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LOVEST THOU ME?

TRANSLATED FROM THE GERMAN OF KARL DE KOK.

LOVEST thou me? O Simon, dost thou listen?
Thy Saviour talks with thee beside the sea.
LOVEST thou me? The sunlit waters glisten;
Bethink thee well the word He asks of thee.
His gracious lips are questioning so sweetly
His holy eye looks through thy soul completely.
What is it, son of Jonas, troubles thee?
LOVEST thou me?

LOVEST thou me? How bold wast thou declaring,
Though all shall faithless be, yet will not I;
And yet—and yet—hast thou forgot thy swearing;
When shamelessly thou didst thy Lord deny?
Is this the rock on which my church is founded,
The Peter whose profession loudest soundest,
Who would unto the death my follower be?
LOVEST thou me?

LOVEST thou me? I seek no loud profession;
I only ask, does love within thee live?
Come, dry thy tears, poor child, and make confession;
Give me thy hand, thy heart repentant give.
O bruised reed! no touch shall ruthless break thee;
O smoking flax! no breath shall lightly shake thee;
If yet one glimmering spark of flame there be.
LOVEST thou me?

LOVEST thou me? I have deserved it, truly;
My yoke is easy and my burden light.
Have not green pastures waited for thee daily,
When thou hast trusted to my guiding night?
Thy Shepherd, on the precipice that stayed thee,
Upon His shoulder tenderly that laid thee,
Who unto death went forth for love of thee—
LOVEST thou me?

LOVEST thou me? With patient hand and tender,
Give to my sheep the food I gave to thee;
O grateful penance for the heart to render,
That glows with love and gratitude to me.
Thyself hast erred; go forth to seek the erring,
Guide them unto the heaven thyself art nearing;
Protect my flock from their arch enemy.
LOVEST thou me?

LOVEST thou me? Then keep my lambs from straying;
My little ones I bind upon thy heart;
Still in the dubious land of twilight staying,
Lead them unto the sun with patient art.
If thou dost love me, to my own be loving,
By service done unto my weak ones proving,
The love thou learest him who strengthens thee.
LOVEST thou me.

LOVEST thou me? A hand shall gird thee rougher;
Than thou hast known, and lead against thy will;
That which the shepherd bore, the sheep must suffer,
O son of Jonas! wilt thou love me still?
Love yet is love, although the tempests lower,
Love yet is love, although the flames devour,
Love sings its praises on the cruel tree.
LOVEST thou me?

LOVEST thou me? Thou knowest all, my Master—
My craven cowardice, my feeble zeal;
Oh, let Thy heavenly fire burn brighter, faster,
Until my frozen heart its warmth shall feel.
Write thou upon my soul the word Thou speakest,
And I, of all that love Thee, Lord, the weakest,
Will say, I have denied, yet pardon me,—
Still love I Thee.

—Louis H. Coburn in S.S. Times.

CHILDREN AT CHURCH.

God did not build this world and fit it up for the residence of it of mature human beings, and fit up the moon for the separate residence of children, with only a respectable delegation of grown folks. It would not be a good way to build separate houses for children, or to set separate tables for them. It is far better for us to be mixed together in homes, old and young in the same house, at the same table. Some special provisions must indeed be made for children in a home which are not needed, where or while there are no children. The eye of a guest soon detects the difference between "the child-house" and "the no child house." It is well enough, if practicable, to have some rooms and some portions of the grounds belong specially to the children, and that these should be furnished with toys and tools which grown folks have no use for. But the seclusion and separate life of children in the nursery may be carried too far. In the usage of some times and countries it has been carried too far for the welfare and happiness of either the children or their mature kindred. So it may be, so I fear it is, in our Sunday-school arrangements. The Sunday-school should, no doubt, be furnished and conducted with prominent reference to children. Yet, more and more, as we go on perfecting its methods and instruments, it is becoming the means of continued improvement in knowledge and piety to the children as they grow to maturity, and, when they are fully grown. On the other hand, it is not necessary, and it is not best, that children should be absent from the preaching service of the church. The habit of church attendance must be formed in early life, or most likely it never will be. The habit of attending church as families, sitting together in family pews, cherishing a feeling of common family interest in all the church privileges, is a most wholesome habit. It is really quite as easy to train children from the start, so that they will love to go to church with their parents, as to make them love to sit at table with them. In order to this, it is not necessary, nor

is it probably practicable, that everything in the services and in the sermon should be fully understood by the children. Children are happily and usefully impressed by much which they do not understand. So are we all, the oldest and wisest of us. In a lovely landscape, in a glorious sunset, in an awful cataract, in the crash and roar of a tempest, there is much which modern science explains to us, making it simple and intelligible; but beyond all this there is vastly more into which we look, and are not able to see through it, and much to which we listen without finding it articulate. Do we get no salutary impression from all this? Far otherwise. There, in the unexplained depth, is the hiding of its power. The measured peal of the bell, the solemn swell of the organ, the lifting up of harmonious voices in choral song, the hushed stillness of prayer, the orderly on-going of the services, the ample audience-room full of human persons, the reverent aspect of so many human forms and faces, the being in and of such a decent and orderly company, the being environed with such cheerful solemnity, all these to a child that cannot understand one of them, are means of salutary impression which will be permanent, and for which in his maturity, when he will understand them, he will thank God, and seek to transmit it to his children. A large part of the most salutary influence of the sanctuary upon those brought up under its ministrations, is exerted upon them in very early childhood. Such influences set their minds in the right direction, and give the best culture to their susceptibilities before their intellects are fully open to verbal instruction. On the other hand, it is neither necessary nor wise that all the pulpit utterances should be unintelligible to children. The plain, short, easy words and vivid illustrations which children need, are relished by the mature. The largest part of the Bible truth can be so uttered and illustrated as to engage the attention of old and young together and equally. Most of what is best for either, is best for both. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."—*Henry Nelson, D. D., in the "New York Evangelist"*

MR SPURGEON ON TOTAL ABSTINENCE.

EVERY friend of humanity will rejoice that Mr. Spurgeon may be counted on the side of the safest of all positions with reference to intoxicants, total abstinence. At a recent meeting of the Total Abstinence Society of the Metropolitan Tabernacle, he said there were two things that men needed—pardon of sin and to become holy. But taking the pledge would not do everything for them. God forbid that they should put any plan of theirs in competition with the Cross of Christ. But total abstinence had really to do with the matter of their becoming holy, it was decidedly helpful to personal holiness. To be free from alcohol, left the brain clear, that helped to the study of Scripture, and the study of Scripture helped men to grow in grace; so that there really was some connection between total abstinence and holiness; and there was also some connection between taking alcohol and unholiness. There was, further, a connection between total abstinence and holiness in the matter of self conquest, the keeping of one's self well in hand, which was a matter of great importance. Mr. Spurgeon went on to urge total abstinence for the sake of example, and for the sake of influence on families, and in scathing language denounced grocers' licenses. Drunkenness also stifled conscience; and it was no use ministers and others trying to save the souls of men; if they were first killed by strong drink.

THE *Instructor* recalls an anecdote of John Brown, of Haddington, which very happily illustrates the relation he always sustained to the Saviour—the relation, close and confidential, which every minister must sustain to Him in order to be truly eloquent and effective, and to proclaim the Gospel with unction and power. A Scotch nobleman and his party were out hunting upon an occasion. They came to one of those field meetings for religious services at which great multitudes were wont to assemble. They stood and listened while a "pert, proud, and flippan't" speaker preached a discourse. One of the party asked of another, "What do you think of that?" "I think," he replied, "that the man himself did not believe a word he has said." Thereupon John Brown took the stand, and poured forth a stream of the rich Gospel treasures which were swelling up within his own heart. The noble listened with rapt attention, and was asked at the conclusion, "And what do you think of that?" "Think I don't know what to think. Why it seems to me as if he thought that Jesus Christ stood behind him, and every little while he would stop as if he were asking, 'Now, Lord, what shall I say next?'"

THE USE OF TOBACCO CONDEMNED.—The Indian Methodist Conference has condemned the use of tobacco as uncleanly and unhealthy, and the delegates promised to preach against it once a year.

Mission Work.

THE GOSPEL TICKET.

DR. CHAMBERLAIN tells the readers of the *N. Y. Independent* some of the ways in which mission work is done in India. Among them is the following, which we are not surprised to learn has been greatly blessed.

The tickets which we give the patients at our mission hospitals and dispensaries are really little leaflet tracts. I have lying before me one in the Telugu language, of which I have myself printed thirty thousand and given them to patients that have come for treatment. It is the size of a gentleman's visiting card, and has two leaves. It is printed on thick, strong paper that will not wear out. On the front page, with ornamented border, is printed "Madanapalle Free Hospital," with blanks for number, date, and patient's name. By that number he is registered, and his disease, symptoms and treatment are entered in the book. This ticket is given to the out-patients. Each time he comes for further treatment or for more medicine, the patient must show this ticket. They keep them very carefully, often for years, lest perchance they want to come again and need this as an introduction. As the patient is registered and receives his number, he seats himself to await his turn for treatment, and opens his folded ticket to see what directions it contains inside. As this may be the only glimmering of truth that some will have in the villages from which some of these patients come, a hundred miles away, I prepared the most concise statement of Christian truth I could and printed there. He reads:

"There is but one true God. He created, controls, and preserves all things that exist. He is sinless. But we are filled with sin. He, to take away our sin, sent his own Son, Jesus Christ, into this world as a Divine Redeemer. That Divine Redeemer, Jesus Christ, gave his life as a propitiatory sacrifice, and now, whoever believes on him, and prays to him, will receive remission of sins, and eternal life. This is what the True Veda, the Holy Bible, teaches us."

He turns over to the last page, and finds a quotation from one of their favourite Telugu poets, who wrote six centuries ago. For we like, as did Paul, to clinch a truth by saying: "One of your own poets has said." He reads in Telugu:

"The soul defiled with sin, what real worship pays it?
The pot unclean, the cookery, who eats it?
The heart impure, though it essays devotion,
Can Deity receive it? Nay, nay. Be pure, O, man."

And we add below this: "To give us this very purity of heart spoken of by your poet, our Divine Redeemer, Jesus Christ, came into this world. Believe in him."

Fifty miles and more from Madanapalle, as I have been travelling, a man has seen me, run into his house, and quickly come out again holding out one of these tickets; in some instances several years old, as shown by the date, and claimed acquaintance, as a former patient of mine; and that ticket has served as an excellent introduction to my preaching there and then to all the people of his village.

These tickets are read. I met upon the highway, one day as I was travelling, twenty miles from home, a Brahmin who stopped me, and asked if I were not the missionary doctor from Madanapalle. He said that one of my patients had taken home his ticket to his village, eighty miles away, and that he had seen it and read it and read it again, and now he had come in on foot all that way to ask me more about that "True Veda," and that Jesus Christ set forth in that little ticket. Those tickets pay.

