge in the loveliest corner of New Brunswick.

A new church is to be built at Oak Mountain and the missionary in charge, Rev. J. Ross, will likely be called before the expiry of this year.

Three have been added to the church at St. Martin's. The people talk of trying to secure their ordained missionary, Rev. Willard Macdonald, as

The strains of the organ now blend with the voices of the worshippers in the kirk at Richmond (Rev. R. McKay's), and the Sabbath School, a model one, is larger than ever before.

Ten were added to the church at Harvey at the last communion. The manse, with barn and outbuildings, are approaching completion. The church will also receive a new roof. Rev. J. A. McLean is much encouraged in his work.

Rev. Wm. Miller, of Bocabec, demits his charge. The lines did not fall to him in such pleasant places as Sussex, but he has nobly sustained a aborious missionary pastorate of nineteen years. He will continue to reside among the people who are so warmly attached to him.

Rev. J. A. Cahill is pushing the work vigorously in Springfield. A new Sunday school outgrew the private house in which it niet, and led to the building of a church in a new corner of his parish. A hundred communicants sat down at last Communion. SS, teacher's meetings are regularly

Rev. P. Langill has been lengthening the cords of the church tent at Hampton, and at the same time strengthening its stakes not a little. The new church is approaching completion, and services have been commenced at Rothesay, where they were much needed. God send us more men of like missionary fervour and robust bodies to keep it up

In Shediac the good work is progressing. Prayer meetings and Sabbath school well attended. the Communion in June, eight members were added on profession. The Sabbath school, averaging about 35 scholars, raised \$100 during the last year. Four eiders were ordained in the congregation this summer, one in Shediac and three in Shemogue. The manse in Port Elgin will soon be completed.

Rev. Jas. Gray has resigned the charge of Sussex, etc., after a pastorate of nearly 30 years, at the ripe old age of 69 years. A maturity which in him is hale and hearty, with no abatement of natural force, nor dimness of eye other than is common to all men of his age. Thirty years ago he came to a fer families acattered throughout the district, without organization or a dollar's worth of property, now they own two comfortable churches, a manse and a glebe, on which regis not one dollar of debt. With an independence which surprises no one who knows him, Mr. Gray declines any retiring allowance either from the congregation or from the Aged and Infirm Ministers' Fund. His congregations were never so prosperous as now. May they find a worthy successor

PRESBYTERY MEETINGS.

Presbytery met in St. Matthew! church, Hahifax, 14th inst. Rev. A. B. Dickie, moderator, presided. Rev. Dr. McLeod, of Valo Colliery, and Rev. D. L. McCrae, of Cobourg, Ont., who were present, were invited to correspond. The resignation of Rev. Mr. Maxwell, of the Annapolis congregation, was accepted. The presbytery expressed the highest regard for Rev. Mr. Maxwell and the strongest attachment to him, while they regretted inability, through failing resources, to retain his valuable services. The Rev. John Cameron is to preach and to declare the congregation vacant on the 24th October. A call to Rev. Anderson Rogers, of Yarmouth, from Melville church to Cote St. Antoine, Montreal, was read with accompanying papers. Commissioners on both sides were heard, and Rev. Mr. Rogers placed himself in the hands of the presbytery, whereupon it was agreed nem. con. not to remove Mr. Rogers from Yarmouth. This ending of the case gives great satisfaction to the Yarmouth congregation, where Mr. Rogers is deservedly held in very high esteem. Rev. M. G. Henry asked and obtained leave from the eastern committee of the presbytery to visit the congregations of Noel, Gore, Kennetcook and Elmadale. The next meeting will be held at Truro, on the call of the moderator of the synod.

Paris.—The ordinary meeting of presbytery was held at St. George on Tuesday, 14th ult., Rev. D. M. Beattie moderator. There was a large attendance of ministers and elders. The session records throughout the bounds came up for examination, were sent to committees and afterwards attested by the signature of the moderator. The committee appointed to visit Old St. Andrews, B. Oxford, reported the discharge of that duty and gave an account of the state of the cause in that congrega-tion. The committee was continued with further instructions. Messra. Leeming and Nichol appeared for examination with a view of admission to Knox College, and their examination having been austained as satisfactory they were certified to the College Senate. Mr. James E. Brown, a student entering in the third year in theology, read a sermon before the presbytery which was also approved as satisfactory. A letter from Dr. Middlemiss, Convener of the Assembly's Committee on the Aged and Infirm Ministers' Fund, was read and a resolution was passed strongly urging the claims of said fund on the generous consideration of congregations, and sessions were requested to interest themselves in this matter. Next meeting A SHORT time since the steamer British Queen young in the Church's work, especially Missions." was appointed to be held in Brantford in First landed her cargo in Halifax. Part of it consisted of Local conferences are likely to be held within the what seemed half a dozen large coffins, which from bounds of the Halifax Presbytery during the year, MULLAN, Pres. Clerk.

