PRESBYTE

Vol. II.

TORONTO, OCTOBER 7TH, 1886.

No. 93.

PUBLISHED EVERY THURSDAY BY

The Presbyterian Bews Co., TORONTO (Limited),

INCORPORATED BY ROYAL CHARTER.

26 AND 28 FRONT ST. W.

G. H. ROBINSON, Manager.

A SUMMER LESSON.

Title I rook that threads the forest glade Whispers beneath the summer shade, His dream of love to listening flowers, Through the long summer hours; While myriad insects, in their festive round, Tune all the air to one rich harmony of sound.

The leaves, which rustle in the breeze, Make music as they picase, And the soft rephyes pass along Echoing the mystic song, Till the whole woodland like a chantry rings, With antiphonal hymns, praising the King of Lings.

Ifere let us rest awhile, and dream
Upon swe't nature's theme,—
The love of God in great and small,
And mercy over all,—
So fair a nursery garden still is ours,
Fragrant with memories dropped from Eden's long lost
Lowers.

If Love can bear so long with sin, The heart of man to win, If Heaven its beauty thus can spend, Yet hardly reach its end, How shall we date to weary or complain Though all our toil and work should seem to be in vain?

The palest flower that hilles unseen The palest flower that indies unseen
lleneath its leafy 'creen,
The smallest bird that sings on high
Its gladness to the sky,
The faintest whisper of the summer wind,
Each has its special work in Gol's eternal mind,

A life of sacrificed desire, A heart consumed with fire, Eyes that can read in every face, Some lines of heaverly grace, Lips that dare only speak kind words and true, How shall they ever fall some heavenly work to do

Rise with the sunshine of the brook Brightening in every look, Fill thy hands full of God's dear flowers, Born of the springtide showers, Learn of sweet Nature how to work his praise, And take his summer world to gladuen wintry days. -Gol Words.

THERE is a good story of a minister who was paid to preach a sernion on some special occasion in the chapel of a neighbouring town. As the congregation was not very rich, he was informed beforehand that they could not afford to pay more than a guinea for his discourse. When the sermon was over he received in the were loud in their admiration of his eloquence. He turned round to them with almost a smile of contempt and said "Do you call that an eloquent sermon? I should just like you to hear my three guinea one."

Is any Christian conscious that he is cold and Christ Himself and be restored to that blessed. lays His hand on my aching head or on my fluttering heart, and comforts me. O how He comforts me during the long hours of loneliness and pain !" -- Interior.

mat, in society. Others may, from special gifts | society, founded on the model of the London of conversation, aneedute, or tair exterior be City Mission, but adapted to the wants of Paris. favourities for a time, but the one who remains It does not oppose or take the place of any firmly fixed in the regard and esteem of society, other society, but is, on the contrary, a powerful is the man who has the inward graces of true auxiliary to all other societies and churches, manhood. His welcome will never wear out. especially by making domiciliary visits, with a His family life will be equally blest. The view of bringing Gospel truths home to the political community, the social sphere, and the people, reading and explaining God's Word, was painfully though not seriously hurt. In family will alike appreciate such a character and distributing tracts, etc. Each agent receives trying to get the gun they pounded her with sticks efficient pattern for his children, and they will the society or paster employing the agent, and grow up to be the substantial supporters of the two-thirds by the Paris City Mission. Since its cut deeply on the inside. The left side of her community, who become the great host of the loose and crooked, are those that have loose and crooked fathers, men who live from ex- Bibles or New Testaments given or sold, 10,087; then children to the same 3ypsy morals. But | ance at the meetings - adults, 214,975; children, the manly man will have more than the homage 130,863, making a total of 245,838. In the of his fellows. He will have the approbation of course of his address Professor Yeatman pre-his own conscience. He will feel at every step sented the following picture of the progress of the unspeakable luxury of knowing that he is of the Church in France inspired by the power doing right, that he is fulfilling his manhood's of its own inner life: "In 1813 Protestantism in requirements, that he is rising toward God and France could not count one hundred and fifty not shrinking toward Satan. There is no such joy pastors. It had not a single work of its own, this side of heaven as that of the clean heart, for neither of charity, nor instruction, nor evangelithis side of neaven as that of the clean heart, for instruction, nor evangent it is the pure in heart that see God. The man zation. It was content simply to exist. It could who lives according to God's grand plan, the do no more; the law forbade it; it was as a man of truth and righteousness, the manly man giant in chains. To-day that same Church carries with him an inexhaustible fountain of counts nine hundred earnest devoted pastors. It is the pure in heart that see God. The man zation. It was content simply to exist. It could who lives according to God's grand plan, the do no more; the law forbade it; it was as a reminder of plans that are spoiled and hopes seventy in the afternoon. Four new auxiliaries that are delayed. All our property has been have been formed during the past six months, destroyed, and we have taken refuge with the joy and peace. He finds in daily experience it has been killed, but illuries in the Presbytery were very encouraging. that wisdom's ways are ways of pleasantness and abandoned children; asylums for the blind, the everything we possess has been taken from us. The Treasurer's statement showed a balance in all her paths are peace.—Iloward Crosby.

deaf and the dumb, forty-two retreats for the and our, lives endangered. The British resi- hand of \$183.53.

Mission Work.

CHEERING NEWS 18031 CORRA.—The latest reports from the Gorean Mission of the Scottish United Presbyterian Church, on the border of Northern Corea, state that a hundred men and boys have been haptized, and the work is rapidly spreading .- Independent.

RATE OF PROGRESS.—There are three epochs at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known. In A.D. 250, one to a hundred and forty-nine; in A.D. 1786, one to about three hundred and four-sevenths; in A.D. 1836, one to about two and one-third.