MISSIONS AND FUTURE PROBATION.—The last few weeks have decided the fate, of the Andover Theology, for the present, as far as the A. B. C. Foreign Missions are concerned, and quite rightly; for what better the heathen would be, of missionaries holding the doctrine of "future probation," it is hard to know. The *N. Y. Independent*, though suspected of favouring the movement, says very sensibly, "Millions and hundreds of millions are perishing for lack of religious knowledge. We are plainly commanded to teach them God's Word and will; to teach them the way of salvation; to teach them all about a better life here and hereafter; in a word, to teach the plainly revealed truths of the Bible. Let no time be wasted in speculations. Prompt and hearty missionary work of the good, well-tried, old-fashioned sort is now wanted. We want labourers in the field in all quarters, and we want them now. We don't want speculators, although they may be, in many respects, very wise and good men. * * * And we say, Amen! And let every other Mission Board, Home or Foreign, go the same way. If a live heathen wants to know what has become of his dead ancestors, let the prompt reply be: 'I cannot say more than that the Judge of all the earth will do right,' and that 'there never can be, in this world or the next, any just cause for complaining of God's dealings with any human soul,' and there stop. If a distressed Pagan mother wants to know what has become of her dead child, let the precious words of Christ be quoted, who said: 'Of such is the

Kingdom of Heaven.' No man, preacher or layman, at home or abroad, can safely go further in either case. The unrevealed ways of God, in the future world are past finding out. We say let the American Board travel in the paths of revealed truth."

ONE of the remarkable features in connection with the spread of Christianity in Japan, is the wide circulation of the Scriptures and of Christian literature in that empire. The *Christian Intelligencer*, referring to the last catalogue of publications of the American Tract Society's committee for North Japan, in connection with this fact says: "The list embraces thirty-eight titles to tracts, of from one to ninety-four pages each. Of these, from one to eight editions have been already published (all but eight have passed the first edition), and 86,528 copies were circulated in 1885. The list of books numbers fifteen, of from 70 to 312 pages, and includes such titles as 'The Story of the Gospel,' 'Christ, the Son of God,' 'The Dairyman's Daughter,' 'Notes on the Parables,' 'Manual of Sacred History' by Rev. H. Stout, 'The Being of God' and 'The Attributes of God,' by Rev. J. L. Amerman, D.D., etc. The Union Theological School at Tokio has issued fourteen text-books (four of them included in the Tract Society's list), of which seven are by Dr. Amerman, four by Professor Knox, one by Mr. McLaren, and two by Dr. Imbric. They represent the departments of Theology, Sacred History, Ethics, Homiletics, Apologetics, and Church Government, with one commentary on the Acts. For the year 1885, the American Bible Society reports a circulation of 32,939 volumes, of which 675 were Bibles and 11,406 New Testaments; the whole number making 12,657,701 pages of Scripture. There were manufactured in Japan during the same year, under the auspices of the Society, 25,408 volumes, of which 403 were Bibles and 12,051 New Testaments. The influence of such a literature and such a circulation of the Word of God cannot be estimated. It must be a powerful factor in the great work now going on in that empire."

MASSACRE OF NATIVE CHRISTIANS IN AFRICA.

—The cable of Oct. 26th brings harrowing news of the massacre of native Christians of Uganda, Africa; by the order of King Mwanga. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the King's page, to commit an abominable crime. Many Christians were tortured, mutilated and speared, and 37 were burned alive together. The appeals of the missionaries for a cessation of the atrocities were unavailing. There is light, however, in this terrible darkness. The fate of these unfortunates did not serve to frighten the candidates for baptism, and within a week after the massacre many natives were baptized at their own desire. Leaflets, containing extracts from the Scriptures, prayers and hymns in the Uganda language are freely bought by the people, although their possession involves the danger of punishment. The diary of Bishop Hannington, who was put to death by the king, it is also stated, will soon be published in London. It is a thrilling and pathetic narrative of his experiences in Uganda up to the day of his death.

U. S. PRESBYTERIAN HOME MISSIONS.

—We congratulate our sister to the south of the lines, on the report, in the *Home Missionary* for October, of the work of the year up to date. It is so short and satisfactory that we give it in full. "Nearly all the missionaries report a healthy state of things in the churches. The attendance on the means of grace on the Sabbath, and at the Sabbath-school and the weekly prayer-meeting, is reported as most encouraging. Many churches that had revivals last winter still report accessions at every communion season. About sixty churches have been organized up to this date. Peace and harmony prevail among God's people, and an unusual degree of financial and spiritual prosperity abounds."

MAN PROPOSES; GOD DISPOSES.

—"When I came to England, thirty-one years ago I found Livingstone in London, preparing to go out as a medical missionary to China. He had no other intention then to choose the East Indies or China, and start as a medical missionary. He happened to listen to some of my speeches, and he was present when I delivered the annual sermon of the London Missionary Society. He immediately resolved upon going to Africa; and to that place he afterwards went. Now we see what a little thing can change a man's whole life. In all probability had I not returned to England at the time I did, Livingstone might have gone to India; and it is evident from the result of his labours and travels that he was the very man for the work.—*Moffat.*"

NEW HEBRIDES.

—Mr. J. Dunlop Landels, of Campbellfield mission, Glasgow, and St. James's mission, Edinburgh, was ordained by the presbytery of Sydney on the 21st Sept. as missionary of the Presbyterian Church of New South Wales to the New Hebrides. Rev. A. Gardiner, Moderator of Assembly, preached; Rev. D. Smith, M. A., Moderator of Presbytery, presided; and Rev. Dr. Steel delivered the charge.

The Family.

"SHE NODDIT TO ME."

The following poem, which recently appeared in the Ben Accord, a weekly comic journal published in Aberdeen, attracted the notice of the Queen, and her majesty wrote expressing a desire to be furnished with the name of the author:—

I'm but an auld body,
Lavin up in Dreeside,
In a twaroom'd bit hoosie
Wi' a toufs' beside,
Wi' my eoo and my grumpy
I'm at happy as a bee,
But I'm far prouder noo
Since she noddit to me!

I'm nae sae past wi'—
I'm gie' t'ig and hail,
Can I ant twa three tawtie's,
An' look after my kail;
An' when our Queen passes
I run out to see,
Gin by luck she micht notice
And nod oot to me?

But I've aye been unlucky,
And the blinls were aye doon,
Till last week the time
O' her veesit cam roon',
I waved my bit apron
As brsk's I could dae,
An' the Queen lauch'd fu kindly,
An' noddit to me.

My son sleeps in Egypt—
It's nee ease to fret
An' ye when I think o't
I'm sair like to greet,
She may feel for my sorrow—
She's a mither, ye see—
An' maybe she kent o't
When she noddit to me.

INDIA.

AN INTERESTING LETTER FROM REV. R. C. MURRAY, MIHOW, C.I.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Last week I had the pleasure of spending a few days with our missionaries at Neenuch. The Rev. W. A. Wilson settled here a year ago, and although the work is as yet in its infancy, signs of success are by no means wanting. The first golden sheaf has been gathered, as an earnest of what the harvest shall be. You have already heard from those better able to tell the story of the beginning of our work in this important centre. I will not repeat it.

We will take a ride through the country and see some of the neighbouring villages. Leaving Neenuch early Monday morning, we are soon beyond the limits of the cantonment. The Canadian-like appearance of the soil is quite striking. By the aid of a little imagination we can see within a few miles of each other the reddish soil of Prince Edward Island, the white limestone formation of Frontenac, and the black mud or loam of Manitoba. Scenery sometimes "repeats itself." However, there is much that is strange. To most of the grains, grasses, roots and trees, we are foreigners, although we can name some, such as the wheat and the maize, the leeks and the melons, the potatoes and the cucumbers, etc. The ground is generally fertile when properly cultivated, but the fields are rough and unfinished. There are no fences. Wood in India is scarce. An occasional garden with a hedge of cactus or prickly pear is a great relief to the eye. You look in vain for comfortable houses hiding beneath the shade of apple, pear or plum tree. The farmers have

NEITHER HOUSE NOR BARN on their land. Their people all live clustered in villages and towns. A watch tower of bamboos and catch grass is the only substitute for a building, in which you see a guard on duty in almost every field. India abounds in robbers, both biped and quadruped, hence the farmer must watch his flocks and fields by night and day. Under the shield of this booth the watchman is standing; in his hand is a sling, by means of which life is rendered rather uncertain to all who would dare intrude. Some of these Chankedars are very expert marksmen. Do you not think that David's victory over the Giant was partly due to the accuracy he gained in stoneling when keeping his father's sheep? The watch tower itself suggests the idea of Isaiah's lodge in a garden of cucumbers. Before us we now see

A Walled city of 1000 inhabitants. The walls are strong and unbroken. The gates and towers are now not guarded, as British rule has secured peace and protection. Before reaching the city it becomes manifest that more than ordinary excitement prevails. A crowd of Hindoos meet us and soon voice their trouble, thinking that we are Government representatives. In order to enlist our sympathy and perhaps to secure our support, they at once offer us a Rupee "bakshis." After some explanation we learned the cause of their disquiet. Alas the cause is a very serious one—death—yes, death, not of a mortal, but of an immortal, not of a man, but of a god. The Mussulmans have cut down one of their sacred pipaltrees to allow their own tal to pass through the lane where this pipal was growing, and the result is at least 1,000 men in

A FRANTIC STATE OF TERROR AND GRIEF, vowing vengeance and calling on the "Mnadev" and all the lesser divinities to bring speedy punishment upon the sacrilegious Mahomedans. After a few explanations given and received

MR. WILSON tried to quiet the Hindoos by saying that if the Mahomedans had done wrong Mnadev would punish them. "Ahl yes," said they, "in the next world; but we do not wish to wait till then; we want to punish them now and so make sure of it." On learning that we were missionaries they listened attentively for a while, but as no plan was proposed in the sermon to punish the guilty party, they became restless and at last asked Mr. Wilson to withdraw from the steps of the building to some distance from the Kachari or court house, as he was disturbing the parichyat then in session. He did so, taking his stand on a large circular stone and preached Christ and Him Crucified. By and by the head of the Hindoo community and his secretary rode up in grand style. They received us cordially, and invited us to sit with them while they were deliberating. A few witnesses were called, the Chankedars examined. A short inter-

change of opinion between the chiefs, and thus ended that part of the proceedings.

After this another opportunity was given to Mr. Wilson to preach, at the request of this officer. There was

A LARGE CONGREGATION of about 1,000. At first they listened much more attentively than a Canadian audience convened for some secular object, would have done. At last some of the over-zealous fearing that their gods were being endangered, cried out in opposition as the faithful missionary endeavoured to make known the true God to those ignorant idolaters. I could not help thinking of the Grand Missionary to the Gentiles in the court of the Arcopagates, declaring the same truth and with surroundings not dissimilar. After making our salaam to the multitude, we enter and pass through the bazaar, to find the shops closed, business suspended and the people mourning over

THE DEATH OF THEIR GOD. They point out the god to us and show how the blood of the god is oozing out. We pass on, a large crowd following us; we are now outside the city and seeing a friendly banyan tree we sit down to have some tillin.

