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INCORPORATED BY ROYAL CHARTER. M SESNEST ROPESE W G. H. ROBINSON, Manager

SO TIRED.

So tired I faln would rest, But, Lord, Thou knowest best; I wait on Thee. I will toil on from day to day, Beating my cross, and only pray To follow Thee.

So tired; my friends are gone, And I am left alone, And days are sail. Lord Jesus, Thou will bear my load Along this steep and dreary road, And make me glad.

So tired; yet I would work
For Thee. Lord, hast Thou work
Even for me?
Small things, which others, hurrying on
In Thy blest service swift and strong, Might never see.

So tired; yet I might reach A flower to cheer and teach Some sadder heart;
Or for parched lips perhaps might bring
One cup of water from the spring
Ere I depart

So tired; yet it were sweet Some faltering tender feet To help and guide. Thy little ones whose steps are slow, I should not weary them I know, Nor roughly chide.

So tired; Lord Thou wilt come To take me to my home,
So long desired.
Only Thy grace and inercy send,
That I may serve Thee to the end,
Though I am tired.

-Selected.

For the Parsoyranian Raview.

THE PREACHING OF JONAH.

A FRAGMENT.

An exceeding great city. An eastern city, upon which the sun pours in all its strength. The stone pavements are hot and dusty to the fact, and the white houses gleam in the nobnday glare. The miserable hovels in the poor quarters are as ovens, and even the gorgeous temples and the palaces of the king are hot and stifling. To-day no wind sweeps with cooling breath the fair gardens of the king, and the drooping flowers hang their thirsty heads and long for the cool and dew of the evening. All goes on as usual. In the temples the priests are chanting as they offer sacrifices to their gods. The palaces of the nobles are full of the sounds of all kinds of music and feasting, and the weary dancing girls lean for a moment against the walls to rest their aching limbs. Slaves, whose dress and features proclaim them to be of many different races, move with s.id, hopeless faces about their appointed tasks. In the eyes of some lurk memories of the happy homes in some far-off valley or pleasant town whence they were rudely seized to wear out their lives in servitude in Nineveh. But what care their proud masters or the cruel overseers for these sad longings? The fan must not cease its tiring sweep, though the heart be breaking and the eyes blinded with tears. Down in the streets rises the steady tumultuous roar of a great city. Now through the crowd of humbler vehicles, dashes on its reckless way the chariot of a noble drawn by the far-famed swift horses of the city, and the children and slaves scamper to get out of its way. That old humpback narrowly escapes being knocked over, and he turns with a frightful scowl on the chariotecr, who, jeering, flecks at him with his whip,

New temples are slowly rising to the gods, and the train of workmen strain and labour lifting the great stones into place. They are building walls that seem strong enough to outlast the world itself. A shout of triumph rises as themaster builder lowers to its place the colossal figure of their greatest god. "Surely, beautiful for situation, the pride of the whole earth is this city," cry the citizens as they look around on the massive monuments of their pride, the gold, the silver and the treasure without end that they have gathered Suddenly a voice sad and carnest breaks like the sound of a trumpet on their ears. "Yet forty days and Nineveh shall be destroyed." their incantations, the slaves turn wearily to their tasks and the children leave their gambling in the gutter to rush after this new excitement.

"Yet forty days and Nineven shall be destroyed." Again with new insistence the voice comes. The troop of workmen mending the mighty walls, whose height makes them gidd; whose breadth makes them despair of ever seeing the home from which they came, smile in said derision. "Destroyed in forty days!" "I were good indeed if true, the mad dream, but these walls were built to last to all eternity," and

the passing hope dies in a sad scornful smile.

Again the voice in sad iteration, "Yet forty days and Nineveli shall be overthrown." And now they see him—not in a charlot and surrounded by obsequious servants, but on foot and and dusty, and he is footsore and weary with vention on missionary topics.

his long lourney. His face is grave and stern with the burden of his mission, and the wonderful dark eyes gleam with prophetic fire and resolution. He carries no weapon, only a staff on which he leans as he pauses to point to walls and temples and cries once more in thrilling tones "Yet forty days and Nineveh shall be overthrown." And now the priests turn and shrug their shoulders impatient at the interruption, and a shout of scornful laughter rises from the merchants who follow with derisive gesture the motion of the prophet. "Some madman truly who should be stopped; it were not well that the slaves and captives should hear him," and the crowd gathers threateningly around. Some jeer, and the children pick up stones ready at a word to east them. But the prophet does not flinch, no fear blanches his cheek. He faces them while with the deep calmness of conviction he repeats those ringing words of doom: "Yel forty days and Nineveh shall be destroyed.? And the slaves look up with sudden hope. This mighty city of their captivity so fair to look on is "full" of "lies and robbery," of the "groans of the oppressed," and " the voice of the whip." Their hearts leap up to meet the justice of heaven. Though they will perish with her, they rejoice with the joy of hatred, in her doom And they, too, those leprous loathsome forms, whose unclean rags flutter to the breeze, as they drag themselves forward on the pavement and and gaze with chin on hand, at the prophet; that deformed boy whose back bears traces of cruei beatings; that scarred and mutilated slave, raise their elenched hands to Heaven and with curses wish that the strange words might be true. And the mother shudders with vague dread and clasps her babe closer to her breast as she sees the wave of conviction, o' dismay, creep over the crowd. And he, the spoiler, who has obtained but not enjoyed his treasures, shulders at the possibility of losing them, now that they are fairly within his grasp, and stumbles down the nearest side street to escape, if possible, that thrilling voice.

And now every heart anwers the prophet's crystand now every heart anwers down his whip, the meeting adjourned.

The afternoon session was opened by praise the very children leave their crying and the and far prayers by Dr. Burns who was welcomed games to crowd around Jouah. The crystand now which was enthusiastically received, and on creater and fear and fear and creater and fear an greater, and fear and te for have seized upon men's hearts. The rich, the noble have left their feasts and luxurious amusements to hear of One with whom there is no respect of persons. The priests have left their alters to hear of a God who desires not sacrifice and delights not in burnt offering, but who loves righteousness and hates robbery and oppression. And ever and anon through Jonah's preaching like a terrible refrain comes the repetition of that first cry: "Yet forty days and Nineveh shall be over-thrown." Even the rough soldiers cease their boasting and derision, and turn pale as if they already heard the tramp of the conqueror's feet. At last the tumult of excitement reaches the king. He too, will go down and hear what this Waddell read the Treasurer's account for Mrs. Tue ctowd divides mechanically as the glittering cavalcade Mrs. Cornelius offered the dedicatory prayer, draws near, but no knee bows for all hearts are consecrating the gifts of God's people to the awed before the King of kings, and the pageantry of earth does not touch them. And calmly, yet the chair, Miss Fairbanks read a paper entitled with the energy born of intense faith, the prophet "Succourers," Mrs J. A. Grant, Pictou, one on faces the king, and tells his warning as he has told it to his meanest subject. The king believes the power of the God of the Hebrews. Surely the sun never shone on such mighty walls and bulwarks, and these marvellous gods, hewn from the solid rock to be the wonder of after ages, can they not protect us call ay their temples, themselves I they are but dust before the might of the Lord. The heart of the mighty monarch bows and trembles before the servant of Jehovah, and he returns to his palace to clothe himself in sackcloth und make ashes his seal, ' For who can tell if God will turn and repent, and turn away from his herce anger that we perish not."

K. DE B.

TOKONTO, Sept. 24th, 1886.

Tite annual convention of the Canadian Intercollegiate Missionary Alliance which will McLeod, of Thorburn, spoke with force and be held in Montreal, October 28 31. The object | eloquence on the subject of Missions in their of this alliance is to encourage among students, many aspects. Some little children were then in general, and Theological sturt into in particul introduced, who by repeated recitations and There is an amazed silence for a moment; the lar, an active interest in, and, as far as possible, singing diversified charmingly the graver prostartled priests stop pouring their libations, a consecration to mission work, both ho ne and ceedings of the evening. The Rev. Mr. Day Then the spell is broken. The priests take up foreign. The alliance embraces the theological was the next to address the assemblage, challenges the clause that the spell is the clause that the spell is the clause that the spell is th colleges in Toronto, Woodstock, Kingston, ing the credentials of women's work in the Cobourg and Montreal. Other colleges are churches and giving an excellent Scripture read expected to join shortly. The subjects on which ing, proving them called to their office by the papers will be read in the day sessions are the Spirit of God in apostolic times. Dr. Burns following .—Summary of Canadian Missions; followed him with his usual acceptance. The French Protestant Work in Canada; Palestine; proceedings being brought to a close, after China; A Biography; Central Africa. The speeches by Rev. Mr. Turnbull, of Stellarton, China; A Biography; Central Africa. The claims of medical missions will be presented as a public evening meeting by Mr. L. D. Wishard was taken up. of New York, college secretary of the International committee of the Y.M.C.A Mr. menced with Wishard will also hold a conference with Mckay, of Stephendred students. medical students concerning this subject. Al Mrs. MacKenzie, Hopewell. The nomination returned missionary, who has laboured for eleven committee reported the elections as follows: years in East Turkey, has been engaged to Mrs. Burns, President; Mrs. H. H. Macpherson, address a public meeting on Saturday evening, October 30th. Besides these, leading ministers alone. His dress is torn and weather-stained of different denominations will address the Con Miss Thompson, Rec Sec., having resigned, Shanghai and has a population of 500,000, and

Woman's Work.

ANNUAL MEETING OF THE W. E. M. S.

(EASTERN DIVISION).

THE tenth annual meeting of the W. F. M. S. (Bastern Division), was held in Prince Street Hall, Pictou, on the 30th of Sept., and 1st of October.

After the usual devotional exercises conducted by Mrs. A. Macdonald, assisted by Mrs. Dickson and Mrs. Porter, Miss Fairbanks took the chair, making a few preliminary remarks, especially regretting the absence of the President, Mrs. R. F. Burns, whose illness prevented her taking charge of the meeting in person. Regretà were a'so expressed for the absence of the President of the Pictou Auxiliary, and the disappointment occasioned by the non-arrival of Mrs. Harvie, Toronto, whose presence would have added an especial attraction, and whose experlence in missionary endeavours would have greatly aided and encouraged the sisterhood of the Eastern Section. The minutes of the last meet-ing having been submitted and passed, an address of greeting, written by Mrs. Donald, late president of the Pictou Auxiliary was read by Miss M. Carmichael and responded to by Mrs. Nelson, of Windsor. These most appropriate addresses conveyed great warmth of sentiment in the labour of love, which had brought so many together—the attendance of delegates numbering about sixty, besides a large gathering of interested visitors. The Recording and Corresponding Secretaries then tendered their reports, which Secretaries then tendered their reports, which were adopted—both reporting work done and progress made. A paper by Miss Dickie, Upper Stewiacke, was then read by Mrs. E. Grant, Stewiacke; one on the "Privileges of Self-Denial," by Miss McCurdy, Truro, and another on the "Mission to the Shans," by Mrs. Cornelius, Halifax, and after the appointment of a nomination committee, and prayer by Mrs. MacPherson.

which was enthusiastically received, and on motion of Mrs. John McLean, of Strathlorne, was thanked by a standing vote from all present, the ladies being deeply moved by Mrs. Burns' kind exertions in a time of much physical exhanstion. Miss Fairbanks thanked Dr. Burns for assistance and begged him to convey to the presi-

dent the action of the ladies. The secretary of the Halifax Presbyterial Society, Miss Wetherby, then read a report which was followed by that of Miss Grant, Secretary of the Pictou Presbyterial, their statistics giving a gratifying account of a great advance on past years, of numerous auxiliaries added and of great interest and liberality displayed in all departments of the work of the association. Miss S. Waddell, who was unavoidably absent, and cause. Mrs. H. H. Macpherson having taken "Succourers," Mrs J. A. Grant, Pictou, one on the Advantages of Presbyterial Societies over Independent ones, and after prayer and the singing of a parting hymn, the afternoon session

In the interval between the hour of closing and the general meeting in the evening, the delegates and other friends were elegantly entertained in their newly fitted up hall, which was beautifully adorned with choice bouquets and rare cut flowers, by the hospitable ladies of Pictou, who had so generously opened their homes for the reception of the Society, and of whose kindness none can speak too highly.

Mr. Forbes, of Durham, assumed the duties of chairman at 7.30 p.m., presiding over as large an audience as the hall would hold. After many encouraging remarks most genially delivered, prayer having been previously offered by Mrs. Carson of Knox Church, the Rev. Dr. and Rev. Richmond Logan, a collection of \$35

The morning session of Friday, Oct. 1st, commenced with devotional exercises led by Mrs. Mckay, of Stellatton, aided by Miss Grant, and Halifax; Miss Fairbanks, Mrs. McKay, Stellarton, and Mrs. Porter, Pictou, Vice-Presidents;

Miss Campbell, Cor. Sec.; Mrs. S. Waddell, Treasurer; elected without opposition.

The Executive and General Committee were also appointed with but few changes in the past year. A paper on Trinidad, by Miss P. Burns and read by Miss Flemming, preceded a lively and most agreeable description of work among the Coolies, by Miss Hutton, late missionary teacher in a Trinidad school, and then the association was called upon to decide whether an address should be forwarded to our Queen, on the auspicious attainment of the jubilce year of her reign. A standing vote announced the loving loyalty of all present. It was further proposed that a petition be also respectfully for-warded, requesting Her Majesty to take the Islands of the New Hebrides especially under the protectorate of British power. A committee was appointed to carry this into effect, the independent societies of New Glasgow and Truro being requested to unite in both petition and address. Thanks were moved to Miss Thompson for her faithful services for so long a period of time. The Question Drawer was then opened and answered by Miss Campbell, Secretary.

The afternoon session after worship, com-menced with a paper by Miss Falconer, (New Glasgow) an account of the Baddeck Society, by Miss McCurdy, and of that of Strathlorie, by Mrs. McLean, Harbour Grace by Mrs. Richmond Logan, and St. James Church, New Glasgow, by Mrs. E. McCurdy, who afterwards led in prayer, Miss Matheson upon the work of the Union Church of the same place. Miss Stewart read a paper on "Carey" and then a conference of a few minutes was held on work connected with the society. Regrets were expressed for Mr. and Mrs. Annand's inability to attend the meeting. 'The Santo Fund has amounted to over \$1,800—from all sources.

Votes of thanks were then passed to the ladies of Pictou for their kind hospitality, to the press for report of the meetings, and to the railway commanies for reduced fares. The meeting was closed by Miss Fairbanks with prayer to meet again (D.V.) by invitation of the ladies at Stellarton—Halifax, Witness.

CANADIAN AUXILIARY MCALL MIS-SION.

THE Canadian Auxiliary of the McAll Mission met in the parlour of the Metropolitan church, Toronto, Thursday afternoon, 7th inst.—the President in the chair. The Treasurer reports \$11 on hand, having sent \$144 to the Mission in July. A lady who has been resident in France for some years gave a very interesting address, quoting M. Gustave Monod, "that it is hard to guage with exactness the mind of France regarding religion. Rival forces are strong for the mastery, and for the time at least the greatest progress is on the side of the opponents of the Bible." Mr. McAll endorses this statement, and adds "that the inroads of worldliness and immorality keep pace with those of atheism." He recognises, on the other hand, contrasted eleyet become healthful and saving leaven of the nation. There is a section of the French people both among the higher and lower orders in whom. the religious principle retains deep root, and it is amongst these that the evangelistic work of Mr. McAll finds access. Every new station that is opened gathers around it a band of thoughtful persons who say: "This is what we have been waiting and longing for-never before did we have teachings like these, they meet our deepest needs." Among the instrumentalities used by Mr. McAll is the & Societé Fraternelle, which gathers together all those who profess to have been brought to a knowledge of the truth in Christ, through attendance at the ordinary meetings, as well as those who have ceased to be infidels or 'indifferent to religion, and who, though not actually converted, desire to become Christians. In the Swiete Fraternelle are combined a Sunday school, a Bible class, and a catechism exercise for adults. The communication of knowledge, however, is not the sole object; it is intended to cultivate a devotional spirit, much of the time being spent in prayer and thanksgiving. As an evidence of the good effected by the ordinary meetings, it has been found half or two-thirds of the habitual hearers request to become members of this Societi

Contributions to this excellent object will be received by Miss Caven, 238 Victoria Street, Toronto,

THE annual Thanksgiving Meeting of the Topp Auxiliary Mission of Knox Church, Toronto, was held on the 12th Oct -the President in the chair. The attendance was large. Letters were read from several missionaties labouring in the foreign field. A graphic account of the annual meeting of the Presbyterial Society, which met last month in Aurora, was read by one of the delegates. All enjoyed the meeting very much, and the interest in missionary work is still increasing.