FROM ERROMANGA.—We have a brief note from Rev. II. A. Robertson written July 24. All were well. The letter comes by way of New Caledonia and San Francisco. We do not Caledonia and San Francisco. We do not remember of ever before hearing in so short a time from our New Hebrides missionaries. Mr. Robertson sends us photographic sketches of the scenes round Dillon's Bay, the spot where the Gordons were killed, and the burying ground where lies the hallowed dust of George N. Gordon and his wife and Rev. Mr. McNair, and Mr. Robertson's child.—Hailfax Winness, Sept. 18

BUT NEVER A MURMUR-"! have laboured a murmur. I knew that the work in which I was engaged was the work to which God in His merciful providence had appointed me, and I knew that if I laboured and did not faint I should surely reap I"-Moffat.

"Honour to Whom Honour."- To England belongs the honour of initiating "Woman's work for Woman," in Foreign Mussions. It is more than fifty years since the women of London resolved to carry the Gospel to their sisters in the far East, and right nobly have they stood by their, resolution through succeeding, gracimitans; "That Landon society alone has now hundreds of lady missionaries enrolled and thousands of Zenana pupils; and we know not how many more kindred societies have been organized. Larl Shaftesbury recently addressed the jubilee meeting of this "society for promoting female educavestry the congratulations of the elders, who tion in the East," and prophesied a great future as before it throughout not only India but the entire Orient; and already it has missions in Ceylon, Japan, Persia, Africa."

Syria.—The latest figures of the Word in Syria are, societies at work, 30, with 800 labourers, Is any Christian conscious that he is cold and worldly, that he has lost the glow and fervour of his earliest love. He cannot get it back by praying for it. The only way is that revealed by our Saviour. He must deny himself and take up his cross. Let him turn from the engrossuphis cross. Let him turn from the engrossuphis cross. Let him turn from the engrossuphis cross. It is the figures or something far wrong in the ment of business and the fascinations of society. in the figures, or something far wrong in the Let him go and seek out the Lord's poor and methods of work. Surely with such yest areas minister to them. In finding them he will find communion with Him for which he longs. Yes, missionaries is an unclue proportion for a corner other lands, 200 European and American the aged, bed-ridden believer will say to him, of the earth such as Syria. And only five mem"Christ is here. He comes day and night by bers to each missionary. Perhaps there are so

That is many that they are in each other's way. That is the state of the case in many communities in Canada.

THE PARIS CITY MISSION .- The Paris City THE manly man will always be the welcome! Mission is an independent and undenominational country's noble institutions. Most of the child-origin, only six years, the little band of secon ren who become evil or useless members of the members of the Paris mission report having pediency and not principle, and who bring up tracts and portions distributed, 171,274; attend-

aged, two convalescent reformatories for prisoners, all the outgrowth of Christian faith and duty. In a word, it is to day active in all charities porteur, the Catholics and ourselves have which flow from the fountain of Christian duty suffered—the Catholic cathedral looted and which flow from the fountain of Christian duty and love. Listen to the marked progress of all societies organized for special Christian work. The French Bible Society which, In 1875, circulated but 16,000 copies, in 1885 circulated foo,000. The Societe Evangelique, for the first two years of its existence, received but 1,650 francs, to-day its annual receips are more than with three missionaries; it now employs one hundred and seventy, has built within a few years eighty new churches, and opened three hundred and sixty missionary stations. To as to the moral forces at work to redeem France permitted to take away. from its follies and sins. And all this is the work, not of the Government, for that is too often hostile, and its influences evil; but of Frenchmen themselves, moved by the spirit of Ghristian faith and duty." - Christian at-Work.

WHEN THE RESIDENCE

Woman's Work.

A MISSIONARY HEROINE

in Africa for fifty-four years, and oh, I would willingly go back. I have toiled there at work by day and by night, under a vertical sun; I have there been exposed to hunger and thirst; I have often had to put on what I call the fasting it is to be the property of the peril and heroism of a lady who was born and the property that will deculy interest. THE telegraph has informed the reader from ing girdle, but I never complained. I never felt reared in Davenport that will deeply interest everybody in the city.

This lady was formerly Miss Mary Porter, daughter of Mrs. Dr. Porter, of Davenport. She went from this city to China as a missionary in 1871; she returned home for a rest in 1876, and went back to China in 1877. She was in Pekin fourteen years. In June, 1881, she inarried the Rev. Frank Gamewell, son of the inventor of the Gamewell electric fire-alarm. Last fat Mr. Gamewell was appointed superintendent of the missions at Chung King, western China, 1,600 miles from Shanghai?

Mits seems sthateforeson is times the Chinese of Chung King have been growing more and more intolerent of foreigners, especially Americans; because of the mal-treatment and murder of Chinese on our Pacific coast, the accounts of the outrages on the Chinese reaching that distant part of China in greatly exaggerated form. The missionaries and other foreigners became the subject of grossest insults early in June last, and the walls of their houses were bespattered with mud. The missionaries were called foreign devils, and foreign dogs. Mr. Gamewell writes this to his parents under date of June 12th. He then says: "Sunday, June 6th, I preached in the city, leaving Mary in charge of the house. Just before her departure Lady Dufferin re-Shortly after I left she heard a noise—that of a quested that the native ladies be presented to large crowd that had gathered. They threw her. As they filed before her each received a stone and other missiles on the roof and against gracious salaam, and now and then Her Ladythe wall and demanded admittance. Mary ship stooped and touched the forehead of a went down and had the gate opened, and went little child as it tripped along in its gay costume out into their midst, talking to them for some by its mother's side. Mohammedan, Hindu time, telling them it was contrary to all their and Bengali ladies, each wearing their own pecuand quieted them for a while; but they grew noisy again, and in time she retreated into the chaddar, the absence of tinkling bangles, nosedown and started to rush in. Mary took my gun, which happened to be in a case under the toms and heart, bed, and for which she had no ammunition, and While Englis' started out toward the crowd, thinking to frighten them and keep them back for a time, it being nearly time for me to return. A Chinese mob is very cowardly, and this one ran at the first sight of the gun, but they concluded it was not loaded, and tried to wrest it from one of the coolest and most courageous women that ever walked the face of the earth-and of course succeeded. The gun was torn from her and she face was badly bruised with a stone and her dress was covered with mud. As soon as the crowd saw the blood on her face and hands they were frightened—for in China to draw blood is punishable with decapitation; so they rushed from the place carrying the gun with them. The gun was returned by an official the day after. We are all convinced that nothing but Mary's nerve saved the premises from being looted.