Returning again to the city we sit down on the steps of a shop, and soon the people gather. Some are curious, some interested, some anxious, some enraged.

WHAT A MIXED CONGREGATION! You ought to have seen them. How they did strive for the books and tracts that were given! But it is now evening time, and we must leave them—leave them with the prayer that the seed sown may bring forth good fruit; yes, leave them with sad hearts to know that here, as in hundreds of other places, there are so many perishing precious souls without any one to tell them of Jesus, the only Saviour of sinners.

Next morning we ride out to another village. How eagerly the people gather around "the Sahibs." The men have not yet gone out to their farms, and in a little while there are forty men listening to the Gospel.

THE PATEL INVITES US INTO HIS HOUSE.

It is not very grand. Dried mud is the staple material for village houses. One part is the cow stable, the other part is used for a bedroom. There is an inner court, or court of the women, into which we were not invited. After the people had listened for more than an hour, they were invited to ask questions, which they readily did, not always, however, bearing on the subject under discussion, nor wholly of a religious nature: such as "Do you smoke?" "Do you hunt?" "Do you receive a good salary?" and "Who pays you?" "How old are you?" "Have you a wife and children?" etc., etc. They then ask us to eat something with them, and bring a large cucumber and some parched corn. We eat some, and ask why they would not eat from us. The Patel, or head-man, does eat, yet he is careful in so doing that none of the food has previously touched our hands. Dear Christian brethren, there is no one here to break the Bread of Life to these kind and simple-minded villagers, and so they are dying, while there is abundance in Our Father's house for them.

Outside this village there are several INTERESTING RUINS in the form of old temples, thought to be built before the Mahomedan invasion between 600 and 700 years ago. They are crumbling into ruin, the home of owls and bats. From the tower of one you can see the fresh boughs of the pipal—one god overthrowing another. Mr. Wilson photographs some of them, and Mrs. Wilson and I find a prominent place, on our ponies, in the foreground of one.

I have already written too much, but will just add a few words about

MUNDESAUR, which we visited next day by train. It is also a walled city, with a population of more than 25,000—a city wholly given to idolatry. Look what way you will, and you see idols; idols under every green tree, stones bearing the image of everything which have never been seen under the sun. The people are most religious, but it is a religion without righteousness. Divinity and devilry have embraced each other. Many of the mothers are married to the gods, and their children debased and steeped in vice. How can they be better than the gods they worship? We were told that the only English family finds it necessary to have a guard of seven men to protect his house. The day after we visited the city

A CRUEL STRIFE arose between the Hindoos and Mussulmans—the cause being that the Hindoos forbade the Mahomedans to sacrifice goats at their festival. Last year the Hindoos were victorious, but this year the Mussulmans were determined not to be defeated, so for weeks before they were preparing weapons in the form of old swords and spears, guns and slings, stones and sticks. I have not heard of the result, but I fancy the smoke was worse than the fire. This is what Hinduism with its "light and sweetness" is doing for the people. Shall we not be more in earnest to tell them of Christ's gospel of peace, so that the time in India, as over the world, may speedily come when men shall beat their swords into plowshares and their spears into pruning-hooks.

Sept. 23rd, 1886.

AUTUMN RAIN. THERE is no colour in the world, No lovely tint on hill or plain; The summer's golden sails are furled, And sadly falls the autumn rain. —Celia Thaxter.

In the September leaflet of the National Union of Primary Sunday School Teachers there is given a series of pertinent questions to primary teachers, as follows: Pastoral Duties of the Teacher.—Do you call on new scholars? Do you visit scholars who have been absent two weeks? Do you visit sick scholars? Do you make birthday calls? Do you secure the mother's co-operation? Do you invite the parents to visit the class? Do you make any efforts to get the parents to attend church? Do you make any suggestions about the books and papers which children read at home? What efforts do you make to have your scholars attend church? Why should children attend church as well as the Sunday School? Can you not hold a children's meeting in the middle of the week, say on Monday after school, to teach them temperance and other matters pertaining to practical religion, for which you have not time on Sunday?

THE SOCIAL ELEMENT IN THE CITY CHURCH.

A GREAT many pleasant friendships are naturally formed in the church, and among its most delightful aspects we regard its social opportunities and privileges. While its highest work is the directly spiritual, it takes in a whole round of obligations which have to do with humanity in the daily conflicts and experiences of life. To extend a fraternal hand to the young man in the city, whose room in the boarding-house is in pitiful contrast to the generous freedom of the old home on the farm, to bring young and old into agreeable association, to be helpful everywhere and harmful nowhere, are among the obvious duties of the city church. In the rural neighbourhood, where a new face is scanned at once, and the unexpected appearance of a stranger awakens speculations, kindly or curious, the situation is different. There, although in the even tenor of the prosperous day, there may be little demonstration of affectionate interest, the good offices of the neighbour are always a foregone conclusion. If serious illness falls upon a household, the neighbours, who are life-long friends, as well as members of the same communion, take turns in sitting up at night to relieve the wearied parent, and vie with each other in the performance of tender offices and the showing of thoughtful attentions. A few months ago sudden bereavement came to a home in New England village, and a kinwoman from Brooklyn, who went at once to offer her sympathy, told me that "the neighbours had done everything without solicitation, sending bread and biscuit, meats, cakes and pies, and themselves arranging hospitably for the entertainment of the arriving guests, who could not all be accommodated in the little homestead.

There may be less money spent in the country on gifts and in social courtesies, but there is no lack of the good-will which makes the simplest gift precious, and which far outweighs in true value the most costly tangible token of friendship. The hurried life of the city, and its greater distances apart, the incessant strain of business activity, and the constant ebb and flow of its people makes the social conditions more conventional, and regulates intercourse by laws which are necessarily more arbitrary.

For this reason, if for no other, the social element in the church should be jealously guarded, and never suffered to fall into abeyance. The caste feeling, however it may predominate elsewhere, should be trampled under foot when it obtrudes itself in the precincts of the church. Not that a church ever is, or ought to be, a mere society, a social club, a place in which people are to have a good time. Judge L., with his culture and his old family traditions will always find his intimate friends among those with whom education and breeding give him most in common. He will not be likely, in the church or out of it, to make a confidential intimate of the young man he met yesterday, whose knowledge of books is bounded by the school speller and arithmetic, and whose daily work is in a down-town store. This will not be because the Judge feels above the young man, but simply because friendship implies always some congeniality of sentiment and reciprocity of interests. But the two, both belonging to the same church, sitting side by side in the prayer meeting, meeting in the sociable, caring for the same things in their special church-home, will be drawn together, and drawn mutually nearer, the one doing the other good.

"Such a church is cold," "the atmosphere is freezing," "the people are so stiff and distant," we sometimes hear with regard to a city church. The church in question has seemed to us the very reverse. Stiff, freezing, formal, are these the epithets to apply to a set of people whom we know in their relations with us to be all that is genial, sunny, and winsome. "But," says the person who complains, "I attended that church a year, and nobody ever spoke to me? The pastor never called upon me, I came and went as a stranger. Don't tell me of the friendliness of that church!"

That a pastor should be expected to divine by some instinct, the home of every new-comer, and at once call upon him, is a little unfair, seeing that pastors are only human and that their strength, like that of other men, is limited. The stranger in a church should either call upon his pastor, send him a postal of three or four lines, or a note of perhaps twenty, asking the pleasure of personal acquaintance. No such summons is ever neglected. That objection disposed of, I would urge that friendly responsiveness on the part of the stranger, is, as much an obligation as tactful cordiality on that of the church member.

So determinedly repellent is the behaviour of some new-comers in the church that it is difficult to be friendly with them. They ignore the outstretched hand, are strong to the beaming smile, answer in frigid monosyllables the cordial greeting. The fire will warm you, if you will approach it, but how can it do its work, if you stand outside in the cold and shut the door.

The social element in the church is at its best in the proper exercises of the church work. Not sporadic agencies, such as fairs, bazars, sociables and entertainments are means here, but rather the weekly prayer-meeting, the teacher's meeting, and the missionary concert, those old-fashioned means of grace which God has blessed so signally in the experience of thousands. It very seldom happens that a man or woman is long unknown in any church, when he or she is present at its devotional meetings and takes hold heartily of its benevolent work. We desire to save souls. We go to the Sunday-school and take the first class which the superintendent offers, and we are immediately drawn into a circle of loving hearts, beating with ours in loyal desire for service. That the church should be social, friendly, full of warmth and tenderness, is just to say that the church should cultivate the spirit of its great Founder, who went about with his disciples, who sat in the little home at Bethany, and was a guest, whenever asked, at the table of Simon or in the house of Zaccheus.—Mrs. M. E. Sangster in The Interior.

CHILDREN of the present day are much criticised, in the pulpit and in the press, because of their forwardness and lack of reverence. It is even a common remark of the older parents, that "there are no children now-a-days?" no children who have the spirit and place of children. But children are usually what they are trained to be. If the children of a former day were better mannered than those of to-day, the reason must be looked for in the fact that they had better parents than those who are complaining about the children of to-day. There were some advantages, or advantages for some, in the long ago.—S.S. Times.

OUR SUPERSTITIONS.

It will, perhaps, surprise many Americans to read, as they may do in a recent letter to a French paper from the United States, that the people of this country are among the most superstitious in the world, exceeding in this respect the French, the Germans, and the English.

This statement cannot be proved, for it is not true that any large number of our people equal in superstitiousness the French peasantry, or even the English yeomanry. And yet it is undeniable that our sailors are full of superstitions, and that many of our farmers are the absolute slaves of fallacies about the influence of the phases of the moon upon their crops and upon the weather.

Many women, too, are apt to shudder at the breaking of a mirror, fearing bad luck, and a whole family of superstitions has been grouped about the cat. The idle and foolish fear, in the South and West, that it is "bad luck" to remove a cat from one house to another with a moving family, has probably been the cause of the desertion and cruel death of more than one unfortunate animal. Many superstitions, indeed, are wicked, and all are foolish.

The belief in the "unluckiness" of Friday is common all over the Christian world, and retains a certain hold in this country, in spite of the "lucky" circumstances that America was discovered on Friday, that the Pilgrims landed on Friday, and that the Declaration of Independence was adopted on Friday. The superstition arises from the belief that our Saviour was crucified on Friday. How unworthy to suppose that the event which saved mankind should have doomed the world to perpetual ill-fortune on the day of its occurrence!