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BRITISH AND POREIGN.

AT large public meetings in Lima and Callao, petitions have been adopted praying the Government of Peru to expel the Jesuits.

ONE of the most important questions

to be decided at the U. S. Episcopal

ACCORDING to the estimate of the Dean of Westminster one-fifth of the are 600,000 teachers and 5,200,000 scholars.

It is alleged that although govern-ment allows £2,000 a year for the re-ligious improvement of the Highlands and Islands there is not a single Gaelicspeaking student-missionary in any town in Scotland.

AT the recent visitation of Second Ballynahinch congregation the presbytery of Down, Ireland, expressed the pleasure it afforded them to meet with the senior pastor, Rev. David Edgar, after a ministry of over fifty-six years.

THERE has been an increase of £525

TILE Goodell Professorship of Intellectual and Moral Philosophy has been endowed in the Central Turkey College at Aintab. It is named in honour of the beloved missionary William Goodell, and will be held by a native Armenian, Rev. Hohannes Krekorian.

THE Waldensian Church has declined to relinquish its name and to unite with a modern evangelical and Protestant secession from the Church of Rome led by Father Gavazzi, and known as the "Free Church," under the name of "The Evangelical Church of Italy."

AT a meeting in the council room of the Evangelical Alliance in London, at the request of the Secretary of the Turkish Missions, Rev. Dr. Landing, of Cairo, said that toleration was more largely enjoyed in Egypt than in Turkey proper, for Egypt was at least one hundred years in advance of Turkey.

Ir the Northern and Southern Presbyterian Churches of the United States were united there would be a Church extending to every part of the country, comprising 8,479 churches, 6,621 ministers and 805,551 members—a mighty Christian bost indeed. The income of these Presbyterian bodies amounts to very nearly twelve million dollars.

PRINCIPAL CAIRNS conducted the jubiles services in Hope street church, Lanark, Scotland. On arriving in the town some drunken militiamen were fighting at the head of the High street, and no-policeman being visible Dr. Cairns made his way to the centre of the crowd and separated the combatants.

OF the eighteen or twenty members of the Chinese Y. M. C. A. connected with the Chinese mission of the Third Presbyterian church, Chicago, nine are already engaged in studies preparatory to missionary work among their countrymen, and more are to follow. It does seem-but every reader, says the Interior, can do the commenting himself.

FOURTEENIH Street church, corner Fourteenth street and Second avenue, New York, has been renovating and beautifying its edifice during the absence of its pastor, Rev. P. H. Marting, D.D. It is now in very fine order. This church is situated among a population largely and increasingly German; and Germans in New York are largely nonchurch-goers.

A SCOTCH bishop lately sent a circular letter to all the English bishops com-plaining that one of their number lately preached in a Presbyterian church in his diocese without asking the bishop's permission. Happy for Scotland, says the Christian at Work, if no worse complaint lies at her door than that one man preaches Christ's Gospel without asking the permission of another.

THE statistics of the Reformed church of the United States for 1886 are as follows: district synods, 7; classes, 52; ministers, 288; congregations, 1,468; members, 176,937; unconfirmed mem-bers, 108,079; Sunday schools, 1,374; Sunday school scholars, 116,873; students for the ministry, 173; contributions, benevolent purposes, 113,955.50 congregational purposes, 5746,122,39.

THE income of the Board of Foreign Missions (United States, North) during the past year from all sources, including contributions from women's societies and special gifts for the debt, was \$745,-164.46 and the obligations were \$803,-017.74, including the debt carried over from the preceding year of \$57,651 72, leaving a debt still resting upon the board of \$57,853.28.