But the account given by Mr. Gamewell is only a prelude to the work of destruction which was soon to follow. To-day Mrs. Dr. Porter received a letter from her daughter Mary, dated Methodist Episcopal Mission Hospital, Chung

King, China, July 7, 1886," and opens in this way:
"My Precious Mother: This heading is only

hundred and sixty missionary stations. To and other foreigners and succeeded, but winked advocate Christian principles there are to day at the destruction of houses and property. All in France no less than seventy-three religious Mr. and Mrs. Gamewell saved was \$150 in eash, newspapers, not including a number of monthly and a watch that they had in their clothing. magazines. Such is my simple statement of facts. The garments they had on were all they were

"Where is your daughter now?" asked the reporter, as he concluded reading the letter.
"Nearing San Francisco, I Lelieve, in a steam-

ship—she will arrive in a few days now."

"Then they journeyed the 1,600 miles to Shanghai in safety?"

"Yes, and were given protection on an American steamer. Mr. Gamewell's parents live in Hackensack, N.J., and they received a telegram from Mary's husband to that effect."

So it is likely that Mr. and Mrs. Gamewell will arrive in Dovenport sometime this month. -Davenport Democrat.

LADY DUFFERIN IN INDIA.

THE "Zenana Day" at the great exhibition in Lucknow was a great success. The college was opened early in the day. A lady correspondent writes: The doors of the college were opened early in the day. Mrs. Pirie stood at the front entrance to welcome and receive all English ladies, while missionary ladies received the native ladies at the rear entrance as they alighted from their closed carriages—palanquins, doolies and bailies. Within, the scene was unique and interesting. At each stand of displayed wares were stationed Christian young ladies from the different mission schools, taking the places of the usual policemen on ordinary days. Bengali ladies assisted in the escorting of visitors from room to room. The excited and pleased women and girls were very much pleased with the curiosities displayed about them. A. et o'clock Lady Dufferin, Lady Lyall, and the Misses Lyall, Kunwarani Harnam Singh and other distinguished fadies entered the door and were received by Mrs. Wells and Mrs. Pirie, the band outside playing "God Save the Queen." Lady Dufferin walked leisurely through the rooms examining the specimens of gold and silver ware, while all eyes were turned towards her, and the whispered words, "There is the lady sahib," customs and manners to seek admittance to a liar costume, and all dressed in their gayest place when gentlemen are absent. This is a colours, passed by; then came the native Chriscarefully observed form of Chinese etiquette, tian women. The latter class was most striking. yard and had the gate closed. The crowd, two rings, excess of jewellery, the bright, intelligent hundred in number, finally broke the gate faces, the clean white teeth, with no pan stained lips—these all spoke of a change of habit, cus-

> While English ladies were deceived by the plain dress of the Christian women on all sides, the native ladies, wrapped in their costly chaddars, and tinkling and sparkling with their gold and silver ornaments, were gaping astonished as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers, "What I is that simply dressed woman the lady, the Viceroy's wife?

> Lady Dusserin, lending her gracious presence in her plain dress, smiling on all, her heart filled with sympathy for the millions of India's suffering, unhappy women, coming near enough to touch them in their need, is a charming illustration of Christian womanhood, and all earnest Christian woman will unite in the prayer already ascending, "God bless her."
>
> The missionary ladies whose duties were very

great all day, were detained until a late hour dispersing the immense gathering of over 2,000 women.

THE semi-annual meeting of the Toronto Presbyterial Society, was held at Autora on Tuesday Sept. 23rd. Delegates were present from the Murray Mitchell Auxiliary, Knox Church Auxiliary, Burns' Auxiliary, and Central Church Auxiliary, Toronto, and from Aurora; also friends from Newmarket, King, Queensville and Paterson. About thirty ladies were

The Family.

THE BALANCE.

HE counted out the clinking coin,
And heaped it shining in the scale.
"A very goodly pile!" said he,
"These figures tell a pleasant tale."
And smilet to see the evening sun
llum really on the coin he are. Burn redly on the coin he spun.

"You are not covetous, good dame,
Fise had you never seen my gold.
And yet I trow you scarce would scorn
This gleaming heap if truth were told."
She laughed and shook her proud young head.
"A goodly pile, indeed !" she said.

"You fore your yellow treasure, too,
I know, for—hask!" her fair cheek glowed.
"I, too, have weighed my growing wealth—
The scale those selfame numbers showed. Yours is a pretty sum, and round, Yet I can match it, pound for pound,"

" Forsooth 1" he cried, in merry scorn, Come, prithee bring the tiches out, That we may weigh them, 'pound for pound,'
And prove your word, beyond a doubt, Unless so locked away they be That you yourself have not the key!"

"Nay, friend," she laughed, with happy eyes, "I keep my treasures safely hid, But not within the moldy ground Or under neath an iron lid, I count it secretly apart, And wear it always next my heart."