If Friday were indeed an unlucky day, nothing could have been undertaken in this year, 1886, because the year began on Friday, will end on Friday, and contains fifty-three Fridays; for four of its months contain five Fridays each; the longest and shortest days of the year are both Fridays, and, more dreadful still, five changes of the moon fall on Friday!

The fear of the number thirteen is not so common in this country as it is in Europe. The superstition has its origin in the fact that the apostles, with the Saviour, made thirteen at table. The superstition in its original form was to the effect that, if thirteen men were seated together, one of the number was sure to prove a traitor or a criminal and be hanged. As executions ceased to be of common occurrence, the notion simply that one of the thirteen would die within a year replaced the former superstition.

The accidental spilling of salt is often noted by the American housewife as "unlucky," but rather, it seems, by way of a jest than seriously. This superstition also goes back to ancient times, when the exchange of a pinch of that necessary article, salt, was a sign of friendship, quite naturally, and its refusal a token of hostility. The overthrow of a dish containing it was held, therefore, to fore-shadow the end of friendship.

Superstitions about the moon are very old and of very varied origin. Men of science tell us that there is, so far as influence of the moon upon the weather is concerned, but one chance for any such effect; and that is in the possibility that the very slight amount of heat that the full moon radiates may have some little influence in dispelling clouds and rendering the atmosphere dryer.

A good story is told of a coloured man in the South who, though ignorant, was wise enough to get along without squaring all his acts by the state of the moon. He was a successful gardener, and the vegetables he produced were always the earliest and the finest.

"Do you plant your seeds in the new of the moon, Gabriel, or in the old of the moon?" he was asked.

"Go 'long!" said Gabriel; "I plants my seeds in de ground, an' lets de moon take care ob herself!"—Youth's Companion

A GOOD WORD IS NEVER LOST.

FIELD MARSHAL SUVAROFF, Commander-in-Chief of the Russian army in the reign of Catherine II., was famous for his pithy sayings. He was small of stature, with an ugly face and shabby attire, but by sympathy and tact as well as by masterly military ability he won greater power over his own soldiers than any Russian General before or after. Just before one of his campaigns he gathered together a number of his best men, and thus addressed them: "We are about to fight the French. Remember, whatever you encounter, you must go bravely forward. If the enemy resist, kill them; if they yield, spare them; a Russian soldier is not a robber, but a Christian! Now go, and tell your comrades what I have said!" Soon a great battle took place, and the French were defeated. A brave soldier named Mitrophanoff captured, with the help of another, a French officer and two of his men. Mitrophanoff bound up the wounded officer's arm, and finding that the prisoners were faint for want of food, shared with them his own loaf of coarse rye bread. When they had finished eating, several Russian Grenadiers, fresh from the heat of battle, rushed upon them, crying out: "What! three of these French dogs still living! Die, villains!" leveling their bayonets as they spoke. "Hold, lads!" cried Mitrophanoff, "the lives that I have saved you cannot touch!" But the infuriated soldiers would not hear him, and were about to carry out their purpose when a stern voice from behind shouted out: "Halt, I tell you! On your peril advance a step further!" and a little pug-nosed, dingy faced man, dressed in a coarse linen shirt and tattered trousers, stepped in among them. Had he been a ghost these fierce soldiers could not have been more abashed. Skulking away quietly, they had only time to mutter: "The General." "Yes, the General," growled Suvaroff; "he will assuredly have some of you shot if you cannot learn to obey orders better. And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? we did not think you were made of such stuff." "You taught me yourself, sir," answered the Grenadier, proudly. "Did you think I had forgotten what you told us last week, that a Russian soldier should be a Christian, and not a robber!" "Right, my man," exclaimed Suvaroff, his face all aglow now with the consciousness of a well-taught lesson, "a good word is never lost, you see! Give me your hand, my lad, you shall receive an honest man's reward. You will be a sergeant to-morrow, and a right good one you'll make; too!" True to his word, the Russian general promoted Mitrophanoff the next day, and all because of the few words of counsel which had fallen upon his heart and made him tender and true, at long last changing his mode of action.

FLOWERS AND SAND-BAGS.

It was Saturday afternoon, towards night. They were all down on the sands, Katie, Millie and Fred. This was Fred's first visit to the seashore, his first sight of old ocean. His cousins, Katie and Millie, had known and loved the ocean all their lives, every summer having been spent in their seaside home.

THE PULPIT.

COWARDLY CHRISTIANS.*

BY T. DE WITT TALMAGE, D. D.

SUPPOSE I should ask you at the close of a religious service to rise up announcing yourself on the Lord's side, could you do it? "Oh no," you say, "I have a shrinking and a sensitive nature, and it would be impossible for me to rise before a large assemblage, announcing myself on the Lord's side."

gotten fighting on the wrong side. Have we wounds that we can show—wounds gotten in the battle for Christ and for the truth. On that resurrection day Christ will have plenty of scars to show. Christ will stand there and show the scars on His brow, the scars on His hands, and the scars on His feet, and He will pull aside the robe of His royalty and show the scar on His side, and all heaven will break down with emotion and gratitude in one great sob, and then in one great hosanna. Will you and I have any scars to show?

THE CHINESE IN AMERICA.

MR. CHIN GIM, a clever young Chinaman from Canton, at present preaching the Gospel to his countrymen in Chicago, under the Presbyterian Board of Missions, tells the readers of the Interior more plainly than we have seen it elsewhere put just what the status of the Chinaman in America is, and what his relation to "the six companies," that we have been so often led to think of as a large slave-holding corporation.

Sabbath School Work.

LESSON HELPS.
FOURTH QUARTER.
WALKING IN THE LIGHT.
LESSON VIII., November 21. 1 John 1. 5-10; II. 1-6; memorize verses 1, 7-9.
GOLDEN TEXT.—If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1. 7.
TIME.—This Epistle was written about A. D. 90.
PLACE.—Probably at Ephesus.
RULERS.—Domitian, the last of the twelve Caesars, emperor of Rome.
AUTHOR.—St. John, apostle, author of the Gospel of John.
TO WHOM.—To Christians in general, not to a particular Church.
INTRODUCTION.—God as light, and God as love, are the key-notes of this Epistle. The verses previous to the lesson are an Introduction or prologue.

TO MY MOTHER.

(Translated from Heine, by John Dennis.)
I LEFT thee once in mad desire to find.
The love for which my spirit yearned with pain;
At many a door I knocked and knocked in vain,

*From "Shouts at Sunday Targets," E. B. Treat, New York, 1886.

TRUE LIVING.

To receive love's kind caressing,
Tender thought and fullest blessing,
Is a joy most sweet to know;
But the secret of true living
Is the blessedness of giving.

From a full heart's overflow. —Maria Uphan Drake.

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"HELP A LITTLE."

Pastors are respectfully requested to announce to their congregations, and our readers to tell their friends, that the numbers of this paper for the remainder of the present year will be furnished free of charge to all new subscribers for 1887, so that they will receive THE PRESBYTERIAN REVIEW for the price of ONE YEAR'S subscription, \$1.00, postage included.

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Presbyterian News Co. TORONTO.

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THURSDAY, NOVEMBER 11TH, 1886.

"PROTESTANTISM NOT IN DANGER."

IT was our purpose in this issue to deal with some further statements regarding this journal and the matter of Separate Schools made by the Hon. Oliver Mowat in his letter to Mr. Milligan, but we defer this in order to make room for Mr. Milligan's reply which appeared simultaneously in the Mail and Globe of last Saturday.

"Be assured that things cannot remain for ever in our Province as they are, where probably seven or more children are Protestants to one who is Roman Catholic. We are not only denied the right of Protestants in education, but that of Britons. Much that is gloriously characteristic in Britain's history is distasteful to a Church which never acknowledges that it has been wrong."

With regard to Romish aggression as seen in the Central Prison affairs, Mr. Milligan, it will be noticed, speaks from personal knowledge and supports everything that we have said as to the nature and object of the difficulty in that institution:—

"Mr. Massie entered upon his duties as Warden of the Central Prison with the sincere desire to promote the spiritual welfare of his inmates, and gave warm encour-

agement to the band of Christian men who were in the habit of visiting the prison to give religious instruction to the prisoners. The success attending the labours of these men, aiming to bless not prostitute their fellow-men, so aroused the opposition of the priests that the determination was come to by them to stop it. And no wonder, for "what concord hath light with darkness?"

We are grateful to Mr. Milligan for his high tribute to the faithfulness of the REVIEW to protestant interests "at a time when the policy of suppression was acted upon." The praise of such a man as Mr. Milligan would at any time be encouraging to us, but at this juncture when open enemies of truth and liberty are seeking for party purposes, to overwhelm us with a cloud of detractions rude, and when their false friends would seek to allure us from the path of duty, it is inspiring. We hope by a consistent adherence to principle to continue to deserve not only his support but the support of all good men like him, who feel that "a blow at the REVIEW would be a blow struck at a most important agency of our Church," and who hold with Mr. Milligan and ourselves that "Protestantism is in danger."

RECENT DEATHS IN THE PRESBYTERIAN CHURCH IN IRELAND.

[SECOND NOTICE.]

MORE than sixteen years ago, in a biographical sketch of Dr. S. M. Dill, the first occupant of the Chair, by Dr. Croskery, his successor, the following words occur:—"The first generation (of the Dills as ministers,) was tougher in physical mould than the second, for its members all lived beyond seventy; the second generation has not seen sixty years of life, for Edward Dill died in his fifty-seventh year, Richard Dill in his fifty-second, and Samuel M. Dill in his fifty-eighth. The pace of this second generation was faster; the conditions of Church activity had become more multiplex in recent days causing a greater strain upon mental and physical energy, and the pen, that great exhauster of nervous power, had been more used by the later Dills. These words seem as we recall them now to have been unconsciously prompted by prophetic prevision. Dr. Croskery himself reached fifty six only, and Dr. Stevenson was only fifty-four when he died. If the pen is an exhauster of nervous power, Dr. Croskery should have tried for the good of the world to have been more sparing of himself. But ardent workers are seldom aware of their own weakness. It is easy to be wise after the event.

But a greater contrast is seen in the youngest of the three whose names were mentioned in our last issue. Samuel Arrot Bellis was apparently a vigorous, tough man, and he saw but forty-seven years. His father who died a little more than a year ago, was over sixty-years a minister, having been ordained in 1825. He was able to work to the very last. For about forty five years he was Mission Agent and Secretary. Many of our readers will remember with pleasure what he was like a quarter of a century ago—most venerable in appearance the very picture of placid temper and benevolence. It may be mentioned that the well-deserved honour of the degree of Doctor of Divinity, was conferred on him in 1880, by the Senate of Queen's University, Kingston.