QUAKER MISSIONARIES TO CHINA. Chung King, the city to which Mr. and Mrs. Davidson, England, are gone as Friend Missionaries, is n the province of Sichuen. It is 1,600 miles from Miss A. Smith was preferred to her office, and there are at present only two missionaries there

The Family.

SUMMER'S EVE.

Oir, the Joy of well-earned leisure, When days seem made for pleasure, And the peaceful hush of Neture all the weary being fills ; When clear friends go forth together In the goden August weather, To the ocean or the mootland, or the everlasting hills I

Some, whose work hath been with algour, Gather strength and Joy and vigour,
On the breezy mountain summit, free as birds that sing

Others in the mellow gloaming,
Through the harvest fields are roaming,
Or rejoicing in the ripple of the salt tide on tho shore.

There is merry childish laughter Where the wavelets following after Scatter in a shousand sparkles round the feet that dance There is al ence deep and tender

Where, for off, the sundown aplendour Shines an aftermath of glory on the meadows of the sea. Sweet to rest, our labour anded

He such joy and peace attended, When the summer leans to autumn and the light is in the All the fever of endeavour Seems to pass away forever, And life's many cares and troubles like the great sea sink

-Leisure Hours.

RRV. J. MURRAY MITCHELL, LL.D.,

to rest.

JOHN MURRAY MITCHELL was born in Aberdeen in August, 1815. He was one of a large family, and three brothers, as well as himself, became ministers of the Established Church of Scotland. After getting his "primary education" at the parish school of Kinneff, in Kincardineshire, he ent, in 1828, to the grammar school in Aberdeen. Here, as a favourite pupil of Dr. Melvin (one of those "hero schoolmasters" who roused the faculties of their best scholars to enthusiastic action). he laid the foundation of that classic taste which, under other circumstances, might have degenerated into finical dilettantism, but which, in the course of his laborious life, he has turned to good account in the study of various languages and the elucidation of several systems of philosophy and religion.

In 1829 he entered Marischal College, Aberdeen taking the second place in the Entrance Examina-tion; and during the four sessions of his undergraduate course he gained prizes in every class. At the close of that course, in 1833, he stood highest, over all, in the examination for the degree of Master of Arts: Classics and philosophy were his favourite studies. He entered the Divinity classes in the Aberdeen University in 1833, and brought to the study of theological subjects the same powers and the same ardour which had made him quasi senior wrangler a few months before. While he did as much as any, and far more than most, of his fellow-students in the acquisition of theological, historical, and linguistic knowledge, he stood out as an earnest Christian, and, even then, as a realous advocate of missions. It is interesting to know that at a time when missionary zeal was acarcely existent anywhere in S.otland, his ardour in the work was excited by contact with the sous of Dr. Milne, one of the pioneers of missions to the Chinese. It required some courage in those days to attempt, in connection with the Church of Scotland, what Mr. Mitchell successfully accomplished, the formation of a Juvenile Missionary Society. In the course of his theological curri-culum, he formed the resolution to become, at its close, if it were God's will, a missionary to the heathen; and this resolution was confirmed by a

meeting with Dr. Duff in 1836.
For the last session of his theological course (1837-8) Mr. Mitchell transferred himself to Edinourgh, where Dr. James Hamilton and Mr. John Braidwood (afterwards missionary at Madras) were among his intimate associates. He was known at this time among his classmates as a distinguished student, an amongst them and the religious community of Edinburgh as an earnest Christian. In the former capacity he gained a gold medal in the Church history class, for an essay on "Eusebius as an Ecclesiastical Historian," and in the latter he took a leading part in the formation of the "Ladies' Society for Promoting Female Education in India." It was in connection with this society that he began his career as an author, by writing several tracis which were largely circulated, and which did much to awaken interest in the great

Having been "licensed" as a probationer by the Presbytery of Aberdeen, he was appointed by the Foreign Missions Committee as a missionary to Bimbay, and was ordained to the ministry in July, 1838. On his arrival in India, in November, he entered with heart and soul upon missionary work, teaching, along with such admirable coadjutors as Dr. Wilson and Mr. Nesbit, in the General Assembly's Institution. He soon qualified himself for staking an effective part in vernacular work. For many years, generally in Hombay, and occasionally in Poona, he did energencally the work of an evangenet. His knowledge of the Marathi language especially was both popular and scholarly, and he took his full share in the important work of the translation and revision of the Bible in that language. He also wrote a considerable number of tracts aid books in Marathi. Without disparage-ment of any other member of the noble band of Indian missionaries, it may be said that no one's labours were more abundant or more varied, no one's zeal more ardent, and that no one stood higher in the estimate of the European and native community. Till 1843 a missionary of the Established Church, and thereafter of the Pree Church, of Scotland, he, throughout, willingly and cordially co-operated with all evangelical missionaries. He originated the Bombay Missionary Conterence, and became its first secretary. Nor did he hold alnof from work among his countrymen. Always a welcome preachet to English-speaking congregations, he and his missignary colleagues ministered to the Pree Church Congregation in Bombay for two years after the Disruption, and while at Prona he acted, at the request of the Government, as chaptain to the Presbyterian soldiers of a Highland regiment, as well as other British residents.

In much of his work he was aided by the cooperation, and in all of it he was sustained by the mpathy, of his like-minded and accomplished Mrs. Mitchell is the daughter of one of the 4 heroes of the North, the late Rev. Mr. iness. She has been all along, and n invaluable helpmeet to her hus. of the morning affects the spirit and temper of the spring.

band, and has done, and is doing, good work for cook as well as the kitchen fire, and like all un

In 1857 Mr. Muchell came to Scotland and die all in his power to foster the missionary spirit, which Dr. Duff had done so much to call forth, At this time he received the honorary degree of LL.D. from the Marischal College and University of Aberdeen. Dr. Mitchell returned to India in 1859, and Indoured at Poona with his usual zeal until 1863, when, Mrs. Mitchell's health having completely broken down, and his own being much enscebled, they returned home, and Dr. Mitchell's official connection with Western India came to an end. Almost immediately on his arrival in Scotland he was chosen minister of the Free Church Congregation at Broughty Perty, an important surburb of Dundee. His congregation rapidly of her servants to irritate her into discharging increased, and it might have been reasonably existem on the spot, or doing, or saying some other pected that the remainder of his days would be rash thing which, while it affords a momentary spent at home. But it was otherwise appointed. The mission staff of the Free Church in Calcutta having been greatly weakened, Dr. Mitchell was asked by the committee, on the urgent recommenda-tion of Dr. Duff, its convener, to proceed thither, Heatonce convented, although his doing so involved no small sacrifice. He proceeded to Bengal in 1867, and remained till 1873, gaining great influence over the hearts and the minds of the educated natives. He was also instrumental in forming the "Union Church"—an important European congregation at Simla. He was earnestly invited to become minister of this church; but this he declined, as he desired to work especially for inlasions, Before leaving India he took part in the Missionary Conference held at Allahabad, the first great storm, and shortly diffuse over all the sunshine and Decennial Conference in India. Returning home calm of her own cheerful, unperturbed spirit. And in 1873, he became Secretary to the Foreign Missions Committee. This appointment he held till happen, and that will happen to every house-1878, when the lamented death of Dr. Duff necesmother. The sudden or ingering sickness of her situted the making of new arrangements, and he became hon, secretary. Being thus set free from official work, he wrought none the less, but gave his whole heart to the advancement of missions. With hand and heart, by tongue and pen, in public and in private, on platforms and in pulpits, in church courts, and temporarily in the Academic chair, he pleaded the cause of missions—the cause of God and the cause of man.

In 1880 Dr. Mitchell went to America to attend a meeting of the "Pan-Presbyterian Council" at Philadelphia. He read a paper on "Union and Co-operation in Missions," and otherwise took part in the proceedings of the Council. From Catifornia Mrs. Mitchell and he proceeded to Japan and thence to China and India. In India he spent fully two years most profitably in carrying out some of those studies and observations to which he could not devote so much time as his tastes would have led him to devote while he had regular work to do as a missionary. He lectured and preached incessantly all over the country. All this was without cost to his church.

All through his career Dr. Mitchell has been a prolific writer. Most of his publications have been designed for the benefit of the Hindus; and the

Maratht, and English being all his own.
Besides contributing many articles to magazines and Reviews, Dr. Mitchell has published, in English, "Letters to Indian Youth on the Bvidences of Christianity," which is in its ninth edition, and has been translated into several Indian larguages; "Blements of Christian Truth;" "The Conflict of Ancient Paganism and Christianity;" the "Life of the Rev. Robert Nesbit;" a "Lecture on the Indian Mutiny;" and has contributed to the Religious Tract Society's "Present Day Tracts" treatises on "The Zendavesta," and the "Hindu Religion." His largest work, next to his "Life of Mr. Nesbit." and in some respects his most im-Mr. Nesbit," and in some respects his most important, sentitled, "Hindulsm, Past and Present."

It should be added that Mrs. Mitchell has also written several interesting books. Since the days of Bishop Heber, amidst the innumerable books descriptive of Indian places and Indian peoples, by male and female writers, very few indeed are more graphic, and not one indicates a warmer heart towards the country and its people, than her "Missionary's Wife among the Wild Tribes of Bengal," "In "ndis," and "In Southern India." For several years the state of health of husband

and wife has necessitated their spending the winter in a mild climate, and Dr. Mitchell has ministered, with great acceptance, to a congregation of rest and tourists, British and American, at Nice. – The Christian.

A USEFUL HOUSEHOLD MAXIM.

An oriental sage was once asked by his sovereign, also a wise and good man, to give him a saying that should be appropriate and restraining in times of prosperity and pleasure, and a consolation and comfort in times of adversity and sorrow. Difficult as was the task of finding some sentiment or truth that would be suitable to these widely opposite conditions, even the wise tuler was satisfied when the sage gave him the saying, "Even this shall pass away"; and it is said that he had it en "raved upon a ring which he wore ever after. But whether the ruler of a great empire found this a useful maxim or not, certain it is that for the ruler of the smaller empire of the home, the mother, it is a very comforting little sentence, and, if reflected upon, may oftentimes help her in those difficulties and trials in household life which can only be overcome by patience. The thread of family life, even in the best regulated homes, has an inherent tendency to get into snarls. As Mrs. Harrier Beecher Slowe says: "There never yet was that home or frmily where everything could be made to run 'just so'." Things are always happening in the most unexpected manner; the best and most systematic plans are inadequate to meet all the emergencies that arise when the different individualities of parents, children and servants all act and react upon one another. The best way in which these roughnesses, these tangles, can be atraightened out is to wait a little; to let time help overcome the difficulty, and in order to do this cheerfully, it is well to say to ourselves: " Even this shall pass away." Take, for instance, the discomfort and confusion that may overtake an ordinary-sized family when, on awaking some early autum morning, a cold, foggy, dismal, unseasonable rain is found to be falling. A fire must be built in the sitting-room or nursery on account of the baby or the very little ones, and the chimney will be almost sure to smoke. Warm garments are needed and called for by all the members of the family, and must be hunted out from among the packed-away winter clothing, which, probably, only the mother knows where or how to find, if, indeed, she does in the sudden call for them. But the baby cries and de mands her whole attention. The discomfort and thousands after her to heaven,"-The Day-

cultivated spirits, she makes it an excuse for grumbling, bad service, and in nine cases out of ten for positive insubordination and impertinence. The boys and men about the house are unreasonable and impatient in their demands for service and attention, and altogether it is a very uncomfortable domestic atmosphere that prevades the house. How easy under such circumstances for the house mother to give way to temper and raise a storm about the ears of a family that she i Add tenfold to the general discomfort, and to say sharp and cutting words that shall leave the sting of un-happiness for days and weeks to come I How easy for her, also, to make her own labours more difficult and complicated by allowing the conduct of her servants to irritate her into discharging gratification to temper or a sense of power, reacts with most damaging and mornfying results upon her own convenience and comfort? How much better for her to reflect that, in a little time, these annoyances and this condition of things must necessarily pass away, and to preserve good temper and speak in gentle tones amid the surround-ing confusion. And if the mother will but control her spirit and take a few moments for reflection; if she will but look up and beyond, even in the midst of labours, inconveniences and discomforts, to what heights of spiritual screnity and coinfort may she attain! And thus lifted shove the earthly and material plane of life, she may calmly view and firmly guide the course of the domestic happen, and that will happen to every house-mother. The sudden or lingering sickness of her children may throw all household methods into disorder; the necessity for changing servants on account of incapacity or insubordination, will for a time disturb and roughen the whole current of family life; the unexpected visitors, the inopportune callers at times will discommode her and interfere with her plans of work; the muddy day comes, and the children spoil their clothes and track mud all over the house; the seamstress fails to come at the appointed time, or ruins the garments which are needed in haste; financial cifcumstances compel the use of outworn or inconvenient articles of furniture and clothing or the doing without needed articles altogether. All these things distract and annoy and trouble, but they are only aggravated by being met in a complain-ing, irritable spirit. Far, far better to possess one's soul in patience and say: "Even this will pass away " liut a far deeper import will attach in the faithful mother's wind to this helpful and instructive saying when it is applied to the imperative, all-absorbing and often exhausting care of children. The mother's life is frequently so wholly filled with providing for the material wants of her children that it seems for the designed for the benefit of the Hindus; and the prevent writer can testify to their value for this end. Nine or ten of them, of greater or smaller size, are in Marathi; and one is trilingual—the Sanskrit, Marathi, and English being all his own.

Besides contributing many articles to magazines and Reviews, Dr. Mitchell has published, in English be little, and fretful, and troublesome; the little, and fretful, and troublesome; the suit not always be little, and fretful, and troublesome; the suit not always be noticed. nouse will not always be noisy and always geiting out of order; those boys will soon be in school, then in college, then gone from home to trouble or brighten it no more. The little girls that make so many demands on you for aprons and buttons and doll dresses, will soon be grown to womanhood, and then gone to homes of their own. Then you can have order in your house; then you can have leisure and quiet. He as happy as you can even in these busy, care-crowded days. Think how dreadful it would be to miss one troublesome little noise-maker from among the flock.

"The mother in the sanshine sits Beside the cottage wall,
No sound disturts, but while ahe knits
The gathering tears down fall,
The little hind-ting thing is gone,
And undisturbed she may knit on."

In one other very important period in her child-ren's lives will the thoughtful mother find the eepest import to this little saying. Nearly all children, especially nearly all boys, pass through a period in the development of their characters when they seem wilful, unconscientious, impatient of reproof, sour and rude. It is a period requiring the greatest patience and wisdom on the part of parents, and children must be led and cannot be driven through it. It is in some degree the result of the mental and moral, as well as physical, struggles that are a part of the development from childhood to manhood or womanhood. Love and gentleness only can restrain now, for the boy and the girl are passing into the period when, if re-atrained at all, they must restrain themselves. But by the grace of God aven this period will pass away, and faithful parents are often permitted to receive out of it sons and daughters who are spiritually new creatures; and so the maxim of the ancient sage and the words of the apostle teach the same lesson: " Even this will pass away;" and, 'Ye have need of patience that after ye have done the will of God ye may receive the promise."—
Mrs E. H. Starrell, in The Interior.