She caught her buly from the floor,
A creeping, cooing, dimpled thing,
That struggled in its mother's arms
To reach the gold, with lusty spring, And tubbled at the dazzling sight, A wordless language of delight,

She pressed the velvet cheek to hers, And kissed the silken sunny head
"Come, are you ready? shall we weigh
The treasure, pound for pound?" she said, And then with tender triumph smiled, And in the balance laid her child.

-Margaret Johnson, in Wide-Attake

TO MY IRRITABLE SISTER-AN OPEN LETTER.

Yes, my dear fellow-housekeeper, I know all about it from experience. I know the eternal vigilance which is alone the price of decent cleanliness. I have fought the incessant battle with dust, and have envied those notable matrons whose windows are always brightly polished, whose floors never show speck or fluff, whose vestibules are never show speck or fiult, whose vestibutes are immaculate, and whose tables are not only abundantly provided, but invariably daintily served. I know how beautiful, in the reading, is the story of this woman or that, whose affairs move with no audible jar, and no visible friction. And I am aware, too, that it is not easy, in actual practice, to go through an ordinary domestic week, with its multiform activities, and feel neither jar nor friction. The ideal superlative transcends the positive tion. The ideal superlative transcends the positive actual with many of us, and the prettier our homes are, the harder it is, alas! to take the proper and exquisite care, which our very luxuries and conveni-

It came to me, the other day, as I sat in my chamber, and thought of your annoyances, and my own, that perhaps the most practical way of conquering the tendency to irritability of which you complain, and which I deplore, is resolutely to refuse it expression. We are not always able to control the impetuous rush of emotion, but we can repress the hasty speech and the severe frown. We can be silent, in the first flush of injured feeling, and refrain from the sharp word, the querulous outcry, and the indignant burst, of which we are sure to repent. Have we not repented over and over of having spoken impatiently, when to do so did no good, in fact, did but confuse child or servant, or yex the heart of our friend?

Apart from the repression of resentment, in look or words, we may do much toward the cultivation ing off two and puri four," and all the rest; yet of a gentle and not easily perturbed temper, by where is the girl who can learn to knit without of a gentle and not easily perturbed temper, by using habitually a gentle quietude of tone. Shail I ever forget my friend, the sweet mistress of a Virginia monse, her health fragile, her family large, her house overflowing with guests, and her hands with cares, while the best service at her command was both imperfect and uncertain? Her presence in the book-lined study was a benediction as we gathered for family prayers, or evening chat, and under no provocation, was the sweet voice ever raised. So tranquil, so unhurried, when I am weary the remembrance of her gentleness rests and

Very precious to my heart is Bonar's hymn,

Calm me, my God, and keep me calm, Soft resting on thy breast, Soothe me with holy hymn and psalm, And bid my spirit rest.

Calm in the hour of buoyant health, Calm in my hour of pain; Calm in my poverty or wealth, Calm in my loss or gain."

When we have exhausted all our prescriptions, and tried all our remedies, dear, easily irritated sister, the one unfailing paracea awaits us. The leaves of the tree of life are forever for the healing of the nations. But we are often so slow to avail ourselves of the peace we might have for the ask-; we so often buy everything else before we go to Him who never fails us, when we carry our wants to His feet.

I think we instinctively run to Him in the time of ialamity or disaster. Then we cannot help it. The inpulse dominates us, and as the hurt child cries out for the mother-comfort, we fly to our heavenly Friend. But, the children are naughty, the chimney smokes, there are business worries, the servant leaves suddenly, the dinner is spoiled through somebody's carelessness, the baby is teething, and we are worn out, and we call all these little things, and think we must bear them all alone. They are the very things in which the Lord is waiting to be our gracious helper, if we will only carry them straight to Him, to "drop the burden at his feet, and bear a song away."

I have addressed this bit of talk to you, my irretable, my discouraged, my over-wrought sister. You are irritable, because you are overwrought, and your discouragement springs from the same reason. I do not know your name, but God knows it, for is it not written in the Lamb's book of life? Let us pray for each other, and let us take care to rule our spirits if we can, lest haply we offend one of His little ones, by our unkindness or sinful exas-peration.—Mrs. M. E. Sangster in The Interior. APTER TWENTY YEARS.

BY REV. JOHN HALL, NEW YORK

ONR of the most impressive spectacles that I ever saw is many a time present to my mind. I was a young student at college not above fourteen years, not even quite that. On a week day one of the largest churches in the city where the college was placed was crowded with people. It was a very unusual service. A large platform was filled with the ministers of the Presbytery and of the neighbourhood. They were to do something that had never been done there before. They were to designate a group of young men to go from the Irish General Assembly as missionaries to Gujarat, in India. You can fancy how it impressed the people that had never seen a thing of the kind before. I sat, as it were, upon the end of that gallery, and I looked down; and I tell you as I saw those young men kneel down upon the platform and saw the Presbyters lay their hands together upon their heads, and then invoke the blessing of God Almighty upon them as they went into heathendom to preach the Gospel—as a boy, I thought they were entering upon the most brilliant and noble career of which I could well conceive. And they went to India.