Dr. Bellis was a second son, and was born in Belfast in 1839. His opportunities for culture were exceptionally favourable, and he made a good use of them. He attended Queen's College in his native town where he was graduated M.A. and in process of time passed the examinations for L.L.D., being the first student for the ministry that took the latter degree in the Queen's University. He spent some time in Edinburgh, where he sat in the classes of Dr. Wm. Cunningham and gained the lasting friendship of Dr. Tulloch. He was also some sessions in Germany, in Bonn, in Erlangen and in Tubingen. Returning home he was licensed and soon after called to the Scots Church, Ramelton. That was twenty years ago, and there he remained until his death. His ministry showed the fruit of his great culture. His knowledge of German neology did not alienate him one hairsbreadth from the standards of his own Church as unfolded in the Word of God. He was a trusted pastor, at the same time he was the best type of the Christian gentleman. He was a lover of his country as well as of his Church, and without making himself ostentatious as a politician, he did much to mould public opinion in the county where he lived and laboured. A few years ago he preached on such subjects as, "Our Duty in the Present Crisis," and "Our Duties as Fellow-Citizens and Subjects of the British Crown." He has left behind him a memory that will be stimulating to younger men, particularly to students, in stirring them up to avail themselves of the highest culture within reach, and to have all sanctified by divine grace.

We may repeat here, for the benefit of new readers, that at a special meeting of Assembly held a few weeks ago, two Professors were elected, one to fill Dr. Roger's place in Belfast, and the other to succeed Dr. Croskery in Derry. To the former the Rev. A. Robinson of Broughshane was elected by a large majority, and to the latter the Rev. Dr. Pettigrew, of Faughavale, was elected unanimously. Indeed the latter was a most unusual and unique appointment. Not only did not Dr. Pettigrew seek the office, he declined to be nominated. When approached on the subject, and even in Assembly, he again and again besought his brethren not to put his name forward. In spite of all he was elected,

and then with great reluctance he bowed to the will of the court. 'This is an example of the office seeking the man rather than the man seeking the office.

The news of another death of a leader in the Church has, as we stated last week, also reached us, that of the Rev. Dr. Young Killen, of Duncairn, Belfast. He was a nephew of the Rev. Dr. W. D. Killen, the venerable Professor who is still alive and at work. Dr. T. Y. Killen was a fellow student of Dr. John Hall, of New York, when some thirty-five years ago he began his ministry in Ramelton. After some years he was translated to Ballykelly, one of the finest rural congregations in Ulster, and from thence about a quarter of a century ago he was translated to Duncairn, a new congregation on the Antrim Road, Belfast, founded by the Sinclair family, and of which the principal Belfast representative of the name is now an elder. Dr. Killen was a model pastor and a great church worker. He was Moderator of Assembly some years ago, and for a length of time past was at the head of the Sustentation Fund. This Fund demands a great deal of labour and no doubt was a great strain on him. He contemplated retiring from it next year. He was for a time a candidate for the professorship to which Mr. Robinson was elected some weeks ago, but before the Assembly met he withdrew from the contest.

THE PROTESTANT EPISCOPAL CHURCH.

AT the triennial General Convention of the Protestant Episcopal Church of the United States, which began its sessions in Chicago on October 6th, several important questions of general interest came up for discussion. Among these may be mentioned the better organization of the domestic and foreign missionary work of the Church, the promotion of a basis of Christian union between the Episcopal Church and the other Protestant bodies, and the proposal to change the name of the Church by dropping the words "Protestant Episcopal," and substituting therefor the words "American Catholic." The meetings of the Board of Missions, which is simply the two houses of the Convention meeting together, are reported as very stirring, and it is a noticeable fact that many of the speakers were not slow to acknowledge that most of the other Christian denominations had far surpassed the Episcopal Church in missionary enterprise. We learn from the New York Observer that at the last General Convention a committee of laymen in Pennsylvania started what was called the Enrollment Fund, which was simply a plan to raise \$1,000,000 for missions by the laity during the next three years. It was reported that only \$78,000 of this sum had been actually raised, and of this the greater part had been raised in Pennsylvania. The failure was said to be due to the apathy of the clergy and churches, and not to the unwillingness of the laity to contribute. The scheme was re-organized, and it is hoped that during the next three years the amount will be raised. An endeavour was made by the Rev. Phillips Brooks to pass a resolution sending the fraternal greetings of the Convention to the Council of Congregational churches also assembled in Chicago, which aroused a great deal of excited discussion. An amendment sending greetings to the Congregational "brethren" was finally passed, but even this fell to the ground, as it was a concurrent resolution, and the House of Bishops refused to concur in it. Another important matter was the debate on the proposal to change the name of the Church by dropping the words "Protestant Episcopal," and calling it "The Church," or the "American Catholic Church." An exceedingly able and interesting debate followed on this question, in which some of the most eminent deputies in the Convention, clerical and lay, took part. The discussion lasted several days, and on Saturday, October 16th, a vote was taken on the question, which showed that a majority of the dioceses were opposed to any change in name. The result has been received with general satisfaction.

Eleven hundred clergymen, among them thirty-two bishops, and a even hundred laymen signed a memorial on organic Christian unity which was presented to the Convention, and the House of Bishops issued a weighty declaration in favour of such unity, and High Churchmen in the Lower House made unexpectedly liberal speeches advocating the duty of the Episcopal Church to make overtures to other denominations.

The Interior thus comments upon the action of the House of Bishops in refusing to extend Christian recognition on any terms whatever to the Congregationalists:—

They haughtily ignore a great council of men eminent in piety, learning, and good works, and who represent a Christian constituency larger, more spiritual, more devoted to Christ, as shown by their gifts of money, and missionary work than themselves. The reader will search in vain for a "reason" for such unfraternal conduct in the pretentious sanctimony of the deliverance of the Bishops. It is a self-condemnatory deliverance. If the Congregationalists are "fellow-Christians," if division from them is dishonouring to Christ, then what possible apology is there for these bishops when they refuse the common civilities extended to each other by all gentlemen? Speaking for the Presbyterians, we beg to be excused from any effort to "terminate the division" between ourselves and a Church that is dominated, and permits itself to be dominated by such a House of Bishops. We freely concede to that denomination its claim for recognition as a Christian church, but we will insist upon the right to choose our associates, and we do not choose to associate with such as they. We acknowledge that they may be Christian, but we insist on more than that, that they must acquire the culture of gentlemen—otherwise their ecclesiastical association with the Presbyterians is impossible. We are quite happy to recognise the many Christian, and gentlemanly bearing and principles of Dr. Phillips Brooks, and the majority of the House of Delegates, and a vast majority, as we believe, of the Episcopal laity. The question naturally arises, whence comes this arrogance? It finds no suggestion in the New Testament. It is opposed to the Spirit of Christ. The answer is, that

it is the same spirit which prompted King John, of Abyssinia, to proclaim himself the "King of kings and lord of the world." King John was a barbarian. Culture had not softened or subdued his rampant egotism. Let not the bishops look one ell beyond their own thresholds for a divisive spirit in a form highly dishonouring to Christ.

Mr. O'SULLIVAN desires, in so far as the receiving of money is concerned, to correct a statement to which we gave currency in our last issue to the effect, that he has recently received a handsome sum for writing a History of England for our schools, containing such an account of the Reformation that the Education Department would not dare to print it. Mr. O'Sullivan does not attempt to repudiate the fact that there is now in the hands of the Education Department the manuscript of a History prepared by him for our schools. It may also be noted in confirmation of the correctness of the information supplied to us that there may be found a statement in one of the daily newspapers of this city made by a Public School Inspector to the same effect as the paragraph in the REVIEW:—"It is worthy of note in this connection that Mr. Ross actually engaged a Roman Catholic gentleman to write the History of England and Canada that he intended to authorize for use in the Public and High schools of Ontario. He has not yet issued the book, but he had to pay an honorarium for it out of public money."

From the report of the meeting of Toronto Presbytery sent to us by the clerk, which has reached us too late for insertion in full this week, we make the following extract respecting the action of Rev. W. Inglis, a public journalist:—

A memorial and petition was read from Rev. Wm. Inglis, a minister without charge, resident within the bounds, complaining of certain statements (quoted by him) which appeared in the PRESBYTERIAN REVIEW, involving, as he believes, a serious assault on his moral reputation, and praying the Presbytery to afford him protection by requiring the manager and editors of said REVIEW, being members of the presbytery or of the Church, to repudiate and apologise for the publication of the statements referred to, or to serve him with a libel. A motion and two amendments were submitted and seconded on this matter, and these being duly voted on, the first amendment moved by Rev. H. M. Parsons was carried by a majority, and in these terms:—That the Presbytery, having heard the memorial of Rev. Wm. Inglis, decline to entertain it as involving a principle in regard to Presbyterial action, which they deem unwise. At the same time the Presbytery would protest against the habit too prevalent in our public journals of using language (to say the least) extravagant and often unchristian. Against this decision Mr. Inglis protested, and appealed to the Synod of Toronto and Kingston.

THE decision of the Post Office authorities to open the Montreal post office for delivery on Sunday is an outrage upon the Christian sentiment of the country and cannot be too strongly reprobated. The Christian people of Montreal representing the evangelistic Churches at least, should rise en masse and protest against this invasion of the sanctity of the Sabbath, and the Christian people of Canada should without delay make our rulers understand that the granting of such a concession to the desecrating demands of Mammon will not be tolerated. The demand is bad, the concession is worse; and the toleration of the evil will prove an unspeakable calamity, as leading in time to a general disregard of the Sabbath.

OUR readers will not fail to read the very interesting letter from Rev. R. C. Murray, our missionary at Mhow, Central India. Mr. Murray wields a facile pen, and his vivid description of what he and Mr. Wilson saw in their visit to the neighbouring towns and cities will be read with deep interest by old and young alike.

CHRISTIAN WORK AMONG THE JEWS.

It is sometimes interesting to notice and to recount the links by which God in His providence draws the hearts of His people to the work He is doing in the world. About two years ago, the Hon. Justice Torrance, an elder of Crescent street church, Montreal, delivered a lecture in the David Morrice Hall, on "Anti-Semitism." This lecture appeared in the PRESBYTERIAN REVIEW, Toronto, and a copy of it fell into the hands of the Rev. Abraham Ben Olie, a few labouring among his fellow-countrymen in the Ghetto at Rome. An interesting correspondence was the result, and by-and-by, the British Society for the Propagation of the Gospel among the Jews, of whom Mr. Ben Olie is an agent, had their attention directed to this correspondence, and they resolved to send a deputation to this continent to seek to stir up the Christians here to a deeper interest in God's ancient people. The members of this deputation are, the Rev. John Dunlop, Secretary, F. Y. Edwards, Esq., Treasurer, and the Rev. Aaron Matthews, a Hebrew Christian, who has been engaged in Christian work for his countrymen for many years in Great Britain and Ireland. The deputation arrived on this continent towards the end of August, and finding most of the city ministers from home, and their congregations diminished by the annual migration to summer resorts, they accepted a pressing invitation from a friend of the society to visit San Francisco and its neighbourhood, and there present the claims of their work. They met with an enthusiastic reception. All the churches were thrown open to them. Drs. Sprecher, MacLean and Spinning, with others, threw themselves heartily into the work, and the people crowded the churches to hear them. The earnest and manly pleadings of the Rev. Aaron Matthews for his brethren according to the flesh, touched a sympathetic chord in many a heart, and before the deputation left California, a committee was formed, composed of Christians of all denominations, which urged them to send a Jewish missionary to California, at the same time guaranteeing his support. The deputation returned from the Pacific coast by the Canadian Pacific Railway, and during his stay in Winnipeg, Mr. Matthews spoke to large audiences, among whom were many of his countrymen, and on the Monday, a number of the most influential Jews in that city, thanked him for his good words concerning Israel. Thence they came on to Montreal and presented their case to most of the Presbyterian churches in the

city, and also in St. James' Street Methodist church. So great was the interest manifested, and so eager were the people to hear Mr. Matthews that he was induced to stay a week longer than at first proposed.