"PAPA, HOW MUCH DO I COST YOU?"

A LITTLE girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family, with her golden hair, her loving blue eyes and affectionate nature, how could she be given up? Her father fell on his knees by his darling's bedside and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced. His sobs disturbed the child, who had been tying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear Papa," she said at length. "What, my dear?" answered the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year ?"
"Hush, dear; be quiet," he replied, in great
agitation, for he feared delirium was coming on. Hut, please Papa, how much do I cost you?" To soothe her he replied, though with a trem-

bling voice, "Well, dearest, perlians two hundred or three hundred dollars. What then, darling?" "Because, Papa, I thought may be you would lay it out this year in Bibles for poor children to remember me by." With a bursting heart her tather replied, kissing her clammy brow, "I will, my precious child; yes!" he added after a pause, "I will do it every year as long as I live; and thus my Lilian shall yet speak, and draw hundreds

PORTRAITS OF THE COPPERSMITH PAMILY.

Sour lives are written in a few words. " Enoch walked with God and was not," Is the short biography of the first translated saint, Paul portrays the life of a church enemy thus: "Alexander, the coppersmith, did me much evil." Alexander did not leave his photograph when he had the hard the world but his leaves to compare the same and the left the world, but his image is stamped on the copper penny that still exists, and in the lives of copper penny that saint exists, and in the lives of his descendants. I have become arquisited with many of his family, and will give their portraits in a series of pictures. How Alexander did "much evil" Paul saith not; but the answer's heard in the evil" Paul saith not; but the answer's heard in the sight that often escape the lips of pastors as they witness the large proportion of his copper in church collections. Mr. Alexander, jun.—This son I met at Lancaster, Pa. And this was the way he talked. "Mr. Long," he said, "I am tired of church matters. It is always 'give,' give'—a constant reaching into the pocket." As these comarks were interrupted with heavy draughts on remarks were interspersed with heavy draughts on his pipe, I was tempted to ask, "Which costs you most—which requires you to "give," fgive, most—your tobacco or your church? Let's see: 5 cents a day would be a small sum for tobacco-35 cents a week-\$17 a year. How much weekly for the church?' His only naswer was a puff of smoke, I found out afterwards that his habit was to give one penny in church collections. Thirty-five cents weekly for tobacco—one copper cent for salvation I Miss Alexander, jun.—Her portrait I give just as she was taking her hist look before going to the Academy of Music for an evening entertainment. She gladly dropped her fifty-cent silver piece as admission fee. It seemed no great sucrefice. Next Sabbath I saw her in chuich, arrayed in God's silk, and decked with His gold; and as the collection basket passed from her fingers, that sparkled with God's jewellery, she dropt in one conner cent! I was surprised, until I remembered that she was the daughter of Alexander the copper-smith. Alexander's Widow.—There is a likeness of one for whom she is often mataken. Some think the "certain poor widow" that "threw in two mites, which make a farthing," was Alexander's widow; but that can't be, for she cast in all that she had, even all her living." Many, in giving a penny, call it the "widow's mite," when it is not the one-thousandth part of their all. The real Mrs. Alexander gives the "farthing" out of her "abundance," and but seldom looks UP. Those who give the cent when not able to give more may well look up, for they shall receive a reward. Such pennies count as jewels in the Saviour's book of remembrance. A mystery it is how the Alexanders manage to choke the voice of conscience, so that after drinking all the week from the streams whence "all blessings flos," on Sunday they can lay on God's altar, as a thank-offering, the smallest possible gift—one cent—that which is next to nothing, and then arise and loudly sing with God's people the old doxology, "Praise God, from whom all blessings flow."-Pres. Mess.

ACKNOWLEDGE THE DEBT.

A VENERABLE clergyman said recently " Men of my profession see much of the tragic side of life. Beside a death bed the secret passions, the hidden evil as well as the good in human nature, are very often dragged to light. I have seen men die in battle, children, and young wives in their husbands' arms, but no death eve seemed so pathetic to me as that of an old woman, a member of my church. I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she newed, she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done. She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and attong young men, abreast with all the new ideas and tastes of their time, she was a wornous, commonplace old woman. They had their own pursues and companions. She lingered among them for two or three years, and then died of some sudden failure in the brain. The shock woke them to a consciousness of the truth. They hung over her as she lay unconscious, in an agon of grief. The oldest son, as he held her in his arms, cried. 'You have been a good mother to us!' Her face coloured again, her eyes kindled into a smile, and she whispered: 'You never said so before, John.' Then the light died out and she was gone. How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in payment for all that has been given to them! Boys, when you come back from college, don't consider that your only relation to your father is to 'get as much money as the governor will stand. Look at his gray hair, his governor will stand. Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never pay him the debt you owe; but at least anknowledge it before it is too late."

A SERPENT AMONG THE BOOKS.

ONE day, a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the bonks now-a-days; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers who e per-fume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting, and hardly feel the pin-prick of the evil that is insinu-But it stings and poisons. When the record of ruined souls is made up, on what multi-tudes will be inscribed "Poisoned by serpents among the books!" Let us watch against the serpents, and read only that which is instructive and profitable. - Exchange.

THE SUNSET OF THE YEAR.

Par s in her fading howers the summer stands. Lake a new Niobe with clasped hands, Silent above, the flowers, her children lost, Slain by the arrows of the early frost. The clouded heaven above is jude and gray, The misty earth below is wan and drear, The haying winds chase all the leaves away, As cruel hounds pursue the trembling deer; It is a solumn time, the sunset of the year.

Our Story.

BARBARA STREET.

A FABILY STORY OF TO-DAY. BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," RTC.

CHAPTER XXXV. (Continued.)

GRACE was very quiet all the way home, while to see him suffer."

Valeshouse talked gaily to every one but her. Heser glanced at one and the other very gravely. An Grace, persistently playful. "He is a man that will always get what he wants."

And then she had gone away, leaving Hester Waterhouse talked gaily to every one but her. Hester glanced at one and the other very gravely. An idea had come to her with a sudden shock, and all the way home the question was repeating itself in-ternally, "What do these of courses" mean?" Dinner passed off very pleasantly, and then Waterhouse went away, but not without arranging to join them in a walk in the evening. All Graco's high spirits seemed to have departed slince Waterhouse's appearance. She went up-states after dinner, and to each other as they had begin to do of late. was not seen again till tea-time, and Kitty was quite disconsolate. Mrs. Norris seemed the only person at ease, and manifestly glad of Waterhouse's arrival. She apparently saw nothing strange in Grace's behaviour. As for Hester, she knew not what to think. She was very uneasy, but dared not attempt to penetrate Grabe's reserve. Her heart, fed by its new joy, which was not a selfish one, and which set it at rest in a wonderful way, responded promptly to the call for interest and sympathy on behalf of her sixter. It occurred to her that to give her own confidence to Grace would be the way to will a return. So, stifling a sense of reluctance to disclosing her heart's hidden treasure, which almost seemed like parting with some of it, she determined to tell all to Grace that evening. Her mether, too, must now be, to some extent, taken into confidence, and she could consult with Grace as to the best way of

At twelve o'clock that night, Heater was not in bed. She sat at the window of the little sittingroom, looking out into the soft darkness of the suinmer night. Philip Dension's letter lay on her lap.
All the rest had gone to bed, and in Hester's room
Kitty was fast asleep. On the table lay the answer
she had just written. It was very short, and ran

DEAR MR. DENSTON,-Indeed I do not draw back. I thank you very much for your confidence in me, and for your letter. I will take good care of your sister while you are away. My mother is going to write to you. The others join me in farewells and good wishes. We hope and expect, and will pray, that you may come back well.—Yours very sincerely,

HESTER NORRIS.

It had taken Hester a very long time to write this, short as it was, and she had made several unsuccessful attempt to express what she wanted to though she longed with all her nature to respond to Philip's kindness, Hester dreaded more than anything else lest she should express too much. She had hesitated a long time over the clause, "and will pray." Should she put that down or not? Why not? It was true: prayer for him would be her shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and, perhaps, it might be shief comfort and stay; and stay that he was shief to shief comfort and stay it might be shief comfort and stay; and stay that he was shief to shief comfort and stay it might be shief comfort and stay; and stay that he was shief to shief the farmyard at some red-brown cows brought up from pasture, till Kitty discovered she would like some milk, and they went on to ask for it. A little to shief the farmyard at some red-brown cows brought up from pasture, till Kitty discovered she would like some milk, and they went on to ask for it. A little to shief the shief the shief to shief the shief the shief to shief the shief the shief to shief the shief th say. Most of them were too cold and formal; for though she longed with all her nature to respond to some comfort and stay; and, perhaps, it might be some comfort to him at times to know that he was being thought of and prayed for. 'Did she not remember well how drearily he had said that there was no one to miss him? Every sad word and look was stamped on her recollection, and the recalling of them had often wrung her heart. How wonderful it was to know that, unwittingly, she had been of help then and had overlangely strangely attemption of the lack. But Kitty said, as they were walking away of help then, and had so strangely strengthened him from the midst of her own weakness! The thought of it smote her with a keen joy, which was akin to pain, and for which she thanked God in her heart, with a passionate gratitude. Several times during the day, when the pressure of the actual life around her threatened to cause this secret joy to elude her grasp, to lade and grow illusory, she had drawn out the letter again to read once more the wonderful, strange words, and now once more the wonderful, strange words, and now in the darkness ahe kept them near her still as an evidence of possession. Since the blow fell that inemorable night, Hester had had no thought of any happiness in store for her as vivid as this. She was not conscious that she was resping as she had sown, that she had struggled bravely against self and its meaner instincts, and had kept her had and its meaner instincts, and had kept her head above despair by holding fast to the saving im-pulses of sympathy and service; and that by doing so, she had earned for herself the comfort that came to her now.

It seemed to her a marvel that her words, so few and simple, should have moved Philip so, unconscious as she was that there had been a heroism in her mental attitude then that was more potent in its unrecognized influence than any spoken

At last Hester moved to go to bed, and the un-easiness about Grace's affairs, which had for the last hour been out of her mind, returned as she did so. For though she had had her proposed talk with her sister, the result had not been satisfactory. Grace had left her an hour or so ago, after such a talk as had recalled those days of closer fellowship in Barbara street. They had sat without a light at the open window, and Hester had ventured to take Grace's small hand into her own. She did not show Grace the letter, for, she passionately craved to keep that for her own eyes only, but she told her the substance of what was contained in it.

"And so you are happy, Hester?" Grace had rushed out into the hall, asked, wonderingly.

"Yes " said Hester, calmly. "Poor Hester!" and Grace stroked her sister's hand. At the sound of Grace's voice, a sudden revulsion to self-pity came over Hester, and from the height of her exalted happiness she auddenly

life I could have, working for--"
Grace guessed what the unfinished sentence

meant. Then they had talked of their mother, and your own self." what they should tell her, and decided that she should know nothing of the troubles concerning close as they groped their way through the dark-Philip, but only of the reason why Hester's devo-ness. tion would but serve to lessen a debt. For otherwire they believed that she would not consent to part with her. And then it grew late, and nothing had been said concerning Hester's new anxiety, and it seemed more than ever difficult to mention It. But just as Grace was going, Hester had at last lings, made a din that cannot be described managed to say, without looking at her sister-"Grace, were you not very surprised to see Mr.

Waterhouse to day?"
"No, not at all," and Grace, lightly, but with a

What more could she say? She forced herself,

however—
"I was," the said, "and I could not resist coming to a startling conclusion, which perhaps was foolish."

"It is not wise to come to conclusions," laughed

Grace, a little consciously; "always avoid them, or you will make mistaken. Good-night." But liester's courage rose to meet this further

rebuff, and, holding Grace away from her before she kissed her, she said earnestly-"But I hope I may come to the conclusion that you will not make him suffer, Grace. I do not want

And then she had gone away, leaving Hester puzzled, and still uneasy. She did not understand Grace very well, and that was not surprising, considering how diverso were the two natures, and neither was her trust in her, though growing, what it would have been had they always lived as near

CHAPTER XXXVI.

AN ENCHANTED PENNY.

MR. WATERHOUSE had professed to come to Martenhoo merely to bid a hasty farewell, but he showed no sign of haste. Several days passed, in which he met the others on the sands in the morning and joined them for walks in the evening. What delightful walks they were! Across the fields the evening sun shed a niellow light slantwise, and evening sun shed a niellow light slantwise, and threw long shadows of the figures on the young wheat and the tall grass as they walked in single file down the narrow paths. Out in the lanes they would stroll in an irregular group, plucking nosegays from the hedgerows, which were a lovely tangle of glowing maple, red-brown oak, bramble, with the bees flitting from blossom to blossom, dog-rose, and honeysuckle. There was little, out wardly, to encourage suspicion, but Hester was now keen to observe slight tokens which would now keen to observe slight tokens which would have passed unnoticed before. Grace was certainly not herself; some new uncharacteristic diffidence or restraint seemed upon her; her eyes did not meet Mr. Waterhouse's frankly, her tongue let slip many opportunities of merry rejoinder. She avoided tite d-tite. She was evidently not happy. Yet Mr. Waterhouse did not appear at all discourses. aged, but, on the contrary, very gay and radient; and that made Hester disturbed and anxious. For her own pain had endowed her with a new fellowship with others' pain, which, though she did not know it, was worth the price she had paid for it. No further reference had been made to the matter in the sisters' intercourse. Hester had not dared to speak again.

But at length Waterhouse said he must go, and the last evening arrived. As usual, they all took a walk together. In the course of it they came to a

were walking away—
"Mr. Waterhouse, did you feel in your waistcoat pocket? You have got a penny there, haven't

Waterhouse laughed.

"You little witch! How did you guess that?" he asked, glancing at Grace; and Hester could have fancied a slight redness in his cheeks. "Oh, don't you remember telling me one day

that you always kept a magic penny there for luck

of violets, and it was the only thing she ever did give me-not much, was it ?-- and I wanted some; thing much more valuable from her."
Waterhouse spoke lightly; and when Kitty

asked, "But what does the penny do?" he walked on with her, inventing a story of magic properties. Grace had fallen behind, and to Hester's amazement, had coloured violently.

(To be continued.)

AUNT DINAH'S SEARCH.

AN INCIDENT OF THE CHARLESTON EARTHQUARE.

"On, oh, oh i" gasped little Mabel Emory, as she opened her eyes, and found her rosewood halfcanopy bed bounding across the room. "What's

the matter?. And she began to cry.

"It's the end of th' worl', honey. The good Lord's done come for th' judgment day," said Aunt Dinah, the old black mammy; and hastily catching the child up, she wrapped her in a shawl, and

There they found the family gathered in terror, Mr. Emory supporting his invalid wife, while the solid walls of the house rocked from side to side.
"Papa take Mabel—Mabel's so 'fraid," said the

child, holding out her arms to her father. "Papa has mamma, darling. Won't you le

found herself sobbing.

"You cannot live with that woman I you shall no!" cried Grace, impetuously.

"Oh, yes, I can," said Hester, checking herself.

"Don't you see that it would be the happiest life I could have working for—"

"Dod'll take care of us, papa; you tole me so

"Bress de chile !" said Aunt Dinah, holding her

It was the never-to-be-forgotten night of August 31, in Charleston, the beautiful city, by the sea. The confusion in the afreet was terrible; the shricks of the horror-stricken people, the rumble of the upheaving earth, the thud of falling build-

"To the park, to the park!" cried a loud voice and thither the terrified people fled.