I suppose it was about twenty years after, when I was a minister myself in the capital of the country. I had a lible class in the lecture-room of the church every Saturday. I remember very well, on one gloomy, rainy Saturday, as I was conducting the class, the sexton came to me and apologised for disturbing me, and said, "There is a man here, sir, that I don't know. He looks as if he had been a gentleman once, but he is very poor now, and I can't get rid of him. He says he must see you, and I was afraid to make any disturbance and so I have come to you." I arranged for the class as well as I could for the little while that I was absent, and went out into the passage. There was a man with clothing that had once been respectable, speaking in such a way as to show that he had been well educated. It was a very rainy day: he that no could see the naked feet. And he began to tell me that he had come to get a little money.
"You don't know me," he said, and then he proceeded to tell me who hewas—one of the young men on whom I had seen the hands of the Presbytery laid as he was sent forth to do the work of missions in India. He had been led into temptation; he had yielded to the temptation. And he had become a pitiable, helpless drunkard. It became necessary for the Presbytery to send him home. Charity had put forth its hand in his favour again and again, and there he was, a poor, wretched, despicable, hopeless tramp, begging like the cover less beggar in the atreets.

less beggar in the atreets.

Lead me not into temptation! O young man, thinking within yourself "I am so atrong, there is no fear about me," I tell you you make the most dreadful mistake. The very fact that you think yourself so strongopens up the way for the devil and his insidious attacks. Pling the temptation aside! Come to the Lord's side and pledge yourself to Him and be His; and when you say "Lead me not into temptation," move in the direction of your prayer, and God will give you the strength in which alone you shall be able to conquer that tempter. Then you will be delivered from evil, and then you will look up to God, not taking credit to yourself, but saying "Thine is the kingdom, and the power, and the glory."—The Christian.

INDUSTRIAL EDUCATION.

THERE is a new kind of school and there are new lessons and new teachers coming. Books we must have. To learn, we must read. But we may read all about boats, and yet we can never learn to sail a boat till we take the tiller in hand and trim the sail before the breeze. The book will help wonderfully in telling us the names of things in the boat and, if we have read about sailing, we shall more quickly learn to sail; but we certainly never shall learn till we are in a real boat. We can read in a book how to turn a heel in knitting, and may commit to memory whole rules about "throwthe needles in

This then is the idea of the new school-to use the hands as well as the eyes. Boys and girls who go to the ordinary schools, where only books are used, will graduate knowing a great deal; but a boy who goes to one of these new schools, where, besides the books, there are pencils and tools, work-benches as well as writing-books, will know more. The other boys and girls may forget more than half they read, but he will remember every-thing he learned at the drawing table or at the work-bench, as long as he lives. He will also remember more of that which he reads because his work with his hands helps him to understand what

I remember long ago a tear-stained book of tables of weights and measures, and a teacher's impatience with a stupid child who could not master the "tables." And I have seen a school where the tables were written on a blackboard—thus: two pints are equal to one quart," and on a stand in the school-room was a tin pint measure and a tin quart measure, and a box of dry sand. Every happy youngster had a chance to fill that pint with sand and pour the sand in the quart measure.
Two pints filled it. Ho knew it. Did he not see
it, did not every boy try it? Ah! Now they knew
what it all meant. It was as plain as day that two
pints of sand were equal to one quart of sand; and with a merry smile those six year-old philosophers learned the tables of measures; and they will never forget them. This is, in brief, what is meant by in-dustrial education. To learn by using the hands,— to study from things as well as from books. This is the new school, these are the new lessons. The children who can sew, or design, or draw, or carve wood, or do joinering work, or cast metals, or work in clay and brass, are the best educated children, because they use their hands as well as their eyes and their brains.

You may say that in such schools all the boys will become methanics, and all the girls become dressmakers. Some may, many will not; and yet whatever they do, be it preaching, keeping a store, or singing in concerts, they will do their work better than those who only read in books. - From "The Children's Exhibition," by Charles Barnard in St. Nicholas for October.

CONSCIENCE.

WHATE'ER to wreck be given o'er, Let man his conscience keep; A life boat wasting him to shore, However wild the deep.

COLLEGE BOYS ON A TRAIN.

IT was a rallroad train they were on, although the use of the word in another and familiar sense would not be incorrect; and could boys be blamed for feeling somewhat exuberant at their release from the severer training for a whole year—four years for aught I know? Their conversation, though by no means rude, was loud enough to be public property, so that whatever of it was of public interest may be publicly repeated. I withold, however, all names, places, and dates (only giving, in a parenthetical whisper, this clew to the curious reader—that the incident occurred on a wellknown railway east of the Mississippi during the month of June last past; that the young men were members of an American institution of learning; and that they were between fourteen and twenty-one years the use of the word in another and familiar sense they were between fourteen and twenty-one years of age.) They talked freely about the brilliant pranks of the closing days (or nights) of the term something about transposed signs, stenciled fences, and somebody's horse carried somewhere where he didn't belong, or painted in an unnatural colour, green for instance—just the same silly things that college boys did to the best of my knowledge and memory, a generation ago—and I wondered that, with the marvellous progress in the science of education, they had not outgrown such fooleries. (These probably come in, however, as electives.)

After awhile one of the students took out from his hand-bag a package of letters, and seemed absorbed in reading them, one after another; the writing as I could see across the side was neat and delicate-were they a mother's letters? and were they being read now for the first time? The young man answerered the first question, if not the second, when his companion rallied him about his "love

"O they are only my mother's letters; I thought it would be the right thing to read them over, and get a little familiar with the home news before I got there I"

Meantime, another took out of his pocket a little phial of cuchous, saying "I must take a little some-thing to cleanse my breath before I get to my mother, it might make her feel badly—not but that she probably knows I smoke, but I don't want to come in upon her so suddenly, and it is neces-sary to practise a little deceit, you know, to have every thing smooth and pleasant."

When the conversation had again subsided a

middle-aged, motherly-looking lady who sat near them, and had of course seen and heard all that had passed, leaned forward and touched the arm of the last speaker, saying in a kindly way, "Excuso me for speaking to you, but I would like to ask you a question or two. I am thinking of sending my boy to your college, and I am curious to know whether it is customary for students there to read their mother's letters for the first time when on their way home; if so, I might save myself all the trouble of writing, and tell it all to him in vacation."