The deputations is compelled to leave for England almost immediately, but their short visit has not been in vain. The General Assembly at its last meeting, recognized the importance of this work, and gave the Jewish mission a place among the schemes of the Church.

Montreal, Nov. 1, 1886. A. B. MACKAY. [The above communication intended for last week's issue did not reach us in time for its insertion. We have much pleasure in stating that Messrs. Matthews and Dunlop have reached this city and met with a very cordial reception.]

Communications.

CONSTITUTION OF PRESBYTERIES.

Sir,—I was under the impression that presbyteries consist, according to the Constitution of our Church, of ministers or teaching elders in charge of congregations within the bounds of the presbyteries, and an equal number of lay or ruling elders.

JOTTINGS FROM QUEEN'S UNIVERSITY, KINGSTON.

Queen's begins work for the session on September 22nd, but the Theological classes do not open this year till November 5th.

After the supplementary examinations were concluded, the classes in Arts began the work of the session on October 1st.

On October 4th, the Royal College or Medical Faculty was opened with an able address by Dr. Thomas R. Dupuis, and speeches by the Principal and Senator Sullivan.

On October 8th, the Woman's Medical College was opened with an address to the students, of whom there are eighteen this year, by the Principal, Miss Eberts, Miss McKellar, and Miss Fraser.

The University Y.M.C.A. began its Friday afternoon meetings simultaneously with the beginning of class work. The room in which they meet is always crowded.

This year the medical students have formed a Y.M.C.A. of their own, which counts forty members already. They have elected as their President, Mr. James F. Smith, a divinity student who is taking some classes in medicine because he has the foreign field in view.

On October 18th, University day was signalized by a grand encounter at football between the Rugby team of Queen's, and the cadets of the Royal Military College. In the evening, convocation was held. The lecture of the year was given by Professor N. F. Dupuis, M.A., F.R.S.C. etc., and interesting addresses were given afterwards by Sir Richard Cartwright, who spoke strongly against the policy of University Consolidation so far as it contemplated the uprooting of Queen's, and by the Principal.

On October 22nd, the University Y.M.C.A., gave a grand "At Home" to the Freshmen in Arts and Medicine. Addresses were given by representative men of various denominations. There was music, vocal and instrumental, and of course refreshments were served by an attentive committee. Convocation Hall was crowded.

The Sunday afternoon services for the students commenced on October 31st, the Principal preaching the first sermon of the course. Professor Ross, Rev. W. T. Herridge of Ottawa, and others are promised for November.

On November 3rd and 4th, the Matriculation and B.D. examinations in Theology were held. November 5th, all the classes in the faculty were opened with appropriate lectures by the Professors.

On the Monday and Tuesday evenings previous, Mr. Wishart, Secretary of the Inter-Collegiate Y.M.C.A., addressed large meetings of the University and of the newly formed Royal Association. The medicals gave him a specially hearty reception.

The first edition of the Principal's pamphlet "Our Five Foreign Missions," of four thousand copies has been exhausted. A second edition will be printed if a sufficient number of orders are sent in this month.

Queen's University, Nov. 5th.

MR. MILLIGAN'S REPLY

AN ANSWER TO MR. MO'WAT'S LETTER OF OCT. 30TH.

An open letter to the Hon. Oliver Mowat, O.C., LL.D., Premier of the Province of Ontario, etc., etc.

HON. AND DEAR SIR,—Permit me to say how gratified I was with the spirit of the letter you addressed to myself. Probably you would never have heard from me in this controversy had the Globe exhibited towards Rev. Messrs. Macdonnell and Macleod courtesy similar to your own. I am in accord with the general policy you set forth as the one which you believe should be adopted in carrying on the public business of the province.

Roman Catholics have been granted separate schools and changes having been made in the law from time to time giving them power to make their schools more widely and intensely Roman, surely on the principle of equal rights to all their interference in public school matters should be proportionately less and less.

I am sorry to say that the word non-denominational in this sense is practically becoming more and more descriptive of our public schools. We Protestants believe as well as Roman Catholics, that our children should have in our schools positive instruction on the great essentials of ethics and religion.

Roman Catholics believe that education should be distinctly and positively religious in day schools. I believe the same. Protestants gave them their separate schools that we might have our public school's left us to carry out therein our conceptions of duty to our children.

It is said no special opposition has been shown in Parliament or out of it as to your Government favouring Romanism. In Parliament is not the first place to look for such opposition when a corporate vote is involved. I frankly admit that many of your political opponents are animated in this discussion not by proper motives, but by the desire to gain a political victory over you.

It is no pleasant task for me to even seem to antagonize yourself whom I hold in high regard, and the Hon. G. W. Ross, whom I recognize as a personal friend. But you and he and I believe in a Book which says "he that loves father or mother more than Me is not worthy of Me."

policy of suppression and abuse by the political press, that Protestantism is in danger.

Protestant ministers in the multiplicity of their duties cannot attend to everything. If they, however, give due attention to what the Church of Rome has accomplished in educational matters and will doubtless aim still further to accomplish, the result will be such an arousing of their own hearts and consciences as will so tell upon all their people, save those who make "the chief end of man"

Mr. Massie entered upon his duties as Warden of the Central Prison with the sincere desire to promote the spiritual welfare of its inmates, and gave warm encouragement to the band of Christian men who were in the habit of visiting the prison to give religious instruction to the prisoners.

The Church of Rome is daily growing in this province to be a distinct power in the State. It must be prevented by every legitimate means from becoming a dominant influence in our Governmental affairs, else trouble is inevitably in store for us.

I am informed that the two latter gentlemen are Reformers in politics. It is having a committee watching its editorial contents that has kept the REVIEW so free from party politics in this matter as it has been. No one person can be expected to have the prudence and comprehensiveness in attending to the contents of a paper that three would have.

Let me frankly and publicly say that I now prize the REVIEW as I have never done, and will do all I can in future to promote its efficiency and prosperity. Coming down from the high plane of political interests in their beating upon the religious liberties of the people to the lower one where they are related to the carrying on of the ordinary public business of the country, my belief is you "have governed well in the past."

I have written in the critical terms I have done because I desire my relation to you to be something more than the mere negative one of "rather bear those ills we have than fly to others we know not of."

"The friends thou hast and their adoption tried, Grapple them to thy soul with hooks of steel."

Hon. and dear Sir, I am glad to hear of your recovery from your recent illness, and my prayer is that you may have wisdom and resolution and health given you for the discharge of your difficult duties in such large measure that you may long continue Premier of our fair province, and so make it a purer and more secure land in which to dwell, and that when the duties of this evanescent world are over for you you may receive something higher than mere political majorities and honours, even from the Master Himself the assurance, "Well done, good and faithful servant."

Toronto, November 4th, 1886.

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Church News.

THE attendance at the Pointe-Aux-Trembles mission school is nearly 120.

REV. WM. DONALD, late of Pictou, was received into Los Angeles presbytery, California, at its last meeting.

REV. DR. BURNS, Halifax, is writing in the Halifax Witness a series of interesting, valuable papers on the "Rise of our Church in the North-west."

MR. SCHIVERRA the well known evangelist, began last week a series of meetings in the West Presbyterian church, city, Rev. R. Wallace, pastor.

SPECIAL evangelistic services have recently been held in Kenyon presbytery of Glengarry, Rev. F. McLennan pastor. The results are very encouraging.

REV. D. MCKENZIE of Earlton, has received a unanimous call from St. Columba church, Lochiel, Ontario, in connection with the Church of Scotland.

THE Sacrament of the Lord's Supper was observed in Cooke's church, Toronto, on Sabbath last, 31st Oct. There were added to the membership of the church twenty-eight, making a total of forty-four since Rev. Mr. Patterson took charge of the congregation a few months ago.

FROM the Evening Bulletin of October 20th, we learn that Rev. J. A. F. McBain, late of North Georgetown, Que., was inducted on the 27th ult. into the pastorate of Clifford street Presbyterian church, Providence, R.I. At the anniversary services on the following evening, Mr. McBain received a very warm welcome from his new congregation.

THE anniversary service of Dawn Centre Presbyterian church were held on Sabbath and Monday, October the 25th and 26th. Rev. Mr. Henderson preached on Sabbath, and on Monday evening a very successful tea meeting was held. Short and pithy addresses were delivered by Mr. John McLaughlin, Mr. Wm. Jordan, Rev. Mr. Henderson, and T. H. Anderson of Dresden; Rev. Mr. Becket of Thamesville, occupied the chair, and the Dresden Presbyterian choir furnished the music. The proceeds netted \$62.50, which leaves the church free of debt.

THE Presbyterial Society of Brandon met in Brandon, Tuesday evening, October 19th. Representatives from Bugley, Humesville, Chater, Brandon and Portage Auxiliaries were present. The President, Mrs. McEwan, stated that owing to her intended removal to Ontario, she was compelled to resign her office. Mrs. MacTavish, Chater, was then elected President for 1887. Mrs. Mackay, Portage and Mrs. Douglas, Brandon, were elected Vice-Presidents, and Mrs. Irwin of Brandon, Corresponding Secretary. The remaining officers elected previously, are Mrs. Patterson, Humesville, Recording Secretary; Mrs. Dr. MacDermott, Brandon, Treasurer.

A PUBLIC meeting of Knox Church Y.P.C.A., Toronto, was held Friday evening, Oct. 29th, in the lecture room of the church. There was a large attendance, the hall being filled to its utmost capacity. Rev. H. M. Parsons, Hon. President, occupied the chair and delivered an excellent opening address. The following contributed in an able manner to the musical and literary part of the programme: Miss Gussie Wilson, Miss Annie Wilson, Miss Scott, Miss Fox, and Messrs. Major and Galbraith. Refreshments were served by the ladies during the evening, and on motion of Mr. J. Knowles, Jr., seconded by Mr. H. Hancock, a hearty vote of thanks was given to those who had contributed to the enjoyment of the evening.