Aunt Dinah, come and help me a moment, said Mr. Emory, as his fainting wife slipped from "No, not at all, said strace, ngross, out and slight edge of resistance in her voice, which made his grasp.

Aunt Dinah hastily set Mabel on the ground S. S. Times.

while she sprinkled her mistress's face from a bottle

of cologne which she had in her pocket.
"Now," said Mr. Emory, "follow me, as closely as you can, to the park." And with a hasty glance

behind he hurried on.
Aunt Dinah turned for her charge, but, to her dismay, no Mabel was to be seen. She rushed from one side to the other, calling "Mabel, my lam'I honey, chile I whar is yer? Come back to

you ole black mammy."

But the dull crash of the falling buildings was her only answer, and the people around, thinking she was affrighted at the scene, and not under

she was affrighted at the scene, and not under standing her words bade her be quiet.

Suddenly a thought struck her. Might not the cliffd have become confused, and wandered back into the house they had just left? She hurried to the entrance, and was about darting in when a man caught her arm. "Don't you see, aunty, the house is just going to fall?"

My chile, my chile! I'se 'feared she's in thar, marster," she said, wringing her hands, and trying to break away from him.

to break away from him.

" No," he said, kindly, "there's no one in there

I've just been through."

"Move back, move back I" cried the crowd.

And with a roar and a groan the wall fell out-

the mournful wail sounded near and then receded

in the distance.

At last her wandering steps brought her to the park, where Mr. Binory was devoured with anxiety for his child; he yet dared not leave his wife alone

Come to yer ole mammy."

That was all he could gather from her. "She has lost her mind, and no wonder," he groaned.
"But where is my baby, lost in this terrible city?"
"Henry," said his wife, in an agony of tears, leave me, and go and look for her.

"Will you stay, Aunt Dinah, and take care of Miss Emily while I go and search for Mabel!"

"I los' her, marster, I'll fige her ;" and she broke away and wandered on.

"Shall we ever find her?" cried the poor mother.
"God grant it !" was the answer; but we must

wait for the morning."

And Mabell where was she?

When the old woman sat the child on the ground to attend to her fainting mistress, a second tremble of the ground, faint compared to the first, but plainly to be felt, swept over the earth, causing an accession of terror and a fresh rush of the multi-

tude out to the parks and down to the Battery.

The frightened little one, left alone for the first time in her life, shrank back with terror at the confusion, and in a second the crowd surged around her, and she was carried on in their midst; and when Aunt Dinah looked for her charge she was hall-way down the block, a helpless atom in that cruel, crushing crowd.

But if her cries fell unheeded upon the ears of

those about her, there was One who heard and noted the pitiful want from those baby lips. "Mabel's so tired! Mabel wants papa. Where's

my mammy?'

It almost seemed as if an invisible shield surrounded the little one, for, except for her terror, ahe was untouched by harm, and when, at the crossing of the Boulevard, the crowd parted to the right and left, she was left alone on the curb. Tired though the little feet were, there seemed no place for them to rest; the shricks, the crashes, give us?

the glare terrified her more and more, and she Did Jesus rise with the same body with which he wandered on. But the One who had kept her unhurt in the terrible crush of the crowd, guided her friotsteps now, and on down to the Battery, where the cool breezes from the sea blew in to moderate the heat of the city, she went.

The silken shawl had long fallen off, and the

tiny figure, clad in her little white embroidered night-gown, with yellow curls streaming down her shoulders and pattering bare feet seemed strangely unsuited to that gloomy midnight hour in the

"Oh, look! Dick, here's an angel coming," said a rough stevedore standing on the what, as the blue-eyed baby came on towards him. She looked into the kindly face, and, holding out her arms, said:
"Take Mabel. Mabel's so tired."

nestled her head on his shoulder, and closed her "Here, Bill," said the other, his voice choked

and his eyes shining, "we can make her a bed on this lumber. With their flannel shirts they made a couch, and

there the little one slept. Who can doubt that He had given His angels charge over her?

As the first beam of the morning sun shone on the water, Aunt Dinah wandered down to the Battery, still crying: "My lammie, my little lammie! what is yer?"

That dear voice, which was the first sound that Mabel had ever learned to know, penetrated the child's sleep, and opening her eyes wide, she called: "Here's Mabel, mammy, here's Mabel."

Quick as a flash the old woman swooped down upon her nurshing, clasped her in her arms as if to make amends for ever having let her go, and sobbing and crying, "Bress de Lord, bress de Lord."

"Good-by, men," said Mabel, putting up her little mouth to kiss them as she was borne away in Aunt Dinah's arms. "I tanks 'oo fur takin'

"Here she is, marster. Didn't I tell yer ole Dinah los' her, old Dinau'd fine her?" said the delighted nurse as she put the child in the father's Mr. Emory held his darling closely, and covered

her witti kisses, while she whispered, "God did take careo' me,-didn't He, papa?" "I thank Him, I thank Him!" was all the father

could say. What to himswere the lossesof houses and money when his dearest treasures weresafe.-

Sabbath School Work.

LESSON HELPS. FOURTH QUARTER. JESUS RISEN.

Lesson V., October 31st. John xx., 1-18; mem-

oilte verses 15-17.
GOLDEN TEXT. -The Loid is risen, indeed, and hath appeared to Simon - John xxiv. 34.

TIME.-Sunday, April 9, A.D. 30, early dawn. PLACE -Jerusalem in the vicinity of Calvary. INTERVENING HISTORY.—John xix. 31-42; Matt. xxvii. 57-66; Mark xv. 42-47; Luke xxlii.

PARALLEL ACCOUNTS. - Matt. xxviii, 1-15; Mark

Avi. 1-11; Luke xxiv. 1-12.
HELPS OVER HARD PLACES—(1) The burial:
Friday afternoon between four and six o'clock, in a new sepulchre near Calvary, aided by Joseph of Arimathea and Nicodemus. (2) Precautions: The Subbath (Matt. xxvii. 62-66). In order to prove the resurrection, the death must be proved waid. A great piece of plaster came down on Aunt Dinah's head. Her bandanna turban kept it from doing fatal harm, but it stunned the old woman, and turned her aick and giddy, and that, with the fright, dazed her completely. She lost her wits, and wandering almiessly about the streets, calling.

"My lam', my little white dove! whar is yer? Come back to yer ole black mammy."

Come back to yer ole black mammy."

Sunday morning (Matt. xxviii. 2-4), accompanied by an earthquake and by a shining angel. (4) The women at the sepulchre early Sunday morning thundreds of people heard the plaintive cry and shuddered, clasping their own darlings closer as the mountful wail sounded near and then receded several others. 2 Then she runneth: she went ahead, saw the stone rolled away, and hastened back without looking in. The others waited, looked in and saw an angel. (5) Peter and John visit the sepulcire (vs. 3 10). 8. Believed: that Jesus was really risen from the dead. (6) Two angels appear to Mary Maggalene (vs. 21-13): Mary returned more slowly, and reached the tomb Then as he caught sight of the distraught face, and saw that her arms, although pressed close to her breast, were empty, he seized her by the shoulder, and cried, "What's the matter? Where's my baby? What have you done with her?"

"O marster! she's gone," sobbed the poor creature. "My chile, my little lam'! whar is yer? Come to yer ole mammy,"

That was all he could support towards

Mary returned more slowly, and reached the tomb just after Peter and John had left. (7) Jesus reveals himself as a risen Saviour first to Mary Mag-dalene (vs. 14 18) 14 Knew not that 11 was Jesus: she did not lock up; her eyes wire dimined with tears; his garments must have been different; she was not expecting to see him. 17. Touch me not: do not stop now to express your wonder and praise, but hasten on and seed to have been different; she was not expecting to see him. 17. Touch me not: do not stop now to express your wonder and praise, but hasten on and seed to have been different; she was not expecting to see him. 17. Touch me not: do not stop now to express your wonder and praise, but hasten on and seed the tomb.

> SUBJECTS FOR SPECIAL REPORTS -The burial. -Precautions as to his death and burial. -The resurrection. -The empty sepulchre. -The vision of angels.-The first appearance of Jesus,-Why Mary did not recognize him.

> lesus appeared on eleven different occasions

during forty days.

QUESTIONS.

INTRODUCTORY.—At what hour did Jesus die? Where was he buried? Why in a new tomb? What two men took charge of his burial?

SUBJECT: THE RESURRECTION OF CHRIST. I. THE RESURFECTION.—On what day did Jeaus rise from the dead? How long had he been dead? What promise was thus fuifilled? (Matt. xvi. 21; xx. 19) What signs accompanied the resurrection? What precaution had been taken so that there could be no deception? (Mark xv. 44; John xix. 33, 34; Matt. xxviii 62 66)

II. THE EMPTY SEPULCHRE (v. 1-10) -- Who came first to visit the tomb? Who were with her? (Mark xvi. 1; Luke xxiv. 10) To whom did she report? What did the other women see? (Mark xvi. 5-7.) What two men came next? Had they

xvi. 5-7.) What two men came next? Had they expected the resurrection of Jesus?

III. THE RISEN LORD (vs. x1-28).—What did Mary do on her return? What did she see? Who approached at this time? Why did Mary not recognise him? Whom did she suppose it was? How did Jesus make himself known? Why must she not touch him? With what message did he send her? How many times did Jesus appear? During how long a time? (Acts. i. 3)

Why is so much said about the resurrection of Jesus? What does Paul say about its importance? (1 Cor. xv. 13-20.) What comfort and hope does it

vas crucified? (John xx. 25; Luke xxiv. 3948 Was it then like the bodies we shall have at the resurrection? (1 Cor. xv. 50-52.) When did that change take place in Jesus' body? (Luke xxiv, 51.) Could we prove that Jesus rose from the dead unless he came back with exactly the same body that died?

PRACTICAL SUGGESTIONS.

I. We have here an excellent example of keep.

ing the Sabbath.

11. The very efforts of opposers God compels to minister to the success of the gospel.

111. Our eyes are often holden from seeing our Lord because he comes in unexpected ways and

strange providences. IV. The resurrection of Jesus is (1) the crowning Tenderly, as her own father could have done, he proof that Christ is the Son of God; (2) the proof lifted her in his arms: and, with a little sigh, she of life beyond the grave; (3) the assurance of our

own resurrection; (4) that our Saviour has power over death and all enemies; (5) it is a symbol of our moral resurrection. REVIEW EXERCISE. (For the whole school in concert.)-1. When did Jesus rise from the dead?

ANS On Sunday morning, the third day after the crucifixion. 2. To whom did he appear first ANS. To Mary Magdalene. 3. How many times did he appear to his disciples? ANS. On eleven different occasions. 4. During how long a time? ANS During forty days .- Peloulet,

CANNOT BE HEARD.

Tite sweeten sounds

Are those most near akin to silences, Such as sea whispers rippling at the prow When the loud engine crases; mutiled bells, Or echnes of a far-off wave of song In mellow minuters; and the sweetest thoughts Are those far whispers of humanity, And love and death, which none can ever hear Amid the mighty volces of the world.

WILLS, WON'TS AND CAN'TS .- There are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the "Wills," the Won'ts" and the "Can'ta." The "Wills" accomplish everything, the "Won'ts oppose everything and the "Can'ta." "Can'ts" fail in everything. The "Wills" are the ones wanted in the army of the Lord. Therets no room for the "Won's" or the "Can's!" in The Foreign Missionary host - The Foreign, Missionary

The Presbyterinn gleview.

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GEO. II. ROBINSON, Manager Presbyterian News Co.

THURSDAY, OCTOBER 21ST, 1886.

"WIDOWS INDEED."

AVENDRA N. DAS is a Hindu, and we September Aineteenth Century of the condition of the widows of India. Lady Dufferin's recent efforts on behalf of the oppressed and suffering the night passes she shall have water."
womanhood of that land, and such descriptions "In the North-West Provinces of India," of their woeful condition as that given by Mrs. Murray Mitchell, have made the world aware of a very frightful state of things, especially in regard to the Hindu widows. Nothing, however, that has come under our eye is so vivid as the description—to the very life, evidently, as a photograph—by Davendra N. Das; and it is as distressing as vivid.

Not that the writer intentionally horrifies. There is no straining after effect. On the contrary, every mitigation of the woes of the widow that exists is carefully set down. It is noted, for example, that in Bengal her condition is much more endurable than in the North Western of all her clothing save the white sari. These Provinces, which are the strongholds of Hindu- professional tormentors then drag her at the rear ism. "The widows of Bengal, notwithstanding of the funeral procession, push her into the river the barbarous custom (to be referred to present or tank near which the cremation takes place.) which imposes on them such miseries and in flictions, are not purposely ill-treated by their till the ceremonies are completed, however difficult cases is not likely to trouble the Board wrath at the persistency of the women prorelatives and friends; on the contrary, in respec- delicate her condition, and is then dragged table families they are greatly pitied and com-forted in their state of abject wretchedness and despair. Widows of a mature age are very much layas, for the custom is observed in all seasons respected, and though they cannot take an equal share with others in certain festivals and cere monies, their counsel and criticism are earnestly sought for in all important domestic events, and very often they personally superintend the house hold affairs of every day life, as well as on grand occasions. In Bengal it is not the treatment of relatives and friends that the widow suffers from; it is the cruel custom of the land, which is more obligatory on her than the most stringent written law, and which binds her down to a continuous course of privations and self-inflictions." The abolition by the English of suttee, or the selfimmolation of widows on the funeral pyres of their husbands, is also gratefully mentioned, and the efforts, through zenana teaching and other means, to bring some light into their dark lot. But after freely acknowledging all this, the writer has had left a most uninviting task in reciting the cruelties with which time-honoured custom crushes to the very earth the unfortunate creature, who may, even at the age of six or seven, or younger, be left a widow; for betrothal is for the Hindu to all intents and purposes matriage, and betrothal may, and often does.

take place in infancy. It is not very certain that the Vedas (the Hindu Scriptures) forbid the re-marrying of widows; this is a disputed point. But it is certain that the prohibition is of very ancient male, is a friend to the friendless widow. date. The great law giver, Manu, who flourished The Government of India can do little as a about five centures B.C., emphasizes it, and lays down very severe rules for the guidance of the widow. "A virtuous wife ascends to heaven," he says, "if, after the death of her lord, she devotes herself to pious austerity"; and the contrary, of course, if she does not. Custom zenana worker or lady-physician. Common love has exaggerated the austerities. Age upon age to one's kind, not to speak of the constraining of wont and use have multiplied the disabilities love of Christ, would impel to redoubling of

will not wonder, after perusal of the extracts which we give below, that to burn on the fune-ral pyre of her husband was a welcome release, and that such release should now often be sought in suicide, or in a life of shame. Nor should the reader forget that through the custom of the very early marriage of girls—generally at twelve—and betrothals in infancy, and the absolute prohibition of re-marriage, the number of widows accumulates enormously. They aggregate mil-

widow in Bengal lasts for one month. . During the other thirty three from places west. The this time she has to prepare her own food, confining herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghi, or clarified butter, and milk; she can on no account touch meat, fish, eggs, or any delicacy at all. She is forbidden to do her hair or put any seent or oil on her body. She must put on the same cotton sars day and night, even when and our readers to tell their friends, it is wet, and must eschew the pleasure of a bed, and lie down on the bate ground or perhaps on a coarse blanket spread on it. . . The real the remainder of the present year misery of the widow, however, begins after the first month."