The student took it good-naturedly, and explained, but the lady had another question.

"And do all the young men have to take those little silver pills before they get home, so as not to distress their mothers?"

O she knows I smoke only-"Yes, I heard what you said about it." And then she went on, in a lower voice to tell him (and the rest, for all were listening) the experience of one of her sons, who—as nearly as I could catch one of her sons, who—as nearly as I could cately the story—while away at some other school or college, had been converted to Christ, and then wrote home how, by the grace of his new life, he had given up one bad or doubtful habit after that given up one bad or doubtful habit after that after the same as the one you have."

"And what one did my May find here?"

The last of her words I heard plainly "He has been a very happy boy since, and I have been a very happy mother!"

I could see the tears in her eyes as she spoke, and I have he happy mother to be a spoke, and I have been a very happy mother!

and, I thought, in those of the students too.

By this time the cars had reached "the quiet little town," as the boys called it, where they lived, and they got out. I am sure that sincere prayer followed them then, and has gone up for them since, that the words so fitly spoken might be made words of belp and that they, with all other youth going out from the inflence of Christian homes to meet the temptations of college life, might be kept from falling, through the power of Christ resting upon them.—Passenger, in The Congregationalist

THE DOLL THAT WENT TO JAPAN.

About four years ago some ladies were packing Christmas box to send to Japan. Books and toys, pictures, everything, were thankfully received by them for the little ones in a heathen land.

A little girl In Brooklyn sent a French doll, to add to the contributions, accompanied by a note from her father saying, that whoever became the owner of the doll, he would be pleased to have her write, telling about herseif.

It takes a long while for a letter to come from Japan to America, and the little girl doubtless had forgotten all about the dollie she had sent, when one day her father surprised her by putting a letter into her hands from Japan. She eagerly opened it, and found it was from a little girl in Yokohama, apan, who became the happy possessor of the doll.

In the letter she described the Christmas tree,

and how happy she was when she received her present. She named the doll after the little girl, and spent many a happy hour playing with it. She was at the American Mission Home at Yokohama, and very far advanced in her studies for a girl of her age. She was learning Chinese and English, and wrote a very nice letter. She was a Christian, too, which was best of all.

The little girl answered the letter, and so the correspondence has been kept up ever since, and the Japanese girl is counted among the warmest friends of the little American. They exchange presents at Christmas, and I will describe some of hose sent from Japan.

One year she sent her a cunning little Japanese doll, dressed in crepe and silk, and one of the cutest Tam O'Shanter caps on its head. In one apartment of the box there were pieces of material like those the dress was made of, and a pair of wooden shoes. Also a miniature needlecase, with every thing exactly like the larger ones used in Japan.

There was a box of toy musical instruments, which make very sweet sounds, though I doubt if you could play a tune on them; a beautiful little card-case, which aside from its value as a useful article, was worth a great deal more because it came from Japan; two bright coloured silk balls, which are very pretty as ornaments, and last, but not least, is the little Japanese girl's picture.

If the little girl had refused to give up one of her dolls, and thereby make another happy, she would have missed the pleasant intercourse which has been such a pleasure to her, and she would also have missed the opportunity of knowing something about heathen lands, the people and their occupa-

Such a little thing, and yet how much came of it? Would you not like to do likewise? "Cast thy bread upon the waters, and thou shalt find it after many days."-Selected.

TBNEO ET TENEOR.

Tith Morris family was sitting around the large open fire in the dining-room one winter evening last December. Harry, aged twelve, was busy with his Latin Reader, while the other children were looking at pictures, and Mrs. Morris was

"Father," said Harry, looking up from his book, "what does 'tenult' mean? I can't find it in my lexicon."

"I don't wonder, my boy; it is the perfect of 'teneo,' I hold. By and by, I shall have a story to tell about that verb when you shall have finished your studying."

Half an hour later the four children were gathered

around Mr. Morris, and he began—

"A number of years ago I was travelling in Ruropo in company with some gentlemen, friends of mine. I think you have all heard me speak of Mr. Eaton; he was one of the party, and if you were to go into his office to-day you would seu hanging above his desk the motto, 'Tenco et teneor.' What does that mean, Harry?"

"I hold and I am held," was the prompt reply.

"Well, among other places which we visited was the Strasbourg Cathedral. Up and up the tower we went until we reached the platform where travellers usually stop. The view was a grand one, but we were ambitious and wanted to go even higher. So the guide uplocked a door and was higher. So the guide unlocked a door, and we climbed up, up, until we reached the end of the inside staircase. We were up so high that everything below looked like little toys, and we could hardly realize that the people and horses were no mechanical playthings wound and set in motion for our especial benefit.

" But Mr. Eaton was not satisfied; he wanted to "But Mr. Eaton was not satisfied; he wanted to go to the top. To do this it was necessary to make the remainder of the ascent on the outside—a very dangerous thing even for one so cool-headed as he. Notwithstanding our warning he stepped out and commenced his hazardous climb. Slowly, slowly, farther and farther up he went, until he finally reached the top, more than four hundred feet above the paveinent. Unintentionally, he looked downward; a feeling of dizziness began to come over him, and he began to realize that he could not very him, and he began to realize that he could not very long keep his balance. Glancing around he saw only the four iron bars which support the cross on the very top. These were too far apart; they could not he'p him. Looking upward, so as to keep his eyes from below, he saw an iron ring hanging from the foundation of the cross. So dizzy that he could hardly see to guide himself, he put first one hand, then the other, on that ring and held on. Fortunately the ring was so firmly fixed that it held too." "But, papa, how did he get down?" queried

Harry. "Oh, he waited, with his eyes closed, until his dizziness passed away, then he climbed down

Mr. Morris leaned back in his chair and closed his eyes. Then May clumbed up on his lap, and said-" But papa, you didn't tell us the moral, most all of your stories have morals."