REV. DR. DONALD FRASER says in The Monthly Journal of his church, that more than one-half of their accessions come from other than Presbyterian churches, and the majority of these from the Church of England. Of the Presby teriana who come from Scotland, he says that the most true to the faith of their fathers are female domestics. Young Scotsmen of the same class are not so loyal.

PROTESTANTISM has done a good thing in Rome by establishing public schools in a city where not one existed before the temporal power of the Pope was bruxen. These schools are now attended by 45,000 children. Their success has compelled the Catholic authorities to engage in the same unusual line of business, much against their preline of business, much against their pre-

dilections. They now have thirty parochial achools—and wish they were not compelled to have any.

DR. M. S. S. JOHNSTONE, of Minulgaff, has been presented with a congrat-ulatory address by his presbytery on completing his fiftieth year as minister to be decided at the U.S. Episcopal of the parish and receiving the degree Convention which meets in October is the adoption of the revised prayer book.

According to the estimate of the second address from the congregation, Dean of Westminster one-fifth of the whole population of England and Wales are in Sunday schools—that is, there are 600,000 teachers and 5,200,000 parishes his sons are ministers.

REV. JAMES W. WHIGHAM, Ballinas. los, ex-moderator, has published a Pres-byterian map of Ireland, showing where charges are established. In the margins are statistical tables of the religious populations of the world, of Ireland, of the Irish Presbyterian Church, etc. There are medallions of Calvin, Knox, Dr. Cooke, and Dr. Edgar, shields with the devices of all the Protestant churches in the world and illustrations of their colleges, and momentous scenes in Irish church history.

DR. MONRO GIBSON says he had always thought that, in order to see the largest development of Sunday school on the Free Church of Scotland Sustein tation. Fund during the last three months, but it arises entirely from donations and legacies, there being a he does not know where else than in the town of Stockport could be found a with over 5.000 names on its register, exclusive of a staff of 458 teachers. This school is now a hundred years old, and it is computed that from the beginning as many as 100,000 scholars have passed through it. It has always been a union school, and for a great part of the time had all the field to itself in Stockport.

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

> DR. PHILIP SCHAFF proposes to introduce into his professorial work at New York what he conceives to be one of the most useful institutions connected with the Berlin and other universities in Germany. This is what are called the seminaries conducted by the differ-ent professors once a week for special exercises in exegesis, history, and systematic theology. Attendance is free, and they are frequented by the more advanced and industrious students who wish to pursue special studies and investigations. At Berlin Lüsche chose last session the recently discovered "Teaching of the Twelve" for the subject of his seminary exercises.

> BISHOP WORDSWORTH in his charge at the annual synod of Perth on "The Study, Use, and Value of the Book of Common Prayer," criticised the inscription on the memorial to Jenny Geddes in St. Giles's. It is a bad omen for a nation, he said, when, in bestowing public marks of distinction, it confuses the first principles of right and wrong and crowns with honour what ought to be branded with infamy and disgrace. Instead of saying she "struck the first blow for freedom of conscience, which ended in the establishment of civil and religious liberty," it would have been more true to say that "it was the first act which led to the consummation whereby it was made penal to use the Book of Common Prayer."

> THE minutes of the last General Assembly of the Cumberland Presby-terian Church present the following statistical summary: Ordained ministers, 1,547; licentiates, 231; candidates, 281; congregations, 2,546; elders, 10,-041; deacons, 3,412; church members, 138,564; as against 126,911 last year; during the last year 14,356 persons were received into the church on pro-fession, and 4,078 by letter; 9,171 adults: and 14,336 infants were bap-tized. The Sunday schools have 74,576 members, and contributed \$20,139 for various benevolent purposes. The aggregate contributions of all the churches reached the sum of \$553,033. The total value of the property of the Church is set down at \$2,420,500.

> THE following appeal to the Presby terian churches of the United States has been sent from Charleston, S. C., with request to publish : Dear brethren in the Lord,—in our extremity and helplessness we feel constrained to make a general appeal for aid. Ours is the oldest organization in South Carolina. It has met with many financial and other reverses, but has been enabled graciously to survive them all. Within the past five years, at great self-sacrifice, it has spent about eight thousand dollars for repairs. The earthquake has totally wrecked our beautiful and venerable house of worship, and our people are impoverished. Unless assistance is given speedily our organization must pass out of existence. Contributions should be sent to Geo. Paul, Treasurer, or to Rev. W. T. Thompson, D.D. pastor of First Presbyterian church of Charleston, S.C.