The writer then goes on to describe how she is shut out from all the innocent enjoyments of will receive THE PRESBYTERIAN family and social life and from taking part in the religious festivals; and proceeds:-"The most severely felt injunction of custom upon the widow is that of fasting for two days of every month during the whole period of her life, that is to he last month of her life. . . This is a strict fast; nothing in the shape of liquid or solid can be touched by the widow; even a drop of water is forbidden to her for the whole twenty-four hours on those two days of the . In many houses you will see an aged, invalid widow, lying down prostrate on her fasting day, haggard and emaciated, her daughters sitting around her. It is the middle of the Indian summer, everything is blazing with torrid heat. The poor widow can hardly get up through age and illness, and there, on so scorching a day, she goes through her fast without touching a particle of food or a drop of water. The daughters are trying their best to southe and comfort her, but she lies almost in an insensible state. All at once her eyes open; she looks hard at one of her daughters and most beseechingly asks for a little water. They look at her helplessly, and tell her—'Dear mother, to day is ekadasi, water is forbidden.' The wretched widow is in a state of delirium, she has lost her memory. Again and again she implores he daughters for a drop of water, saying, 'I am dying, pray give me water.' They cannot bear suspect a Hindu lady, who writes in the this sight any more, they burst into tears -but they dare not grant their mother's prayer, they only try to comfort her by saying that directly

says Devendra N. Das again, "widows suffer treatment far worse than that to which their sisters in Bengal are subjected. The heartless customs are strictly enforced among all the castes, but as you ascend to the more well-to do and richer classes they assume a more relentless and virulent form. A widow among the respectable classes is considered and treated as something worse than the meanest criminal in the world." The indignities begin as soon as the husband's eyes close in death. The unfortunate widow is handed over to the barbers' wives, who rudely snatch off all her ornaments and strip her home again in her dripping garments under the torrid sun or the wintry blast from the Himaand under all circumstances. She is now shunned even by her nearest friends and relatives as if she were an accursed viper. It is thought to be virtuous to treat the widow, and especially the newly-made widow, with every indignity. Her condition in some cases improves as time passes on, but when, as so often occurs, the rest of her life is spent in the house of her late husband's people, her lot is a hard one indeed. She is dispised and abhorred of all, and the servant of all. "Amongst the Hindus. women cannot inherit any paternal property, and if a widow is left any property by her husband, she cannot call it her own." It passes to her son, if she have a son; if not, one must be adopted, to whom the property falls, only the most meagre livelihood being left for its rightful When at last death comes, with noowner. thing but a coarse white cloth thrown over her body her funeral is conducted with little cere-

This sad picture is true in hundreds of thousands, yea, millions of instances; and, as yet the Gospel, while it has reached many Hindu homes with its benign influences, has done little for Hindu widows. The leaven is however working. The root of the mischief is caste and custom. These the Gospel is undermining, and every converted Hindu, male or fegovernment. It is difficult to touch ancient abuses in the private life of the people. The Gospel alone can loose the bonds. Every of the widow, and the cruelties, self-inflicted or effort to reach this great mass of dishonoured and imposed upon her by her relatives. The reader suffering womanhood.

THE ANDOVER THEOLOGY.

HE Seventy-seventh annual meeting of the American Congregational Board of Commissioners for foreign missions which opened at Des Moines, Iowa, on the 5th Inst., was an occasion of very special interest to Evangelical Christendom on account of the action of the Board respecting the Andover Movement, a topic rendered somewhat familiar to this country accumulates enormously. They aggregate milby the able fecture on "The New Theology," by the able fecture on "The New Theology," by Dr. Maclaren, at the opening of Knox College. The number of corporate members in attendance was seventy, thirty seven being from New England, the home of the movement, and the other thirty three from places west. The topic rendered somewhat familiar to this country visitors and honorary members numbered over a thousand, and the keenest interest was taken in the proceedings by the large audiences that crowded the spacious Opera House during the

crentful three days' meetings.

The question of "The New Theology" came up on the report of the committee appointed to review the conduct of the Prudential Committee in refusing to commission certain missionaries who had expressed their belief in future probation, a doctrine characteristic of the Andover

Resolved,—That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform.

After a prolonged discussion in which the fullest latitude in the expression of opinion was allowed, it having become evident that the resolution, although intended to be unmistakable in its utterance, would receive a double construction if adopted without change, the following was offered as an addition:

"The Board is constrained to look with great appre-hension upon certain tendencies of the doctrine of a pro-bation after death, which has been recently broached and diligently propagated; that seem divisive and perversive and dangerous to the churches at home and abroad. In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time

This, as was stated, was in order that there might be no further, or possible misapprehension; but that all the Churches and the entire Christian world might thoroughly understand the position of the American Board on the doctrine of a probation after death. The resolution as amended was adopted by a very large majority, and thus, as was evident would be the case from the outset, a signal victory was won for the evangelical faith of the fathers, and the time-honoured policy of the Board.

tion unanimously adopted.

The Board recommends to the Prudential Committee to consider the difficult cases turning upon the doctrinal riews of candidates for missionary service, the expediency of calling a council of the churches to be constituted in some manner which may be determined by the good judgment of the committee to pass upon the theological soundness of the candidate, and the committee is instructed to report on this matter to the Board at the next annual meeting.

In the formation of the new Prudential Committee, the name of Professor E. C. Smyth, the doman cry. has forced them to a conspicuous Andover champion of the New Movement, was dropped, and the committee rendered unani- ance. Their help has already led to great exmous against the Andoversans. A careful exami- pansion in these causes, and is destined yet to nation of the last resolution will show that it is She is compelled to stand for hours in the water only recommendatory, and that the disposition of good. The Rhode Island politician, in his in future. From this it is evident that the "New hibitionists, spoke more truly than he meant, Theology " has been routed. As the Interior well puts it:

> only refused to follow one step in the fog, but has set its feet straight and true in the old path, and rebuked the tempters. The American Board is not only the spinal column of Congregational orthodoxy, but it encloses the spinal nerve, and is the chief constituent element of both he brain and heart of the denomination. It has proved itself to be sound and full of vital energy.

But the matter does not end with the action of the Board. The persons privately responsible for the propagation of the "New Theology" are to be brought to book immediately. It is stated that charges of heresy have been preferred against the Professors in Andover Theological Seminary whose names appear as Editors of the Andover Review. These charges have been already formally presented to the Board of Visitors, and arrangements are being made for it speaks and acts for God and home and native their trial in the near future. In view of these land." The organization is a most elaborate one. proofs of sound and vital energy, Evangelical No less than twenty "departments" have their Christendom will unite in congratulating their respective official "Superintendents." The aim orthodox Congregational brethren upon their auspicious and far reaching victory.

HOME MISSIONS.

Executive of the Home Mission Committee was in session in this city during Tuesday and Wednesday of last week, and as usual had active presbytery which will soon develope into the front in this Christlike enterprise.

a synod. Tust now we have seven ministers in British Columbia, and the executive has agreed to send out four more to fill important fields seeking our help. We are glad to see that the Rev. F. McCualg, of Kingston, is one of the gentlemen appointed. And we are sure if he sees his way to accept the appointment offered, his ripe experience and organizing power will be of immense value to the new presbytery. Another very special service in his present position as Convener of the Assembly's Committee on Sabhath Schools. He is not only an able preacher list a man of extensive culture, and from his experience at home and abroad, admirably qualified to fill the important sphere to which he is called, as not only pastor of a congregation, but superintendent of our high school in Prince Albert. We look forward with great hopeful-ness to the prospects of our Church in the North West, and that chiefly because of the men we Seminary, and strongly urged by the Andover have found ready to go forth to do the Church's Review. The following resolution was subfrom again expressing the debt of gratitude the Church owes to the Rev. J. Robertson, our superintendent of missions in the North West. We hope to lay before our readers some account of his labours during the past six months, as contained in his report to the committee.

The Augmentation Fund occupied the attention of the executive for nearly a whole day, and we are glad to know that this fund is doing noble service for our Church. In many cases the grants asked from the fund have been reduced, and not a few congregations have reached the self-sustaining point, but of course there are always new congregations being added to the list, so that the total claims on the fund do not show signs of decreasing. Indeed we ought to hope for increased demands from new stations, and therefore provide the augmentation committee so liberally that they would be able to consider all new applications favourably. The amount required this year is \$30,000, and we trust all our congregations will loyally do their share in supporting this fund. All the hindrances to hearty co operation in this good work have been put out of the way; all the excuses offered by congregations for refusing contributions have been fully met. The fund has been tested thoroughly, and it becomes all loyal Presbyterians to put their shoulder to the wheel and place the committee in the position to make a favourable report to the next General Assembly.

The mission fields of Ontario and Quebec were carefully considered by the Executive, and interesting reports of progress were received. Though we hear less of these fields than we do A The mode of dealing with cases turning upon the doctrinal views of candidates for the mission fields was determined by the following resoluintending wide fields would send us from time to time such information as would rouse the sympathies of our readers in these outlying districts.

It is a sign of the times that the great dailies give so much space to woman's doings. Christian women have been slow to assert themselves in public matters; but the urgency of the Macepart in charities, missionary work, and temperplay no small part in the final triumph of what is -"The worst thing about these ladies is, they do not know when they are defeated." "The sum of the whole matter is that Andover met its Waterloo at Des Moles. The American Board has not page to woman's work, because of its high sense of the importance of that work. We have followed with interest the proceedings of the ninth convention of the "Woman's Christian Temperance Union? of Ontario, held last week in Owen Sound. It was largely attended, was greatly lionized by the townspeople, and, as we marked with considerable interest, was waited upon assiduously by so prominent men as members of Parliament. The W.C.T.U. occupies strong ground, and has made steady progress. Its motto is, "Total abstinence for the individual, prohibition for the world," and it is, as it proposes to be, "free from political bonds, either from ambition within or preferment with out; it is composed of women from the home; is to occupy every available field of usefulness. and to make each superintendent responsible for her -department. Matters as wide apart as "Kitchen Gardens," where girls are trained to cook comfortable meals, and "Hygiene and Heredity" are embraced in the departments, A S will be seen from our news columns the and it is evident from the reports of the past year that the Society is on the alert at every point and determined to rescue and teach, to pray and fight, until drink shall be put down most important work to do. It is especially and its effects eradicated. We bid the W.C.T.II. gratifying to observe the marked progress of the God speed, and trust that our Presbyterian Church within the short period of six months ladies will be found taking their full share in its since the committee met last, and to note the work. Mrs Youmans, the President of the Dopromise of future growth at a still more rapid minion." Union," is reported as having said that sate. We have now as a Church taken hold of "the Presbyterian Church all over the world British Columbia, and we anticipate that very is, perhaps, the most emphatic in their favour soon the Colonial Committee of the Church of Scotland will place the work under their care in ought to be ashamed of any less forward position. Our hands, and we shall then have a strong and We feel assured that our ladies will keep well to

on the 13th inst., will be received with genuine Mr. Konnedy was a delightful delineator of many of the noblest and pleasantest phases of skillul in stirring by story or song, the emotions. thousands more he revealed the secret of "that | band which unites them to its rugged strand." deserved well of his country.

SPECIAL NOTICE.

We will supply for one year THE PRESEYTERIAN REVIEW and the CANADA LIVE STOCK JOURNAL, the third agricultural paper of Canada, to all subscribers, old and new, remitting in advance One Dollar and Fifty cents.

KNOX COLLEGE. [CONTRIBUTED].

THE opening of the various theological schools of our own and the sister Churches at this season awakens thoughts and feelings of more than ordinary seriousness. The future of the Church of Christ and of our country depends much upon the intellectual and moral tone and fibre of the candidates for the ministry and the training they receive in their respective seminaries that as we bid them God-speed and a prosperous career in and out of college we are naturally led to think of the condition of these institutions themselves, and of their needs and prospects. Progress and increase of teaching force and all auxiliary appliances are the order of the day in secular schools everywhere and the question presses itself; are our seminaries of sacred learning keeping abreast of the times and the needs of the Church and the community at large? First and foremost of all, we of this section of the Presbyterian Church, think with most concern of eur seminary-Knox College. And we are most deeply concerned about it just now, because it has reached a critical time in its history, and because the history of the education of the country at large which more or less directly must affect its standing and prestige, is also passing through a critical stage.

No intelligent and fair mindel man who takes a survey of the different sections of the Presbyterian Church, as represented geographically by the different theological schools will question for a moment that Knog College might fairly be expected to be in the front rank of these institutions, both as to professors and as to library and other necessary apparatus, as well as attended by the greatest number of students. We do not intend to make any comparison as to the relative rank of the several colleges, and we do not suppose that Knox College would come out unfavourably from such a comparative estimate. It is sufficient to mention the above unquestionable fact for the purpose of showing what the Church, and the world too, fairly claim for Knox College or demand from its patrons. It is a more practicable and profitable task to take stock of the college, as it stands, to consider how she answers to the tests that may or should be applied to any and all divinity schools. The results may not be flattering to our own estimate of our obligations and our duty as custodians of such a momentous enterprise, but the lessons to be drawn must surely be wholesome and help to provoke to good works.

The two great elements of the power and influence of a theological school as n working organization are its professors and its library. As to the professoriate of Knox College, it is not too much to say that it is at present in a very unsatisfactory state. Not that the professors are not good, able, and learned men, for their reputation for moral worth, devotion to duty, and solid acquirements is established throughout Canada and far beyond it, but because there are not enough of the kind. It may be said that there is not this solema announcement, that the whole The two great elements of the power and influence of a nothing new in this solemn announcement, that the whole Church is aware of the deficiency and that there is much thought and effort being given for its supply. This is no doubt in a measure true; but the issue, a practical one. at once arises: Is the constituency intelligently and unanimously clear as to how great the deficiency is and as to how it may best be supplied. These are po nts upon which friends of the college everywhere are found to think and give public atterance to their opinions.

As far as the teaching staff is concerned it seems to us that the first great need is an additional professor of Sacred Literature. Dr. Caven, whose gifts and accomplishments so eminently fit him to be a leader in this department, is overburdened with work. It is a standing disgrace and shame that the influence which his eminently judicious, sober and penetrating intellect can and does exert should be so crippled by his being compelled to give his time and energies to the critical and expository treatment of the whole Word of God. Surely the time is past for this section of the Church to regard itself as so necessarily primitive in all metters of theological training as to be obliged to regulate its professorships by a scale which in thriving communities is invariably abandoned. And this saving counsel should especially be taken to heart when it is remembered that the work of Introduction and especially that of Exegesis is fundamental in the divinity school. To know the Bible aright is the great need of the Church and the world, and is therefore the primary requisite of theological education. Indeed it may be said without fear of contradiction that, if that be secured the other departments might, under stress of circomstances, be left to look after themselves. For a fully equipped college there should also be a full professor of Biblical Theology in addition to a professor for the exegesis of the Old Testament and one for the New, so that the progress of revelation and its full scope and significance for the salvation and guidance of mankind may be set forth according to its genetic development, or in other words, its mode of divine revelation. But we presume this second step will have to be taken when faller enlightenment and deeper sense of obligation come upon the people, who are the real trustees of the college. It may

THE news of the death of Mr. David is only significant if it is an earnest of better things to Kennedy the famous Scottish vocalist which come. The system of lectureships may be easily earded occurred after a brief illness at Stratford, Ont., too far, and it is absurd to suppose that more than a mere beginning to such an extremely difficult and yet most regret throughout the English-speaking world, important department of theological study can be made in two or three months. The work would tax the powers of a trained and experienced professor fecturing eight months Scottish life and character, and was eminently in the year. Another department which requires immediate attention is that of Apologetics, which requires the To many thousands of Scottish folk in all lands full powers of a full professor for tiself alone and not he was the good genius who brought back merely half the time of an overweighted church historian. "Auld Scotia" with its stirring memories, and to Dr. Gregg's matured powers of careful research, discriminsting selection and clear statement ought to be concentrated upon the duties of his proper chair, as no doubt He was, we believe, a good man and in his own they would long ago have been if the above named way a teacher of truth. Of few men in his trustees had been wide awake or liberal enough. We sphere could it more correctly be said: He may humbly and fervently express the wish, which suggests liself at this point, that no more may be heard of the incompatible or unmanageable combination of duties proposed for the new professorship that was talked of a year or more ago, as we also trust that never again may anyone in the General Assembly or out of it insist on asking presbyteries over the whole Church to express their incompetent opinions as to who should be elected to fill chalis in Knox College. It need scarcely be added that a full professorship of Sacred Rhetoric and Pastoral Theology is urgently needed.