"I don't know as I can spress myself, but I think you meant that we should hold to the Cross,

not the one at Strasbourg, but the other."
"Yes, May, that is just what I meant. Itold to the Cross of Christ, and be held by it."—Christian Intelligencer.

THE BEAUTY OF SIMPLICITY.

Next to suitability, I say, let there be simplicity. John Newton, giving advice to a lady said, "Madam, so dress and so conduct yourself that persons who have been in your company shall not recollect what you have on." That counsel, if followed, would lead to quite a different style of dress from that which is far too prevalent now. Simplicity seems banished, and we are forcibly reminded of by Isaiah of the the description given women in Jerusalem in his days. The description is given in the third chapter of his Prophecies. There is a pretty fable of the angel and the rose bud which conveys the very lesson I am now seeking to enforce. It is said that "the angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rosebush. When he awoke, he said, 'Most beautiful of my children, I thank thee for thy refreshing odor and cooling shade. Could you now ask any favour, how willingly would I grant it !' "Adorn me, then, with a new charm," said the spirit of the rosebud in a beseeching tone. So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there in its modest attire, the moss-rose, the most beautiful of its kind So the costliest ornaments are often the simplest;" and it will be generally found that simplicity characterizes the highest refinement, Hence, never allow fashion to triumph over your common sense or your good taste. Do not comply with the reigning modes at the expense of simplicity and suitability.—Quiver.

RUTH was still but a young woman; and yet she hought of the day of her death; and thoughts of that day perhaps contributed to fix her resolution to cleave to Naomi. It is best to live with those whose death we wish to die .- Dr. Lawson.

It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habita; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to day.—Dr. Dykes.

A MINISTER in the country had some clothing repaired by a local tailor, and, in conversing with him, said incautiously: "When I want a good coat, I go to Boston. That's the place. By the way," he added, "do you ever go to church?" "Yes, sir, when I want to hear a good sermon, I go to Boston. That's the place." go to Boston. That's the place."

"How is it," said a Scotch minister to his servant, "that you never go a message for me servant, "that you never go a message for me anywhere in the parish but you take to much spirits? People don't offer me whisky when I'm making visits in the parish." "Weel, sir," answered John, "I canna precessely explain it, unless on the supposition that I'm a wee mair popular wi' some o' the folks."

Our Story.

BARBARA STREET.

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

CHAPTER XXXIII. (Continued.) "THERE is no one to regret my absence," he said, with a half smile.

"Yes, we all should-I should."

Hester's tono carried conviction. He smiled

more fully, more brightly.

"I am selfish enough to think that a good hearing. If there was one person to regret me I would go, which sounds contradictory, doesn't It?"

"When you come back you will find us all ready

with a welcome."

"That is a cheerful way of putting the matter, but who knows whether I should come back at all?"

"God knows," replied Hester, with the same grave and earnest look; "we and you are in His

These two seemed to be quite carried out of themselves and their habitudes. Denston found himself talking more freely of himself than he had ever done to any one before. Hester found herself

carried along to reply by an unwonted impulsion which gave her words wi hout consideration.

"But," she continued, "the voyage, the climate, the out-of-door life will make you strong—you will be stronger than you have ever been before. And then hope will come back to you. There is my prophecy." Hester smiled.
"Health, yes, health would be worth something,"

said Denston musingly, as if to nimself.
"But you do not only go to seek health," said Hester, scarcely trembling even as she spoke the decisive words; she hardly felt she was daring, she felt not at all the fear of going wrong. "You go

to seek forgetfulness " Derston started, glanced at her, and then turned

away his eyes again.
"That is not an inspiriting errand," he said at "But it must be done." Hester spoke with the

tender unfunching severity of an operating surgeon. There was a long pause; then Denston looked at her again with eyes that seemed to say, "You then know all about it." Hensked suddenly the straightforward question-"Does your sister love any other man?"
"Oh, no," replied Hester, startled. "But-

She was interrupted. "You need not continue," he said, and advanced

a pace or two. He took a letter from his breast pocket, and laid it on the table.
"Give her this, please," he said. "Say that I

All his old dryness of manner had returned Hur Hester felt no reaction or chill of disappointment. Secure in her own interpretations, she was beyond the reach of any such surface variations.

"There is one thing I ought to tell you," she said, quictly, " and that is that my sister is ready, if you wish it, to make good anything her manner or words may have promised." "Do you mean to tell mothet that was her mes

Denaton's tone was very stein, and Hester saw that his face was pale and set, and that in his eyes

was evident the pain otherwise suppressed.

"It was indeed. Remember how eager she is to undo—how loth to add to the injuries of the past." I marvel that you accepted that commission.

Isester looked straight into Denston's eyes.
"I knew," she said, "that such an offer could have no temptations for you." She made no further attempt to explain the nature

of Grace's feelings; that operating knife which she had nerved herself to use she felt was unneeded.

Denston's eyes were held by Hester's during a moment's silence. Then he said-

"I can't let you say that. I have had moments of temptation. You do not know how base a man may be. I have been sinking very low lately. I ought to have written that letter last night; but I took an insane pleasure in delaying it. It gave me a horrible satisfaction to believe myself capable of refraining from it." Denston paused, and then continued in a different

"But I did not expect to make confession of these secret abominations of my soul. Forgive me. I will go. He advanced to take leave.

"Is it settled, then, that I stay with your eighter?" said Hester, in a tone full of gentleness, and hold-

ing out her hand.