FROM all directions says the Halifax Witness, we hear of preparation for special evangelistic services during the winter. Presbyteries are arranging conferences on the subjects and making special efforts to reach the unevangelized—those who are not usually under the influence of the Gospel. Brethren help one another to conduct series of meetings. Great results are expected, and are prayed for. The experience of many of our churches during the past year encourages a renewal and extension of special effort. Pastors who have been toiling faithfully for years, sowing much and reaping little, are often gladdened with great in-gatherings in connection with a series of special services. But perhaps the main object should be to reach those who habitually neglect the Gospel.

DR. LYALL of the English Presbyterian mission to China, lately occupied the pulpit of Fort Massey church, Halifax. He gave an interesting description of the portion of the Chinese empire of which Swatow is the chief city, and told of the customs and religious beliefs of the people and of the difficulties in the way of reaching them with the gospel. The method of missionary operations among the Chinese was explained. The hospital at Swatow, with which Dr. Lyall is connected, is an important factor in the work. The progress of the gospel in China, especially during the past ten years, has been very encouraging, the number of converts being double of that in the previous decade. Reference was made to the fact that the first missionary to the district in which Dr. Lyall labours was a near relative of the pastor of Fort Massey church, the Rev. Mr. Burns, who commenced his labours there about the year 1836.

FROM a report on statistics just issued by the presbytery of Brockville we learn that within the bounds of the presbytery there are nineteen congregations and five mission stations, comprehending forty-one places in which Presbyterian services are maintained. The church buildings will accommodate 9,435 persons, which is sufficient for all the Presbyterian population. Of 1,693 families which profess to adhere to the Presbyterian Church, only 1,243 contribute to the support of the Church, the remaining 450 giving nothing. The number of communicants is 2,554. The names of 269 have been added during the past year and 149 removed, leaving a net gain of 120. There are fifteen ministers, 102 elders, and 218 other office bearers. The Sabbath schools in connection have 248 teachers and 2,150 scholars. There are 4,869 volumes reported in Sabbath school libraries. Fifteen manses provide accommodation for as many ministers' families, and six congregations rent houses for their ministers. For all purposes there has been raised during the year \$26,605 as against \$24,615 the previous year. Of this \$22,230 was given for congregational purposes, being a little more than \$13 per family or \$8 per member. Of this \$12,349 went for ministers' stipends and \$4,462 for the schemes of the Church. The Sabbath schools gave \$428.

A CORRESPONDENT writes:—Sabbath, the 21th ult., was an auspicious day for Casselman, and refreshing to the small company of God's chosen ones there, for the new Presbyterian church was opened for Divine worship. The Rev. Principal Caven, of Knox College, Toronto, officiated, and delivered two highly instructive discourses. They were appropriate to the occasion, and judging from the attention exhibited, were highly relished by the audiences. The church is a neat and handsome structure, well planned, admirably proportioned, and tastefully executed so far as it is advanced. As yet it is incomplete; but when finished will prove a pattern of modest simplicity, neatness, taste, and comfort. It reflects at once great credit on the accomplished architect, Wm. Miller, Esq., who has spared neither pains nor labour in the superintendence of the work; and also, on the piety and fortitude of the working few, who have so nobly begun this arduous undertaking, and so faithfully and energetically prosecuted it thus far. The following evening, Monday 25th ult., a social was held, which was also well attended, and passed off very pleasantly and profitably. Excellent and timely addresses were delivered by Revs. F. W. Farries and G. Clark of Ottawa; and afterward an agreeable season of social converse was spent. A bountiful repast was provided by the ladies. About one-half of the debt upon the church was wiped off by the generous and impromptu contribution of a few friends present; it was supposed that there would be little difficulty in obtaining the remainder by-and-by; all this reflecting highest honour on the little mission at Casselman. Then, by the help of friends from abroad, the whole edifice will be creditably finished without much, if any, encumbrance left. Throughout all the services the choir performed their part very well, and contributed not a little to the enjoyment of this convivial evening. Something of a novelty was introduced, which excited some merriment and added considerable zest to the evening's entertainment—viz., a Gaelic speech and song! On Saturday evening, 30th ult., a few kind friends met at the house of the Rev. Wm. M. and Mrs. Christie, Nepean St., Ottawa, to celebrate their twenty-fifth wedding anniversary. An enjoyable evening was happily spent in pleasant social intercourse, liberally interspersed with music and song. The auspicious and interesting event was duly commemorated, and many warm congratulations were tendered by those present not only, but also by not a few who regretted absence. The presents were rich, varied, choice and valuable.

FROM the Abstract of Report for 1885-6, presented to the presbytery of Sarnia by the Committee on Statistics, Rev. Thos. Macadam, Strathroy, convener, we glean the following: In the presbytery there are thirty-nine churches, constituting nineteen ministerial charges and two groups of mission stations, viz: (1) Sombra and Duthel, and (2) Guthrie church, Black Creek and Wabano. Presbytery clerk, Rev. Geo. Cuthbertson, Wyoming, convener of Home Mission committee and treasurer, Rev. H. Currie, Theford. There are eighteen ministers in active service, and three without charges, viz: Revs. J. McRobie, W. Doak and P. Currie. Of these, fourteen have manses and one a house rented by the congregation. The number of families reported is 1067, and the number of communicants 2,893. The number of members added during the year by profession was 282. Net gain of membership over last year, 385. There were 192 baptisms, 172 being infants and 27 adults. There was reported a staff of 114 elders, and 193 other office bearers. To the twenty-three congregational prayer meetings there gathered weekly 863 worshippers, or an average of thirty-eight for each. There are thirty Sabbath schools, about 300 teachers, etc., and about 3,000 scholars. Eleven congregations have missionary associations. Our ministers receive annual stipends averaging \$900 each, being about the average for the whole Church. The presbytery received from the augmentation fund \$899 last year, and contributed to the fund \$366. Our total payments for all purposes were \$32,058, being at the rate of \$1,781 for each ministerial charge. Of this, \$27,125 was expended for congregational purposes, being an average for each pastoral charge of \$1,595. And \$3,582 was paid to the missionary and other schemes of the Church. One large congregation and the mission stations did not report. These would have increased the above figures considerably. Two manses have been built during the year, one at Theford, the other at Camlachie; and the Aberarder congregation have built a church. The attention of congregations is specially requested to the resolution of last General Assembly. "That it be an injunction to presbyteries to instruct congregations to change their year, where necessary, so as to correspond with the calendar year." Of our ministers 489 have manses, and fifty-five have houses rented for them by their congregations. There were thirty-two new churches built during the year, and sixteen manses. The total increase of the income of the Church over the previous year was \$22,600. It would have been very much greater but for a decrease in the synod of Montreal and Ottawa of \$24,970, and in the synod of Hamilton and London of \$8,631.

OBITUARY.

MR. ALEX. ANDERSON.

ON Sunday morning, October 17th, there passed from the earth another of those old settlers, who by their piety and sturdy worth have done so much for this country. We refer to the late Mr. Alex. Anderson, of Gloucester. At the time of his death he was an elder in St. Paul's church, Ottawa, and had been in the eldership for over forty years. Born in Selkirk, Scotland, in 1808, he came to this country in 1837 and settled in what was then known as Bytown. Since that time until his death he has not ceased to pray for and to labour for the welfare of Zion with a sincerity and an earnestness that made an impression on all who knew him. He was remarkable for the simplicity, directness and earnestness with which he led his fellow-worshippers to the throne of grace, and there are many living who have reason to bless his prayers as well as his earnest, faithful entreaties, teachings and administrations. His life had been fully rounded out. His work was done. His family had grown up and were all following in his footsteps. His last words "Come quickly Lord Jesus" were singularly appropriate to the man's life and faith. Such men are the real strength and glory of our Church. God grant that as one after another they are removed from our midst, others may be raised up to take their places.

MRS. FENWICK.

JANET ARCHER, widow of the late John Fenwick, and mother of the Rev. Thos. Fenwick, died at Vaughan, Ont., on the 26th of October, aged eighty-seven years. With her has passed away another

"old landmark." In 1831, she came from Scotland with her husband and their only child to Toronto, then called York, where they lived twenty years. She was about the last survivor, if not the very last, of the first communicants in the St. Andrew's church in Toronto, now no longer standing. She prepared for the occasion the bread used at the first communion in it. She lived twenty-two years in Melts, Que., with her son who was pastor of the Presbyterian church there. With real sorrow, the Protestants, and several of the Roman Catholics there, and many of the summer visitors, will hear of her death. She is held by them in loving remembrance on account of her kindness. Many a time she has put herself to great trouble and inconvenience for the good of others. Her needlework and the proofs which she gave of her mechanical skill, have been greatly admired by many. Best of all, we have good reason to believe that she loved the Saviour. She delighted to attend the ordinances of God's appointment. No tiffing reason kept her from them as long as she was able to attend them. About the beginning of last month she caught a cold, from which she suffered greatly for some time. Though she recovered from it, she sank under the weakness in which it left her. Her son, who has hardly ever been absent from her since his return from Europe at the beginning of the year, was beside her when the Lord took her from him. He has to journey here below without her for but a few years at the longest. He shall meet her again. He looks forward to doing so where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away. T. F.

Elders Mills, Ont.

MEETINGS OF PRESBYTERY.

BRANDON.—An adjourned meeting of the presbytery of Brandon was held in Carberry on the 27th and 28th October. The following ministers were present: Messrs. Duncan (moderator), Todd, McTavish, Haig, Anderson, Omand, Simpson, Mowat. Elders present: Messrs. Douglas, Elder and Humphries. Messrs. Currie and Rowand of Regina presbytery, and Mr. J. W. Bell of Methodist Church, Carberry, being present were invited to sit as corresponding members. The clerk being absent, Mr. A. McO. Haig was appointed to act as clerk pro tem. The presbytery then proceeded to induct Mr. D. Anderson, B.A., to the charge of Carberry congregation. Mr. Todd of Minnedosa, delivered an able sermon from the text, John xvii. 17: "Sanctify them through Thy truth; Thy word is truth." treating—1. The object implored; the sanctification of all believers. 2. The means employed—the truth—God's word. 3. The sanctifier—God. After the usual questions had been put and answered, the right hand of fellowship was extended to Mr. Anderson. Mr. Mowat addressed the minister, taking as his text the charge of Paul to the Ephesian elders, Acts xx. 28, showing the duty of the pastor to be first to himself and then to his flock. Mr. McTavish addressed the people, setting before them their duties in relation to their newly elected pastor. Mr. Douglas reported having moderated in a call from congregation of Virden, in favor of Mr. A. Currie. After hearing the commissioner a deputation was appointed to visit Virden and stations associated to arrange some preliminary affairs, after which the call is to be placed in the hands of Mr. Currie. The deputation is composed of the following members of presbytery: Messrs. Duncan, Douglas and Rowand. They are also empowered in case Mr. Currie accepts the call to arrange for his induction. Mr. Sutherland reported that he had moderated in a call at Souris, in favor of Mr. W. M. Omand. This was on motion received and sustained as a regular gospel call and placed in the hands of Mr. Omand; and as Mr. Omand signified his acceptance, arrangements were made for his induction to take place on Tuesday, November 10th, at three p.m., the moderator of presbytery to preside, Mr. Anderson to preach, Mr. Douglas to address the minister, and Mr. Sutherland the people. Mr. Ogilvie was appointed to the charge of Rapid City.