Now as to the Library. This is a topic which every graduage and friend of Knox would rather discuss behind closed doors, the condition of things is so shockingly disgraceful. That a permanent fund of very respectable amount should be established for the obtaining of books that are absolutely necessary for any complete theological library, and then for the gradual entargement of the stock till the catalogue becomes at least barely respectable, is a most crying need. We said at the outset that we would refrain from comparison with sister institutions. But here we must make an exception: the contrast between Knox and a near neighbour is too striking here to make silence anything but affectation. Let anyone take a turn through Knox College library and then visit that of McMaster Hall, and if he be a friend of the former institution he will blush for its reputation and, we must add, for its ineficiency too, and if he is a man whom God has blessed with eash to spare, little or much, he will put his hand in his pocket and start an independent fund for the replenshing and rehabilitation of the degraded institution.

But just at this point comes in the well worn plea, "We have no millionalres in our section of the Church such as he whose noble liberality founded McMaster Hall." Well, if we have no millionalres, we have at least a thousand men who can spare enough to raise the endowment of Knox College to half a million dollars. For the frlends of Knox to offer less than that is a mere mockery of her penuty and her wrongs. The sum of two hundred thousand dollars is known to have been suggested, not because it was thought to be nearly sufficient. but because the liberality of the Chuich was falsely gauged upon former standards of the measure of giving. It must be plain to all who care or have any sense for these things at all, that the sum is absurdly inadequate. 'Let it be butied out of sight, and its proposal be erased from the records, so that the future historian, were he a very Green for industry and research, may not be able to publish it for the entertainment and wonder of the coming race.

OUR THEOLOGICAL HALLS.

Toronto

PRESBYTERIAN COLLEGE, MONTREAL,

LECTURE BY FROF. CAMPARLL - GENEROUS GIFTS TO THE COLLEGE.

Coussicat and Dr. F. W. Kelley.

Consirat and Dr. F. W. Kelley.

The proceedings opened with reading of Scripture and prayer by Rev. Mr. Doudiet, after which Principal MacVicar introduced the lecturer, who, for some fifty minutes, held his audience almost spellbound. The lecture was a dispassionate and noble defence of Christianity, and the existence of a God was clearly yet indisputably demonstrated. No summary will convey any adequate idea of its merits, as to be fully appreciated the lecture had to be heard. The lecturer in concluding said "Lack of faith in the true G-id is an insult to humanity, for it presupposes lack of faith in man. One of the great miseries of infi-felity is that the golden chain of trust among men is broken, the outgoings of mutual confidence are checked and faith is centred in a wretched self. Yet the infidel is inconsistent. He will trust & passing stranger to direct him on his way, a tradesman to supply him regularly with an article of food, a newspaper to furnish him with facts which on its authority he unhesitatingly publishes abroad or on which he trades and makes gain, but he will not trust the Israelitish prother, well known in Hebrew and Egyptian, Greek and Roman story, he will put no confidence in the aged erile of Patmos or in his brethren, Paul and Peter, who sealed their testimony with their blood. Science is to blame, netaphysics is to blame, the Christian church is to blame for this. They have endeavoured, by cutting the social cords with which God has bound us as brethern, to enable men to find the true God in their own consciousness, where he is not, save as a dim outline that you may fill up with any corrupt imagination. And all the time the knowledge of that true and living God has lain in our fellow's witness as a phenomenal God whom, in order to trust, we must first trust our brethren that have made this trust, we must first true our bretaren that have made this known. Science, philosophy, have landed in acnosticism, and rightly so, for they can go no further. They cannot find out God and it would matter little if they did, for their God would not be our God. He who will know God must dismiss the conceptions of the mind and turn his back upon the powers and objects of nature, to sit humbly at the feet of the Hebrew prophets, the publican, the apostolic scribe, the beloved physician, and the fisherman of Colling series. man of Galilee, saying, Brother, declare what thou hast seen and heard."

At the close of the lecture Rev. Principal MacVicar made some announcements relative to the opening of the clauses, devotional meetings, etc., of the college, and con-tinued: I am glad to announce that we open this session with a larger number of students in theological classes, than in any previous year. What we need now in order to still greater growth and usefulness is an increase of the professorial staff. The rapid progress already made justifies me in saying that the present members of the staff have weeked with untiring fidelity and zeal, but we are too few in number, and placed, therefore, under serious be cheerfully conceded that a step in the right direction has been taken in the appointment of a lecturer on Old too few in number, and placed, therefore, under actions of the current session.

But that

continent and in the old world. Our aim is thorough equipment as the best thing for the Church and what is in keeping with the sosition of this great city, and the thing which our alumni, students and benefactors desire. It seems to me that we cannot be far from a pretty full realization of this aim especially in view of the era of prosperity upon which our cityand country are now entering, and the deep practical interest in the welfare of the institution which has always been manifested by its numerous friends and supporters. Our library, from the numerous friends and supporters. Our library, from the first, has had generous parrons, and through their libera-lity there are thousands of volumes on its shelves, many lity there are thousands of volumes on its shelves, many of them rare and costly, such as the "Patrologia," of Abbe Migne, the gift of Mr. Peter Redpath, and fac-simile copies of the "Codex Sinsiticus" and the "Codex Alexandrinus." And you will be delighted to hear that within the last two weeks it has been greatly enriched by the addition of a unique treasure, such as is to be found nowhere else in this country, consisting of a collection of over four hundred volumes of Oriental, critical, historical and theological works, the property of the late Baron "Everton, of Corfu. Special thanks are due to the Baron's brother, Mr. James Sebright, of Gloucester, Oniatio, for the generous gift to the college of his part of the collection, and to three Montreal gentlemen for cheerfully contributing the amount required to purchase the fully contributing the amount required to purchase the remainder. I trust our small library endowment fund will soon be so increased as to enable us to purchase regularly the latest publications. By appointment of the college board Messrs A. MacVilliams, B.A., and John MacLing college board Messes A. MacWilliams, B.A., and John MacDougal! B.A., assume the care of the library and of the preparatory classes formerly conducted so efficiently by the Rev. W. G. Dey, M.A. The new steward, Mr. Geo. Young, has entered successfully upon the discharge of his dutles. It gives me pleasure to announce that Mr. R. R. Maclennan, of Alexandria, Glengarry, offers a scholarship of \$50 this session in the senior Gaelic department. This is additional to the scholarship advertised in the calendar.

A collection was then taken up in aid of the library fund, Rev. Principal MacVicar pronounced the benedic-

fund, Rev. Principal MacVicar pronounced the benedic-tion and the meeting was at an end.

HOME MISSION COMMITTEE-MEETING OF THE EXECUTIVE.

THE Executive of the Home Mission Committee met THE Executive of the Home Mission Committee met in St. Andrew's church, corner King and Simcoe streets, at nine o'clock Tuesday morning, the Rev. Dr. Cochrane, Brantford, convener, in the chair. There were present—Dr. Laing, Dundas; Dr. Campbell, Renfrew; Revs. F. W. Farries, Ottawa; J. Robertson, Superintendent of Manitoba and North-west Missions, Winnipeg; J. Somer-ville, Owen Sound; R. Moodie, Stayner; D. J. Mac. donnell and P. McF. Macleod and J. Mitchell, Toronto; and Rev. R. H. Warden, Montreal, secretary.

Considerable time was spent in considering the claims of presbyteries for services rendered during the past halfof presbyteries for services rendered during the past half-year, and the following were ordered to be paid:— Quebec, \$399; Montreal, \$518; Glengarry, \$36; Ottawa, \$550; Brockville, \$355; Lanark and Rentiew, \$738.50; Kingston, \$549; Feterboro, \$317.72; Lind-say, \$164; Toronto (nothing); Orangeville, \$200; Barrie, \$2482.64; Owen Sound, \$123; Saugeen, \$38, Guelph (tothing); Hamilton, \$267; Paris (nothing); London, \$208; Chatham, \$275; Sarnia, \$48; Strat-ford (nothing); Hisron, \$22; Maitland (nothing); Win-miner \$2.162.22; Kock Lake, \$4.100.38; Handon nipeg, \$1,167 32; Kock Lake, \$1,199.38; Brandon, \$2,957.28; Regina, \$4,674.08; Bruce, \$868 65; total, \$18,149 47.

Applications were received and grants made to a large number of new mission fields opened throughout the

Church recently.

Rev. Dr. Jardine, Brockville, was appointed to Prince Albert, North-west Territory, at a salary of \$1,400 per annum, \$800 of which will be paid by the people. The committee hoped that the amount will so in be increased.

A lengthened correspondence was submitted by the convener from the new presbytery of the Pacific province, wacie there are now arven courabeeApplication was made for the appointment of mission

aries in the following fields in the Province: Spencer's Bridge, Asheroft and Clinton, Albertin, Fort Langley and Chilliwack.

The appointments were made to these fields and the

The appointments were made to these holds and the parties appointed notified by telegram.

Rev. James Robertson, Superintendent of Missions in Manitoba and the North-west, submitted a report for the last half-year, showing a very encouraging growth in the various presbyteries of the North-west.

A lengthy report was received from J. B. McKilligan, Winnipeg, relating to the finances of the Mission Committee of the North-west, and appropriate action was taken by the committee looking towards the efficient administration of the work there.

taken by the committee looking towards the efficient administration of the work there.

The following appointments were made: Rev. W. A. Juhnston, Quebec: Rev. G. Yeomans, Lanark and Rentrew; Rev. J. Mordy, Fort Erie: Rev. J. McEwen, Balaklava and Ayion; Rev. D. Macnaughton, Bruce Mines; Rev. A. F. McKenzie, Tarbutt; Rev. James Hamilton, Rev. D. McMillan and W. McArthur, Manitoba; Rev. R. H. Craig and M. McKenzie, Owen Sound; Mr.W. Corbett, Thessalon, and Mr. P. McNabb,

The committee on the augmentation of ministers' sti-The committee on the augmentation of ministers' stipends considered the claims of the several presbyterics for services rendered during the past half-year, and the following were ordered to be paid: Quebec, \$339; Montreal, \$1,416 50; Glengarry, \$309 91; Ottawa, \$662.50; Brockwille, \$325; Lanark, \$366; Kingston, \$977.12; Peterboro', \$488.50; Lindsay, \$212.50; Toronto, \$575; Orangeville, \$62; Barrie, \$762 50; Owen Sound, \$427; Saugeen, \$700; Guelph, \$100; Hamilton, \$457; Paris, \$100; London, \$550; Chatham, \$275; Sarnia, \$403; Stratford, \$125; Hurce, \$725; Mattland, \$513; Bruce, \$237; Winnipeg, \$470; Rock Lake, \$725; Brandon, \$552.50; Regina, \$500; total, \$13,376 03. total, \$13,376 03.

The committee revised the grants for the ensuing half

year. Quite a number of congregations were reported as being now self supporting and several, new ones were placed upon the list to receive aid.

APPOINTMENTS.

The appointments made to British Columbia were :-Rev. Alexander Dunn, formerly a missionary of the Church of Scotland, at Langley, B.C.: Rev. Alexander Tait, who is not placed at present, and Rev. F. McCosig.

Rev. Dr. Jardine, Brockville, accepted the appoint? ment to Prince Albert and is expected to proceed to his

field of labour in the course of a week or so.

The committee considered the propriety of equalizing the salaries in the North-west with those in Ontario and Quebec in consequence of the reduced cost of living in Manitoba. No definite action was taken further than that it was resolved to ask the opinion of the several presby-teries in the North-west and the Home Mission of the Synod of Manitoba in regard to the matter.

A careful estimate was made of the grant required

tluting the current year for the augmentation of miristers salaries, when it was found that \$30,000 would be needed. This amount was allocated amongst the different presbyteries of the Church.

This concluded the business and the committee adjourned.

KINGSTON.—Presbytery met pursuant to adjournment at Napanec, 11th. inst. A request to furnish the Rev. D Beattle with his credentials was granted. A call from Camden and Newburgh in favour of Mr. William Allan, licentiate, was sustained and accepted. The amount promited by the people was \$600 and a manse. His ordination is to take place on the 26th inst., at 2 p.m. Books, &c.

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INTERNATIONAL BOOK AND BIBLE HOUSE

Church News.

REV. JAS. PRITCHARD, Manchester, has received a unanimous call to the pastorate of Porest congregation.

MR. BETHURP, the student in charge of the Longford Mission during the summer, on his leaving for college, was presented with a purso of \$51 and an address.

THE Indian Mission School, Portage La Prairie, is to be converted into a boarding school. The Ladies' Mission Board of the Presbyterian Church of Canada has given a grant of \$600, together with a quantity of clothing towards its support.

A Young People's Society has recently been formed in St. Paula Church, Bowmanville, with Rev. R. D. Fraser, M.A., as President, and W. S. Orniston, L.L. B., as Secretary. It has made a propitious beginning and promises to be fruitful of

REV. D. H. FLETCHER, Hamilton, conducted, with much acceptance, the anniversary services of Knox Church, Kincardine, on the 20th ult., the pastor, Rev. J. L. Murray, exchanging pulpits with him. On the following Monday, Mr. Pletcher delivered to a large audience his lecture, "Travels in Egypt and the Holy Land."

congregations up to the mark. The reports were such as last year's synod had asked for, and it is hoped that there shall be a better showing next year.

LADIES' COLLEGE.

THE W.F.M.S. of St. John's Church, Port Perry, Rev. J. McMechan, pastor, recently sent two boxes of substantial clothing to the Indians of Piapot's Reserve, N.W.T. The Ladies' Aid So-ciety of the same congregation, had a dinner and lunch-table last week at the local agricultural fair. and raised about \$100. Both societies are doing

AT a recent meeting of the Petrolea Presbyterian congregation, the following gent'emen were inducted with the office of elder: Messrs. P. Barclay, G. Robson, S. Philips, and J. Harley. The sermon was preached by Rev. G. Cuthbertson. On Sabbath, the 3rd inst., the sacrament of the Lord's between the 3rd inst., the sacrament of the Lord's people are generous and appreciative. Supper was dispensed, when the names of twenty persons were added to the communion roll of the congregation.

AT the communion services held at Knox Church, Listowel, Ont., on the 26th of last month, the congregational roll was increased by sixteen additional members. Under the ministration of the Rev. I. Campbell the church, we are glad to notice, con-tinues to make steady progress. The smallness of the present building and the marked increase of the influences. After further discussion the resolution congregation during the past three years, are forcing, we understand, upon the managers the necessity for more accommodation.

REV. J. A. MOWAT, Predeticton, N.B., and R. McKay, Richmond, recently visited the Glassville Presbyterian churches. The object of the meetings was to arrange to have the Glassville and Florenceville charges divided so as to have a minister for each. Mr. Campbell, who has been labouring as a catechist in Florenceville section during the summer, has done good work. His active ministrations were much appreciated, and the congregations there think they would like a settled pastor. At present this section is under the pastoral care of Rev J. K. Bearisto who is located at Glassville.