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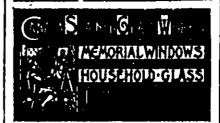
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Presbyterian Review.

THURSDAY, SEPTEMBER 30711, 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 Preservientan Review.

PRINCIPAL GRANT preached last Sabbath

THE REV. N. CAMPBELL, B.A., has accepted the call to the pastorate of the Elmsley congregation,

MR. JOHN McL.vop, B.A., licentiate, has received and accepted a unanimous call from Scotstown, Que.

REV. J. R. Macleod, of Kingsbury, Que., is spending a few weeks among friends on the shores of Lake Huron.

Tite new church building at Portage is Prairie was opened Sabhath, Sept. 26th, by Rev. D. M. Gordon, Winnipeg.

The contract for building the new Presbyterian thurch at Sydney has been awarded. The amount of the contract is \$6,200.

REV. JOHN CASIFAPLL, M.A., Ph.D., Harriston, Ont., is the unanimous choice of a Congregational meeting Collingwood convened to call a pastor.

REV. JANAS D. FREGUSSON, B.A., late of Kennelsee Roads has been called by the con-gregation of Windsor Mills and Lower Windsor, Presbytery of Quebec.

Stris have, been taken, owing to lack of accommodation for the growing number of Presbyterians in St. Thomas, Ont., to establish a new congregation in the eastern part of the city.

Da. Caraov's Carabril Cras is no longer an experiment. No cure no pay is the terms on which is sold. Money refunded if medicine not eatisfactors, Ask your Druggist about it, then buy it and take no other. Don't use any more nanseous purgatives such as Fills, raits, &c., when you can get in Da. Cazaov's Stonacu littless, a medicine that more the Bowets gently, cleaning a'l impurities from the system, and rendering the islood pure and cool, Great Spring Mediciae. . 50 cents.

AT a very general request Principal Grant's letters to the Mall upon the early missionary labours of the Presbyterian Church are to be published in pamphlet form for general circulation.

culation. At the meeting of the Kingston Presbytery Mr. R. M. Rose asked if it were legal for a minister to vacate his pulpit for six consecutive Sabiaths without the consent of the Pres-bytery. The Moderator said he could not answer the question.

RRV. J. A. F. McBain, pastor First Church, North: Georgetown, Quebec, has removed to Providence, R.I., United States.' We regret that Mr. McBain has seen fit to leave Canada, but we trust he will be blessed In his work in his new field.

, THE congregation in Teeswater introduced an organ on thal for month or two. A vote was recently taken on the question, and although a majority of seven decided in fa-your of the use of an organ, it was afterwards agreed to remove the instrument.

REV. DR. ROBERT C. MOFFAT preached a large congregation at West Winchester, Ont., on Sept. 12th, a special memorial sermonin memory of the late Mr. John Dougall, of the Montreal and New York Wuness. The text was taken from 2 Samuel iii. 38.

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Births.

Mactron-At 33 Murray Street, Toronto, on the 21st lost, the wife of the Rev. P. McF. Macfeod, of a daughter.

HERRIDOE-At the Manse, Ottawn, on the 18th on, the wife of the Rev. W. T. Herridge, B.A., HIL WASSO

Marriages.

McKnient-Rose-On Wedneslay, Sept. 27nd. by the Rev. It P. McKay, at the residence of the bride's father, 32 Northcote Avenue, Abdrew McKnight, arent 0.17.R., to Miss Mary A. Rose, ellest daughter of J. W. Rose, Esq., of Toronto.

RYBER SHITK - At St Junes Square Freebyterion Church, Teronto, on Morsley, beet. 70th, by the Rev. Dr. hellogg. Thomas Henry Stark, M.D. of Toponto, to Jennie Alice, eldest daughter of the late G. W. Smith, of Ottawa.

Aguernovo-McKinvatto-At Narvham, on the 8th Inst., by the Rev. P. 'Smith, Preclyterian minister, Mr. A'exander Armstrong, to Miss Jeanstte Mckin-pell, both of Markham.