ST. JOHN.—Presbytery met in St. Andrew's Kirk, St. John, 26th October, and being constituted, Rev. J. A. McLean was appointed moderator for next six months. Rev. A. McDougall, previous moderator, was thanked for discharge of the duties of his office during his term. Rev. James Gray's application for leave to retire was taken up. After deliberation, motion was passed expressing regret that Mr. Gray should see it necessary to adhere to his request, and releasing him from the pastoral tie, after application to that effect has been made and approved by next General Assembly. Mr. Millen's application for leave to retire was taken up, when on motion it was agreed to place the matter, with recommendation to grant, before next General Assembly, and place Mr. Millen on the Aged and Infirm Minister's Fund, after which the severance of the pastoral tie to be carried into effect. Mr. Fotheringham presented a report of the committee on Systematic Benevolence, making important recommendations regarding the carrying out of the scheme, which were adopted. The report was ordered to be printed. Moderation in Caleb, St. George and Pennfield, being asked for was granted, the moderator of session being empowered to moderate when it appeared to him judicious to do so. Mr. Bruce presented report on Augmentation, recommending allotment with reduction of ten per cent. on past year. The report was adopted. Arrangements were made for the ordination of Mr. McLennan in connexion with the mission charge of McAdam and Vameboro', on the 9th November. Several reports from catechists were presented by Mr. Stuart, convener Home Mission Committee and approved. Reports of administering the communion in mission fields were received from Mr. Gray and Mr. Murray and approved. A deputation was appointed to visit New Kincardine and Richmond, to stir up the people to better support of ordinances among them. Mr. McLeod's application to have a certain literary status recognized with the view of shortening the term of study for the ministry, was referred to Examination Committee. Application of Mr. F. W. Murray to like effect was also referred to Examination Committee. It was agreed meantime to recommend Home Mission Committee to give him employment in some suitable field. Appointments of delegates to next General Assembly are to be made at meeting of presbytery in March.—JAMES BENNET, Clerk.

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BRITISH AND FOREIGN.

FATHER GALOTI, who murdered Mgr. Isque, Bishop of Madrid, has been convicted and sentenced to death.

PRESIDENT McCOSH, of Princeton, has averaged ten hours of study per day throughout his professional life.

A MEMORIAL window to the late Dr. Lindsay Alexander is to be erected by his sons in the south-western portion of St. Giles'.

THE Roman Catholics have a million dollars in hand towards the establishment of a university which they mean to plant in Washington.

WITHIN the last twenty years not less than a million dollars have been spent by the Christian churches of America for the moral and intellectual regeneration of Utah.

UNLESS pecuniary help is forthcoming from outside friends, Father Hyacinthe's services in the little church in the Rue de Arras, in Paris, will have to be given up at Christmas.

THE Supreme Court of New Hampshire has rendered a decision denying the right of the Salvation Army to beat their drums in the streets of any city, town or village of that State.

MR. SANKEY places "Ninety and Nine" at the head of the list of his hymns for effectiveness upon hearers. Next he places "Jesus of Nazareth Passes By," and "Nothing But Leaves."

RELATIONS between the Pope and the government of Italy are unusually cloudy and strained. The government proposes the total suppression of the Jesuits and the confiscation of their property, amounting to \$70,000 a year.

THE fact that the tithe is calculated according to the same scale on the wildest hillside in Wales as in the richest part of the English Midlands is a flagrant injustice which aggravates the sense of wrong in the principality.

THE New York *Converted Catholic* the excellent monthly conducted by Father O'Connor asks the prayers of its readers "for the brave Catholics of Cincinnati, the victims of Archbishop Purcell, who are trying to throw off the papal yoke."

IT was said at the meeting of the American Board at Des Moines that it took Dr. Davis one month of hard work in Japan to root out from his native teachers the heresies learned from the New York *Independent* and the *Christian Union*.

THERE are 182 coloured Presbyterian churches in the south, with 12,958 members. Of this number eighty-five churches are in North Carolina, and fifty-nine in South Carolina, the remainder being divided between Tennessee, Virginia, Georgia, Kentucky, Florida and Maryland.

THE Presbytery of Oregon at its late meeting in Albina, elected Mr. Jacob Voorhees, elder of the church in Gervais, moderator for the ensuing six months; thus showing which way the wind blows in this quarter on the elder moderator question. They vote on the overtures in the spring.

A SPEAKER at the Anglican church conference, England, asserted that the Wesleyan body expects her ministers to defer marriage until they have been ordained seven years. Upon which the Irish *Christian Advocate*, Wesleyan organ, exclaims: "Seven years! Probationers, think of it! Nay, good sir. Seven days after ordination, that is the average."

REV. WM. ROBERTSON, principal of Madras college, at present in Scotland on furlough, has been appointed interim professor of church history at Aberdeen, the chair vacant through the lamented death of Prof. Bunnie. Principal Robertson's scholarship, teaching ability, and successful management of students, amply justify this interim appointment.

A SCENE took place at the shrine of Edward the Confessor in Westminster Abbey recently during the anniversary celebration of his death by a party of Romanists. Mr. McLure, hon.-secretary of a workingmen's Protestant league, in a loud voice condemned such proceedings in a Protestant place of worship as "infamous." The police refused to interfere.

LORD LONDONDERRY has been presented by the general assembly of the Irish Presbyterian Church with an address of welcome as lord-lieutenant. "Ireland needs rest," they say; "disquietude has for a very long period been the chief characteristic of her history; but we believe that by a combination of gentleness with firmness, and of sympathy with righteousness, repose and prolonged prosperity will be secured."

THE case of the Rev. H. R. Wilson was considered by the Presbytery of New York in private at its last meeting. He was formerly treasurer of the board of church erection, and was charged with appropriating the money of the board. The sentence of the presbytery was that Mr. Wilson be deposed from the ministry of the church, and that he be suspended from the privileges of the church until he should give evidence of repentance.

THE *Quarterly Register* of the Alliance of Reformed churches contains a letter on the Waldensian synod showing that the project of Union with the Free church of Italy has been approved, and an adjustment made of the points of difficulty that stood in the way. If the Free church accepts the conclusion of the synod of La Tour, there seems no reason why the union should not be consummated at a very early period.

REV. JAMES BRYCE, Glasgow, who recently resigned the pastoral charge of St. Ninian's parish owing to the state of his health, died last month. For fourteen years from 1862 he was minister of Newark parish, Port Glasgow. He went to Glasgow to undertake a church extension charge in the Gorbals, which was so successful that a commodious church and halls were erected in Crown street. Mr. Bryce also rendered good service by tabulating Presbyterian statistics.

THE Roman Catholic Bishop of Killkenny declares that the penalty of excommunication will be visited upon all Catholics marrying Protestants, and upon the witnesses to such marriages as well. Furthermore, notice of the marriage will be read from the altar of the church which the Catholic party attends for three consecutive Sundays, and thus "the crime of the offending party brought out into open light before his or her fellow-parishioners."

MR. JOHN MACDONALD, supervisor, Dingwall, who writes in the *Celtic Magazine* with much earnestness on the moral evils accruing from smuggling in the Highlands, greatly on the increase since the abolition of the malt tax in 1880, says the Highland clergy, with one exception, are "guilty of the grossest neglect and indifference in this matter." In one Highland parish smugglers are formally debarred from the communion table, but this is the extent of clerical interference.

PROF. DUFF, moderator of the U.P. synod, in opening a bazaar for the debt fund on London road church, Edinburgh, referred to the present state of the foreign mission fund. They raised £40,000 annually, and having entered no new mission field for twelve years were unwilling to contract their sphere of labour. At the end of last year there was a favourable balance of £760, but if their debt at the end of 1886 was as large as that on London road church, £4,000, he would not despair, though he would be greatly disappointed. The receipts amounted to £700.

THE bells in Jedburg town steeple were not rung on a recent Sabbath, because there was no service in the church owing to the indisposition of the minister. Only one of the bells is the property of the kirk, having been presented by Lord Jedburg in 1692; the other was received by the burg from the Royal Mines Company, London, in exchange for one removed from the belfry of the abbey in the early part of last century. The dissenters having urged that the benefits of the bells should not be exclusively reserved for the establishment, the town council have ordered them to be rung on Sundays whenever there is service in any of the churches.

GENERAL BOOTH, in consequence of some of his officers having dared to meditate matrimony without asking leave of the staff council, has issued a new edict which decrees that "in future no marriage will be agreed to by headquarters unless we have consented to the engagement at least twelve months before." No sanction will be given to a male lieutenant courting or forming an engagement until he is promoted to the rank of captain; and "no captain is to expect headquarters' consent to his marriage either after two years service or more, unless he has proved himself an efficient and successful officer, and is backed by his divisional officer, who in consenting to his marriage must agree to give him three stations."

THE leaders of the Salvation Army seem to be convinced that cleanliness is next to godliness. They are adding sanitary operations to their spiritual movement in London. In all the poorer districts rooms are to be taken in which two members of the Army are to reside who will be provided with simple medicines, lint for bandages, and a stock of pails and brushes. They are to visit the poor in the neighbourhood, and where they find dirty rooms assist to clean them. Members of the Army are also to visit the prison gates, and when prisoners are discharged assist them and invite them to join the Army. This seems to us very practical Christian work, and likely to be more useful than marching about the streets beating drums and tambourines. Such work deserves to be commended and encouraged.

IT is a fact familiar to all students of the history of the Scottish Psalter, says the *Christian Leader*, that the assembly's committee appointed to revise Rous's version took into their counsel two Ayrshire worthies of that time who had both composed metrical versions of the psalms—Sir William Mure of Rowallan, a true poet, and Zachary Boyd, a poet-aster. Of Sir William's aid they no doubt availed themselves most thankfully, but Zachary's help must have been a hindrance. The fact is not so generally known that a third native of Ayrshire, the late Rev. J. Dunmore Lang of Sydney, New South Wales, wrote a new metrical version of the Psalms. This was published, but, according to Dr. Steel of Sydney, it has scarcely got the credit which its merits deserve. That one Scotch county, and the Land of Burns, should have produced this triumvirate is a fact worthy of note.

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