REV. LOUIS H. JORDAN, B.D., pastor of Erskine church, Montreal, has just issued a new list fitness of the present Treasurer, and moved that of "Texts and Topics" for the weekday prayer Miss Helen MacGregor be appointed Treasurer-meeting service. It is the neatest thing of the kind which we have seen for a long time. The printing Rev. James Maclean spoke briefly suggesting the is done in two colours, upon a ground of delicate olive-green. The topics have been carefully selected, being at once suggestive and practical. The claims of missions have ever been generously remembered by Erskine church; and the present card will involve consideration of "missionary experiences in the Canadian North-west," and "new departures in missionary enterprise."

SYNOD OF THE MARITIME PROVINCES.

THE synod met Tuesday evening, 7.30 o'clock, in St. Andrew's Church, Truro. Rev. Thomas Sedgwick, the retiring moderator, preached a most appropriate sermon from Rom. 1., 16 After public worship, the roll was called, a large number answering to their names, every Presbytery being represented more or less fully, except that of Newfoundland.

The moderator then asked the synod to elect his successor in the chair. Rev. A. Maclean, Hope-well, and Rev. John M. Macleod, Charlottetown, were nominated, and Mr. Maclean was unanimously elected. On taking the chair the new moderator briefly addressed the synod thanking them for the honour conferred on him. He said that it is thirty-three years since he attended his first synod which consisted of eight ministers and four elders. Of those ministers only two survive in the country, Dr. Pollok and himself. He referred briefly to the subjects to come before the synod-the Agency, the Ladies' College, and the Reports of Committees on various schemes and branches of work. The address was received with applause.

Rev Dr Macrae moved and Dr. Burns seconded thanks to Mr. Sedgwick for his conduct in the chair and for his sermon, his knowledge of the rules of order and his tact in enforcing those rules.

Rev. A. Maclean Sinclair, presented the report of the Committee on Bills, giving a list of the business before the synod and proposing the hours and order of business

The first matter of business taken up was the Hunter church building fund. Received \$350 from executors. Bank interest, etc., amounted (in all) to \$856 53. Only two grants were made. Big Bras D'Or, \$150. The church is completed costing over \$4,000. Wolfville, \$200. The removal of the church to a more eligible site has been a very great advantage. \$1,700 have been loaned free of interest. It is only the few that give. The people will not Free loans have been given to Lockeport, \$500; rise beyond the level of the minister. Ministers Baddeck, \$500; Oxford, \$500; Pleasant Bay, C.B. must try to interest all the members in the cause. \$100; Tatamagouche Mountain, \$100. The Lock-port church cost \$3,000; the Baddeck church about \$7,000; the Oxford church; about \$5,000. Pleasant Bay is part of the extensive congregation of Cape North. Several congregations are much behind in their payment of interest which is deeply regretted. There are five applications before the committee not yet disposed of on account of the state of the fund. Total free grants, \$10,621.66; loans payable in instalments, \$16,400; loans on interest, \$8,800; whole receipts from Mr. Hunter's estate, \$46,084.82. The report was received and

been received by the trustees appointed by the syrod, and paid over as directed in the will of Mr. Maclaggan. Mr. Bruco desired the committee to bo relieved of their change. A special committee was appointed to consider the matter and report to a subsequent session.

Macleal Bequest.—Rev. T. Sedgwick reported from the Committee on the Maclead Bequest for the benefit of ministers receiving less than \$600 a year. The committee recommended that there being ministers who cannot get the benefit of the He also gave samples of the self-sacrifice of the Augmentation Pund and who are dealt with by the native Christians. He spoke of the Prench aggression Mission Committee the fund be placed under sion in the islands. New Caledonia and the Loyalty the charge of the Home Mission Committee, who, shall in this matter act as a committee of the synod, and that it be administered for the benefit of such ministers as the will directs. This recommendation was adopted. Rev. M. G. Henry reported on

SYSTEMATIC BENEFICENCE.

He complained of the paucity of returns. There is tendency to a weekly offering, and to the use of envelopes. Old methods, or lack of method, sre

giving way. The recommendations were adopted Reports were called for from Presbyteries as to what measures they had taken to keep

Rev. R. Laing brought before the synod the pro-posal to establish a college for ladies in Halifax The project, he stated, was not a new one. Much has been written and circulated about the subject. We need a school for girls in connection with our Church. There is no school in the Maritime Provinces exactly suited to their wants. Many of our girls are sent abroad for education. There are good private schools but the cost is very high.
Many girls are sent to convents as day-schools and
boarders. Many girls are waiting for the advantages of the school we propose to erect. A school

people are generous and appreciative.

Mr. McLean Sinclair approved of the project.

He was glad to hear that the Habiax biethren have awaked to the subject. Rev. J. Carruthers took objection to the terms of Mr. Laing's closing resolution. President Forrest earnestly pressed the the project. Rev. Joseph Hogg showed the importance of moving in this matter at once. As many was adopted corosally and the announcement was received with cheers.

GENERAL AGENCY.

The remit from the General Assembly authorizing the synod to deal with the agency was read. Rev E. Scott stated that there does not appear to be a man of outstanding fitness for the position. He did not think that there is urgent need to dis-turb present arrangements. Visiting the churches would employ a man's whole time; and visiting might do little good. How could a man present four or five schemes of the church to one meeting? For the Poreign Mission we have the missionaries. For Augmentation we do not need a travelling agent. With regard to the college, the professors would be the best agents. He spoke highly of the

agent at a salary of \$500.
Rev. James Maclean spoke briefly suggesting the

appointment of brokers. President Forcest claimed that no brokers could do the work. He thought it essential to the wel fare of the church that an agent should be appointed, one of our best men who should make himself intimately acquainted with the whole work of the Church, her investments, endowments, schemes, etc., and give his whole attention to the work as Dr. MacGregor had oone. It was poor economy to

The synod met in the First Presbyterian church. After devotional services, Rev. E. Scott stated the condition of the Foreign Mission Fund. The adverse balance is about \$3,800. There are 67 congregations that have not contributed to the Dayspring-27 that failed to give to Foreign Missions. This has been the best year on the whole of any year, for some time past. Mr. Scott ex-plained our relation to the Church as a whole in the Foreign Mission work. Greater deficits exist in the West than with us. They will likely be in debt at the end of the year. We must not consider ourselves as relieved from our financial reaponeibilities in any degree.

Rev. E. Smith said we must maintain a liberal policy—seek to interest every member of the Church in foreign missions-and evince unwavering faith in the ultimate triumph of the cause. We must continue to act in line with our previous history. There are more heathen in the world to day than there were a thousand years ago, and we must therefore be aggressive, and devote ourselves and all we have to the cause until its triumph is secured. The liberality of our people is on the increase; but there is room for advance. There is a certain city in which there are several large and influential congregations whose united contributions to foreign missions are not equal to those of the rural congregation of Princetown, P.E.I., or Middle Stewiacke i The complaint meets us that

Rev. Joseph Annand addressed the synod. He described a New Hebrides audience-an island wooded down to the shore—food for aix months a new building—the Mission Ship gone below the horizon. The audience nearly naked, painted, process of feathing a fanguage. It is two years' work to get a language fluently. They do not steal from each other, and they do not lie much to one another. The missionary must buy land before he can build. They worship spirits of their ances Maclaggin Trust.—Rev G. Bruce reported on tors, not idols. Their modes of worship differ schools. The report was a lopted, widely on different islands. Feasting and daticing Closed with prayer at hill past ten to Blackville minister and teacher. Interest has

a Christian he gives up dancing there; I do not know how it is here. Some dance diligently every night for six months. They offer the tip of the tail of the pigs to the spirits. Civilization cannot touch the islanders till heathenism is broken. Labourers that have been away years revert at once to hea-thenism. Ten islands are occupied. Two are Christianized. Three are about half wen to the Gospel. Tonna is still heathen. He described the happy death of one convert as a sample of many group lie between the New Hebrides and Australia. They want the New Hebrides in order to enlarge their convict settlements. The French have formed stations at Havannah Harbour and Malacola-on the 6th June. Pila has also been taken. The Prench are still holding on. But even if the French are there we must not desert the Christians. The general sentiment in Australia is that the Prench will yet evacuate. The Prench will not tolerate a Protestant sermon in the capital of New Caledonia. He is willing to go to Santo or wherever the Church sends him. He expects to leave for the New Hebrides about the end of this year.

Mr. Scott moved a resolution reciting the financial condition of the Missions, and urging the ministers to ask their congregations for prompt and liberal contributions; also commending Mr. and Mrs. Annand to the care of God, and deprecating rench interference with the work in the New Hebrides.

Mr. Bruce seconded the resolution in a brief and cordial address. The resolution was adopted.

Mr. McPherson moved that we unite in observ

ing the first Sabbath of November as a day of prayer for missions—that day being thus to be observed by Protestant churches in the United States. Seconded by Mr. Morrison, and adopted by a rising vote.

STATE OF RELIGION.

Rev. A. B. Dickie presented the report of the state of religion. Congregations had generally sent in returns, and it is noticed that there is increased attendance on services. Attendance on prayer meetings has increased. The spiritual The spiritual thermometer is rising. Pamily worship is in the increase. One large congregation in P. E. Island reports every family observing the ordinance. The Subbath achools are doing good work. Difficulties and drawbacks of various kinds were noted—es pecially the neglect of family discipline. All along the line there is improvement in the grace of giving. Evangelistic services have been held with great success. Several congregations have received lurge accessions. Spring Hill church received 160 members at one communion. Hindrances were noted-evil habits, worldliness, etc. The committee recommended that church members be exhorted to give earnest consideration to the duty of observing family worship and family training, and that evangelistic cervices be held as early as practicable wherever they are required.

Dr. Murray spoke of the state of religion in Sydney Presbytery. Seven congregations in the Presbytery have received about a thousand new members. One or more received 180 to 200 mem-

The Convener explained that the report only brought matters up to the date of the Assembly. The report, was received and, approved.

THURSDAY.

Two long sessions of Thursday were devoted to the Agency matter, resulting in the appointment of Rev. P. M. Morrison, Dartmouth, to the office, at a valary of \$1,750. The appointment of Mr. Morrison was made unanimous with the sole exception of Rev. A. W. Mason, who wished his dissent

In the evening Rev. John McMillan brought up the subject of Home Missions. He spoke of our Work, our Men, and our Finances. We have 31 vacant congregations out of 172. The Moine Mission Board tries to provide for these. There Dr. MacGregor had oone. It was poor economy to try to save six or eight hundred dollars by depriving the Church of an agent and reverting to a system which we gave up twenty years ago. He showed the usefulness of Dr. MacGregor in the work. He well earned his salary when at its largest. Dr. Porrest concluded by moving that the synod nuw appoint an agent to fill the place vacated by the death of Dr. MacGregor. The hour of (afternoon) adjournment having arrived the subject was appointed to be resumed Thursday.

MISSIONARY MEETING—WEDNESDAY EVENING.

The award may in the First Prachylanan church.

Mission Board tries to provide for these. There are 3 mission charges—most of which are in St. John Presbytery—treations forming 36 to 40 groups. We have 7 probationers to supply 31 vacant charges. Not likely to have more than 4 or 5 during the winter. Unless we get caliable men all our work will suffer. Lamentable that we have so few men of the right stamp. Excellent work has been done from year to year by our student catechists. Total expended, \$4,245. This year we require \$1,600 additional revegue. The H. M. Fund has never been behind. Rev. W. Stuart, Carlton, St. John Presbytery—stations 80, in 18 fields. Or-John Presbytery-stations 80, in 18 fields. Or dained missionaries have been appointed in most of the fields, and supported by the people, the Woman's H. M. Society, and the Board. Eight fields have been thus wrought. Several of these groups will soon be charges sharing in the Augmentation Fund. The Presbytery recommends the procuring of a ninth ordained missionary for

Dr. Macrae submitted a resolution appropriate to the occasion. Dr. M. suggested that pastors should give services in vacant stations during the winter. He earnestly desired an increased number of consecrated men to devote themselves to the work of the ministry. Mr. Munro seconded the resolution. We should pray earnestly, work earnestly, and give freely. We pay 25 cents a head for Home Missions; the people of the Dominion pay \$7 a head for liquor. The resolution was adonted

Rev. N. Mackay presented the TEMPERANCE REPORT,

containing a strong representation of the evils of intemperance, and reiterating sound temperance principles. In Charlottetown there are 100 places for the sale of liquor against the law. The next advance must be made at the ballot box. Ti are has been progress in many quarters. The report is full and forcible. It was spoken to by Rev. J. M. Macleod with great eloquence. The report was adopted.

Rev. W. P. Archibald reported on

SAURATH SCHOOLS,

showing an attendance of over 22,000 pupils, with 2,371 teachers and officers. The facts in the report cannot be condensed, and we hope to place some smeared over with red paint. The language it in full before our readers. The subject was seems no continued sound: no grammar, no interpreter, no written character. He described the of the work in New Brunswick. He showed the importance of leading children to contribute to missions; and the necessity of keeping schools open through the winter months.

Rev. James Anderson spoke of the value of the Tonic Sol Fa system as available for Sabbath schools. The report was adopted.
Closed with prayer at hall past ten o'clock-

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BRITISH AND POREIGN.

Rev. A. K. H: Boyn has a new volume in the press entitled "Our Homely Comedy and Tragedy."

AN organ costing 1600 has been erected in Greenhead church, Glasgow, and a clock placed in the tower by the town council.

A VOLUME appears in November that will be sure to receive a warm welcome; It consists of choice selections from the writings of Norman Macleod.

ARCHDRACON PARKAR'S Life of Christ has been translated into Swedish and is so remarkably popular in Sweden that the publisher of the work has made a handsome fortune out of it.

Rhy. JAMES CURRIE, LL.D., rector of the Normal Training College in Edinburgh, died recently after a lingering illness in his 59th year. He was the author of several educational works.

ARCHDRACON FARRAR recently spoke out strongly against ceremonialism, and implored his hearers not to put the church in the place of Christ, nor to confess their sine to a person calling himself a priest.

PRINCIPAL BROWN, of Aberdeen, in his address at the Ryde Conference of the Evangelical Alliance, said he considered scenticism a mental disease. and believed it to be useless to attempt to argue with sceptica,

year 1821, numbered about 40,000 members in Great Britain and Irciand, and conformists to accept him for a leader. In 1885 the number had increased to The formidable proportions this war is 215,000. The Sunday school scholars assuming is indicated by the fact that nownumber472,000 with 49,440 teachers.

REV. WM P. MARTIN, of Strathaven, a member of a well-known missionary family, whose father is at present labouring in Jamaica, is about to leave for India to carry on the work there of his two uncles, who gave their lives for the

REV. WM. BARRAS, of Glasgow, asks: "Will not the past teach Protestants wisdom? Will they not learn to sink their perty internal feuds, and form a Church popular, powerful, and pure, and able to incet and master all the combinations of Rome.

REV. J. B. GRIBBLE, the missionary to the natives of north-west Australia, who lately unfolded a tale of unspeakable horror regarding the treatment of the blacks by the whites, has been appointed lecturer to the Aborigines' protection association of Sydney.

THE Bushop of Manchester, addressing a meeting of clergy in support of his scheme for the promotion of home mis-sion work, said it was impossible for the parochiai system to provide for the large and increasing wants of the population. If the Church sat quietly down and did not arouse her best energies to do the nation's work among the residuum, the nation would righteously repudiate the Episcopal Church.

Tit's death is announced of Rev. Dr. Binnie, Professor of Church History and Pastoral Theology in the Free Church College, Aberdeen. In the famous Robertson Smith case he occupied an intermediate attitude between those who condemned and those who approved the opinions of his colleague in the Hebrew Chair. Dr. Binnie was the author of a book on the Psalms, published about 1870, which attracted considerable attention. Deceased was for many years Reformed Presbyterian minister in Stirling.