DORRECAS — KERR — At the residence of the bride's parents, on 18th Sept., 1830, by the Rev. Alexander Mackey, D.D. Mr. Robert T. Cochburn, to Mary, daughter of William Kerr, Esq., all of the Town, ship of Puslinch.

ship of Pusifiech.

McFartars—Kottrs—At St. Thomas, Onlario, on
the 5th Sept., by the Rev Dr. Archibald, Denesa L.

McFarlane, to Amelia Koutse, all of St. Thomas.

Wallace—Cots—At St. Thomas, on the 15th
Sept. by the Rev. Dr. Archibald, James A. Wallace,
to Filsabeth, daughter of Thos. A. Cole, Esq. of

BL TOYMER.

BLANCHERS—DICET—At St. Thomas, on the 23rd
Sept., by the Rev. Dr Arbiball, William John
Blanchard, to Jane Picer, of the Township of Westminster, County of Middlesex.

Exhibs—Noaris At Knox Manes, Perth, on the
20th Sept., by Rev. Jan. Rom, B.D., Mr. James
Echin, of Darling, to Miss Lucy Morris, of Drummond.

Other-McClityzar-On Thursday, Mich Seph., in St. Andrew's Church, Perth, by the Rev. M. Maogilliers), M.A., Mr. J. J. Otley, to Miss Annie McClivery, both of Perth.

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The Executive of the Home Mission Committee, and sub-Occamittee on Augmentation, will meet on Tureday, October 12th, at 8 a m., in St. Andrew & Church, Toronto. Claims for the read six months, and all applications for appointment as missionaries during the winter season, about be in the hands of the Convener or Secretary by the 7th October, Ministers or Prolationers dedrous of apecial fisher, such as Jeritish Columbia or Prince Altert, about correspond at once with the Convener.

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MODERN INSURANCE.

In the last issue of the The Merchant we directed attention to changes taking place in the insurance world, and to the fact that the mutual plan of insurance, which gives every insurer a vote in the management of every insurer a vote in the management of the company with whom he unites to tran-act business—in other words, which inakes every insurer a joint owner of the property insured, or a participator in the profits, in the case of life insurance—while at the aame time they obtain personal insurance at actual cost, is steadily becoming more popular. The steady organization of new, companies in Canada upon this plan may probably be traced to the remarkable suc-cess of American companies, of which the Mutual Reserve Fund Life Association, per-haps, heads (the list. The prodigious growth of this Association from a member-ship of 500 and a business of \$2,500,000, in 1831, to a present membership of over ship of 500 and a business of \$2,500,000, in 1831, to a present membership of over 50,000, with a business for 1853 of \$51,000,000, and in Canada alone of \$0,028,500, has sot, intelligent thusiness meal and others everywhere thinking; the remarkable success of this fassociation is probaply due largely, among other things, to the reliable socurity furnished the members in Government deposits of \$250,000. The Association's Reserve Fund of \$750,000, of which the Central Trust Co.; New York, are trusteen, and which it is claimed, increase; at the rate of \$1,000 per day, provides for the decrease of assessments, which lowers members' payments in after years; by this system the certificate may, after fitteen years, become self-sustaining. The interest on the Reserve Fund is applied to the payment of death claims, and is found nearly sufficient to meet the claims created by the yearly increased death rate. Thus the yearly tincreased 'death rate.' Thue the fundeofthis association have been so hedged around by safeguards that their principles cannot but inspire public confidence. The absoluce importance or necessity of trustees for the Reserve Fund is clearly demonstrated. for the Reserve Fund is clearly demonstrated by the discloures connected with the late failure of the Briton Life Co., of England, and it has even been contended, by some that public 'corporations' should deposit their assets with the Government, as security. We understand a bill to this effect was introduced at the last accessor of

the New York Legislature.

In view of the facts, therefore, it is not apprising to find the stock companies following in the line of the mutuals. A recognized organ of the stock companies, published in this city, in a leading article in the last issue says:—"The stock companies will yet realize, if they do not already realize, that by their tariff organizations, their long list of prohibited risks, steadily growing longer, and risk-improving restrictions and exactions, they are incurring public disfavour and forcing into existence a class of companies, muturls, that can and will do business at ocet—a fast which the stock companies will in valuations to perthe New York Legislature. atock companies will in vain attempt to perform, except at a loss to themselves. In competing with the mutuals on the mutuals ompeting with the initial and the middle of the Conventer of the Conventer

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