THE dense ignorance of the people he are carried across the Atlantic t awell the ranks of the polygamists in Salt Lake City was illustrated by the Intest cargo landed at New York. Numbers of them when asked how they were going to reach Utah replied that "a gentleman named Mormon" had brought them over and would send them out. Five young women said that "Mr. Mormon " had promised each a happy home in the new Zion. A woman with two children admitted that she had been induced to leave her husband, a farmer in Denniark, by the alluring promises

MR. DAY, superintendent of the Lutheran missions in West Africa, writes: "The vitest liquors imaginable are being pouted into Africa in ahiploads from almost every quarter of the civilized world. In one small vessel, in which myself and wife were the only passengers, there were in the hold 100;-000 gations of New England rum, which sold for one dollar per gailon, in ex-change for paim oil, subber, and other productions commonito the country Almost every ship comes loaded with vast quantities of cheap intoxicants. The gin comes from Holland, All along the coast are scattered trading stations, the bulk of their business being lowgraded liquora."

AT the recent conference at Geneva of the international committee of the this article of food. The Mahometan Evangelical Allianca, it was resolved aversion to pork is of less moment com-Evangelical Allianca, it was resolved aversion to pork is of less moment com-that members of the Swiss and Dutch pared with the feelings of a Hindoo who branches should draw up a memorial to the Czar on the religious persecutions which have been renewed in Russia reflection that he may have been offer-since he came to the throne. It was ing up sacrifices of beef and mutton also resolved that the suffering brethren in Russia be included in the programme for the week of prayer in January next. It was agreed to begin in 1888 or 1889 a second series of general conferences of the Alliance in liritain, where the first was held in 1851.

A FLAGRANT outrage by a Spanish mayor on a Protestant congregation, assembled in a chapel in a house which is the domicile of British subjects, is reported from Madrid. Attended by a reported from Madrid. Attended by a band of policemen the insolent official commanded the officiating clergyman to leave the pulpit, threatening him with imprisonment if he disobeyed. He want, and I admit others affected to try it.

also ordered the congregation to disperse. When asked the reason for this interference with the worship in a When asked the reason for this chapel that has been established twelve years, his only reply was that " the sing-ing disturbed the neighbours."

THE Pree Church Presbytery of Auchterarder and a large number of friends met at Monzie on 23rd ult. to celebrate the jubilee of Mr. Omond. A deposit receipt for £435, an oil portrait of the venerable minister, and a Bible, were the gifts of the occasion; and there were addresses from the congregation of Monzie and from the presbytery, testifying to the wisdom and tenderness of Mr. Omond's ministrations. Mr. Omond has been for seventeen years clerk of presbytery, has edited an edition of Cruikshanks' Illistory of the Church of Scotland, and has taken an interest in antiquities which is represented by the fact that he is one of the oldest living nembers of the Scottish Antiquarian Society. Principal Rainy, Prof. Candlish and Dr. Smellie, of Pergus, Ont., were among the speakers. The celebration was one of special interest amongst its

A WELSH league, formed to assist all who are oppressed by tithes, has issued a manifesto; it is opposed to the removal of titheliability to the landowners, It is rumoured that Mr., Chamberlain means to place himself at the head of a movement for the abolition of tithes; THE Baptist denomination, in the but he may now find that there is no great readiness on the part of the non-conformists to accept him for a leader. assuming is indicated by the fact that ateps are being taken to secure concerted action on the part of north and south Wales. In Cardiganshire the agitation is becoming most intense. The Marquis of Anglesey has signified his intention to redeem all the tithes on his estate in lieu of a remission in the half-year's rent almost due; and other landowners are about to make an abatement of to per cent. in the tithes. Lord Salisbury purposes introducing a measure next session dealing with the entire subject.

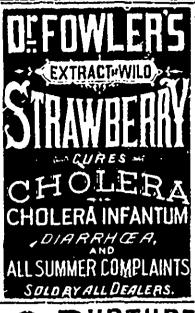
THE suspicion, says the Christian Leader, that crept into our mind as we read the recent papers of Mary Howitt in Good Words, and especially the last of these, is now authoritatively confirmed. We are grieved to learn, on testimony which places the matter beyond all question, that the widow of the sturdy Englishman who wrote The History of Priesteraft has actually in her old ago gone over to the communion of Rome. In a long and painfully interesting letter to an old friend Mary Howltt makes known the fact, expressing her joy and rest in having found at last what she believes to be the true fold. In behalf of the Society of Friends, it is only right we should explain that from the outset William Howitt was rather an indifferent sort of Quaker, and that through the greater part of their life in London, he and his wife were Unitarians. Mrs. Howitt has now gone from negation to the opposite extreme of superstitious subjection to the authority of the priest.

DR. OSWOLD DYKES, in opening the new church at Whalley Range, Manchester, which is seated for 540 persons, involving an outlay of £6,000, contended that each branch of the Christian Church was to its members for all practical purposes the Church, being animated by the life of all, overruled by the Lord of all, and inspired by the Spirit of all. He did not see now loyalty to one's Church could be defended against the imputation of narrowness and sectariantion to cosmopolitanism in religious matters was inevitable, and could not fairly be charged as sectarian or bigoted or narrow. It must, however, be the inevitable limitation, and not Jealousy of others, nor an uncharitable antagonism to any section of the Church Catholic. There was, he thought, a deal of spurious cosmopolitanism in religious as well as in civil affairs. Men need not love their own land or Church the less because they were growing ashamed of hating other lands and churches. All i churches had need to view with apprehension what he might call the growing laxity of the tie that bound members to the Church body to which they belonged.

ABOUT thirty years ago the 4 greased cartridge" scare nearly destroyed cartridge" scare nearly destroyed British rule in India. A similar scare has just thrown all Bengal into a state offerment, and has made the Legislative Council of that province suspend it standing orders to pass, in hot haste, a bill to provide against the adulteration of native butter. It has come to light that lard and the fat of bullocks and rams have lately been largely used in the manufacture of ghee, or clarified butter; but the horror of this revelation can only be appreciated by those who know the extent to which Indian religious feeling is connected with the use of has been-led, even unconciously, into eating the fat of the sacred cow, and the fat to his gods, in place of clarified butter, is enough to drive him to despair of happiness in a future state, to say nothing of the loss of his caste in his present life. Portunately no suspicion of complicity on the part of the authorities in this terrible outrage on their religious feelings seems to have entered the native mind, as was the case in 1857.

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Clinton H. Meneely Bell Company TROY, 17. W.,

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I have subjected to a careful chemical and microscopical examination the two varieties of bread known as "(colong Faort Loaf" and "Digestice Breat," made b' Mr Thomas Adams, of this city, and find them to be entirely free from all adulteration and deletes one admisture.

The "Coboure Loaf" has evidently been made of the florest flour and the "Digestive Bread" from ground wheat, from which the bran and glutenhearing portions have not been separated. In both cases the nowhery of the farinaceous constituents has been thoroughly perfurmed—a point of first importance in the process of digestion—and in other respects, as about by the elacticity, lightness, closeness and uniformity of the loss se, the manipulations of the operator have been those of a shiftyl and intelligent workman.

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

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JAS. WILSON. Bread, Cake and Pastry Baker.

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Presbyterian Review.

THURSDAY, OCTOBER 14711, 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 sate the advertiser, by stating that you sate the advertiser. disconne in the Printerprise Review.

On the 5th Inst. Rev. Mr. Ballantyne was inducted into the pastoral charge of Walton, Ont., vacant for nearly a year.

On the 11th Inst. the dwelling house of Rev. Wm. Reeve, Gravenhurst, one of our retired ministers, was destroyed by fire.

HANDY TO HAYE.

The most useful medicire you can have in the boutchaid is Hagyard's Yellow Oil. It cures thematism, neuralist, somethous, aches, speales, bruises, burns, and a festernal or liternal patchel conditions, keep it at hand for ready use.

A SIODERN MIRACLE.
In a recent letter from R. W. Downer, of Deborator,
Ont, he states that he has recovered from the worst
form of dysperois, after suffering for fiften years;
and when a council of doctors pronounced him
lecurable, he tried Bendock's Illood Butters, six
bottles of which restored his health.

Tite Knoy College Students' Missionary Tite. Knox College Students' Missionary Society head its first regular monthly meeting for the session 1886 7 on Wednesday evening, the 13th Inst. The following gentlemen were elected officers of the society: President, John McGillivray, B.A.; 1st Vice-President, Jonathan Goforth; 2nd Vice-President, A. J. McLeod, B.A.; Recording Sec., D. McKenzie, B.A.; Corresponding Sec., T. R. Shearer, B.A.; Sec. of Committee, J. C. Tolmie, B.A.; Treasurer, J. G. Shearer; Councillors, Messra. Persle, Clark, Bloodsworth, Scott and Rae. Encouraging Shearer; Councillors, Messra, Persle, Clark, Bloodsworth, Scott and Rae. Encouraging reports of work done during the past summer in the mission field were read by D. G. McQueen, B.A., A. E. Mitchell and N. O. Talling. The President and Mr. J. Goforth were appointed delegates to the inter-seminary convention to be held in Montreal from the 28th to the 31st of this month. The Society decided to supply with services during the session Coloconk, Waubachene and Mud Lake—three of the fields occupied during the past summer, and Messra, Petrie, Glassford, and Gilchrist were appointed bishops to obtain regular supply for these stations. In the city the work cartied on during previous years will be continued, and the following gentlemen were chosen as bishops of the various departments:—Mr. A. G. Jansen for Hospital 'or Sick Children; Mr. P. J. Pettinger for Old Women's Home; Mr. G. W. Logie for Central Prison; Mr. P. Foran for the Jail.

Da Caranova Caranni Cure is no longer an experiment.

DR. CARAOY & CATARRII CURE Is no longer an ex periment. No cure no juy is the terms on which it is sold. Money refunder if medicine not estimated as Ask your Bruggist about it, then buy it and take no other.

Don't use any more nauseous purgatives such as Pills, raits, &c., when you can get in Da Canov's Storacti Euresa, a nedicine that moves the Bowels gently, cle rosing all impurities from the system, and rendering the Blood pure and cool. Great Spring Medicine. 50 cents.

Birth.

Toph-At the Presbyterian Maner, Minnedoes, Man, on the 9th inst, the wife of the Rev. James Todd, of a daughter.

PORTER—COTTER—At Thorold, Ont., on the 18th inst. by the Nev. C. D. McDonald, M.A., B.U., Mr., John James Porter, late of L. rdon, h.nr., to Miss Ellen Margaret Octur, late of Sheffield, Quebec.

Matkaob—Ross—On the 11th October, 1888, by the liev. J. R. Macleod, in the Presb. terian Chnrcho-Goult, P.Q., the Rev. John MacLerd, H.A., of Antwerp, N.Y., to Malvina Ross, late Lady Principal of the Intel Jan. Ross, Eaq., M.P.P., Gould, P.Q.

SHEARER—LHARMOTTH—On the 19th September, at the re-discost of the bride's mother, Prizroy Harbor, Out., by the Rev. D. J. McLean, B.A., the Rev. W. K. Phiarer, B.A., of Pitroy Harbor, to Elliabeth, eldect daughter of the late George Learmouth.

Batter—Johnston—On the 18th October, by the

Bains—Journayn — On the 13th October, by the Rev. R. P. McNay, of Paradale, at the resistence of the brile's father, John Maird, to Minnie, added daughter of Robert Johnston, of Scarboro.

Dryson—McDotaatt— n the 14th October, at the resistence of the brild's father, 33 Northcote Avenue, by the Rev. John Mutch Capt. E. P. Denisan, to Agnes, only daughter of Robert McDougait. Eng.

GRINT-PILCOVER-At New Glasgew. October 11th, by Rev. John Cameron, assisted by Revs Alex, Cameron and E. Scott, Rev. Wm. Grant, to Bles E. Falconer.

RUMBER-RUSE, Jn Quebec, on the 9th October, by the Rev. Dr. O.ch. Henry Goorge Ruthman, to Rosannah, second effect daughter of Mr. John Rusk, both of Quebea.

Death.

LEACH—On October 13th, at 16 University Street, William Termbull Leach D.C.L., LL.D., Airbi-descon of Montreal, Vice-Principal and Iven of the Faculty of Arts of McGill University, aged 81 years.

MEETINGS OF PRESBYTERY.

Banniz -Barrie, November 20th, at 11 a.m. Backwitts -In First Church, Brockville, Dec Grein -In Knox Church, Guelph, third Tuesday in November, at 10.30 a.m.

HABILTON -In Central Church, Hamilton, on Tuesday, Nov. 15th, at 10 a.m. Also a special meeting at Niagara Falls South, on Nov. 2nd, at 11 a.m.

HUROR, -At Clinton, on second Tuesday of November, at eleven a.m.

Kivosrov - In St. Andrew's Church, Belleville, December 20th, at 7 30 pm. Lavane asp Revraew. In St. Andrew's Church, Carlon Place, on the 23rd Nov., at two p.m. Laspar.—At Unbridge, last Tueslas of November, at 11 a.m.

Martiare. Adjourned insetting, in Knox Church, Ripley, Tuesday, Etib Uct, at two p m.
Misameni — Adjourned meeting, in St. John's
Church, Chatham, on Tuesday, Apr. 2nd, at 11 a m. Onenerticin - In Orangerille, on the second Tuesday of horomber, at it a.m.

Orrawa -At St. Andrew's Church, Ottaws, first wonlay of November at ten a.m.

Owar Socsa-In Division Street Church, Owen Sound, on third Tuesday of Ive., at 1 30 j. m. Pasts = In First Church, Brantford, Nov. 9th, at elect, a m.

Parramano'—In MillStreet Church, Fort Hoje, second Tuecday, January, 1887, at ten a.m. Paisca Eswann lanava—In hummerable, on Wednesday, 2rd November, at elegen o'clock a.m. 81, Jones.-Last Tuesday of October, usual place Tenorth-In St. Andrew's Church, first Tuesday of November, at 10a m.





Thoroughly cleanso the blood, which is the fountain of lealth, by using Dr. Picroe's floiden Medical Discovery, and send digestion, a fair skin, busy ant spirite, vital strength, and soundness of constitution will be established. Golden Medical Discovery crease all humore, from the common pimple, blecks, or cruytion, to the worst Servicia, or blood-poison. Tapecially has it proven its cheavy in curing satisfacium or Tetter, Teversoves, Hip-joint Discos, Servitalous forms and Swellings, kindraged Glands, and Fating Uleris.
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CRALED TENDERS addressed to the undersigned, and endorsed. "Tender for Oakville Works," will be received until Fillipay, the 27od day of OCTOBER, next, inclusively, for the construction of a Pier at Oakville, isalton County, Oakville, accordance with a plan and arectization to be seen on application to ties, it. Third, Eng. Oakville, and at the Department of Public Works. Ottawa, where printed forms of tendering are requested to make personal inquiry relative to the work to be dooe, and to examine the locality themselves, and are notified that tenders will not be considered unless made on the printed forms supplied, the blenke properly filled in, and algred with their actual algustures.

Leth tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Milaister of Public Works, qual to fire per cent of the smound of the tender, which will be tortested if the party decline to enter into a contract when called upon to do so, or if he fall to complete the work contracted for. If the tender be not accepted the cheque will be returned. The Department does not bind itself to accept the lowest or any tender.

By order,

A. GOBELL.

fer.
By order,
A. GOBEIL,
Secretary,

Department of Public Works,) Ottawa, 20th September, 1886, §



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Dr. Moore, Otlawa, acknowledges the receipt from Mrs. M. E. Grobaro, of Montreal, of the following sums for the repair of the Dission building in hamur, namely: Ladies' Ald, St. John's Church, Hontreal, \$10 'bt. I buls "25

Also 30 tenches for Namur Church, the gett of the Toronto Stove & Mi'g Co. (Lid.)

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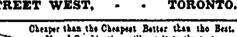
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