Settled? No, nothing is settled. It would not be a life fit for you. What a satire that would be, were I to condemn you to it."
"It will be no condemnation—I will not be a

slave," Hester replied, smiling. "I have nothing to do-it would be giving me occupation. I should take pupils, and support myself, and that I have always wished. You do not know what a disappointment it would be if you deny me. Denston also smiled one of his occasional smiles,

full of feeling, and shook his head as he did so.
"We will, perhaps, talk of it again," he said and then took leave. A moment or so after he had done so, Mrs. Norris returned from her walk. Hester waited in the parlor until she heard her mother go upstairs, and then she went up to Grace, who was again lying down, with the letter. But she found her mother there before her. Grace had risen from the bed, a tinge of colour had come into her cheeks, and her eyes were sparkling. It appeared that Mr. Waterhouse had just suggested to Mrs. Norris that the family should all go off to the seaside as soon as possible after the funeral,

which was to take place the next day, he betaking himself to the Langham Hotel. "Oh," exclaimed Grace, brokenly, "can we go, mother? Have we the money? It would be too good. To get away from everything, to breathe freely again ! I am in a prison here. It is so hot,

"Yes, my dear, we will go," replied her mother, in tones which contrasted forcibly with Grace's eagerness. Graco was recalled to hereelf.
"Oh, I am selfish!" she cried; "you, my poor

mother, cannot get away from your trouble. Do you wish it? We will not go unless you wish it."
"Yes, I do wish it. It will do as all good. You

are very feverish. Grace; you have been working too hard. Mr. Waterhouse suggested the plan as soon as I told him you were so unwell; he said he had been intending not to speak until after tomorrow. Hester and Kitty, too, are very pale. am anxious about you all.

A discussion followed as to arrangements. When it was over, the girls heard their mother go down-stairs; and when the sound came of a closing door, stairs; and when the sound came of a closing door, experience when the discovery came upon him the is safe and happy in the land they looked at each other gravely. She had gone that to procure the means of enjoyment was not row, in the land of the true-hearted."

to take the last look, to give the last kies to the husband who had been given back to her only to be recalled so soon. But youth cannot live by the bread atone of their elders, nor drink of the same cup, however close may be the bond of love between them. After a few moments' silence, liester handed Grace the letter without speaking. Grace gave her a glance of extreme surprise.
"He wrote this before you saw him?"
"Yes, he brought it with him."
"Yhat is it?"

" Read it. "I am afraid to."

"You need not be."

Grace broke open the envelope, and leaning towards Hegger made her read at the same time.

"DRAR Miss Norris,—I fear you have expected to hear from me before this. Up till last evening, however, I was in doubt, and much bewilderment of mind. Your manner last night left me no doubt. ome misapprehension, for which I know not how to account, has caused me much perturbation, and I fear in some degree you also. If that was due to some stupidity or selfish blunder on my part, I pray you to forgive me, and in any case to rest satisfied that the misunderstanding is at an end.—I am, yours truly, Philip Denston." yours truly,

"Why then, did he not write to me last night?" asked Grace, when this note had been read twice

Hester did not unfold what she knew of the reason.

CHAPTER XXXIV.

MARTENHOE.

MARTENHOE is not a fashionable watering place. It is an ancient straggling little town, running along under the slope of a hill. On the hill-side is perched a fine old church, far too considerable a structure for the necessities of the place. Between Martenhoe and the sea lies half a mile of flat meadow, through which an elm avenue makes a shaded path. And down by the sea are to be found a terrace of lodging-houses and a few less important ones scattered up and down. Here also is a promenade of small pretensions, and a halfdozen of bathing-machines. Seaward comes up for the very sea at Martenhoe is a modest one, a crisply rippling tide. Turning landwards is to be seen a stretch of green meadow, then the low red roofs of the little town, then the tree-dotted hill-slopes and the grey church tower. London sends down its shoals to Peplestoke, some miles up the coast, where is a hive of streets, a noisy promenade, a noisier beach, and a surrounding country flat and arid. But it knows nothing of Martenhoe; it has spared the rich meadows, kneedeep this June weather in the lush crops growing ripe for burvest, with their moon-daisies, red sorrel, and brown feathery grasses swaying in the fresh breeze that blows from the sea; it treads not the winding lanes, whose high green banks on either side are assame with gorso and broom, it disturbs not the noisy stillness of the copses, where the small wild creatures murmur and rustle or flit. And for such forbearance the few people who know and love this out of the world corner of England's garden are abundantly grateful.

It may be supposed that an arrival of visitors here is an event to be noted, especially if they are a nevelty, and not to be recognized as Among five ordinary frequenters to the place. One fine June afternoon four feminine figures alighted on the platform of the little railway station which is set on the hill-side in a golden frame of gorse, and leaving their luggage, to be carried by the omnibus, walked down into the town, on their way to seek lodgings. The shopkeepers and landladies who saw them pass gauged them at once as poor and genteel--a kind which is highly unprofitable. They also proved to be difficult to please, for they scoured the town, high and low, before they settled themselves down. Finally, they took Mrs. Inchear's rooms, which are some way from the sea, and are small and cheap. But the cottage is perched on a grassy knoll, and over the town and the fields the sea-breezes blow straight upon it. Its porch is covered with climbing roses, and the serpentine box-edged walks of its little garden, fit only for two promenades of a doll, enclosed lozenge-shaped beds full of paneles, pinks, and musk. The townsfolk, when they discovered the account, but it was not her bent to betray the choice, found their suspicions of the new visitors' suffering in a lengthened face and dejected demeaneconomical tendencies confirmed. But the visitors had a standard of which the townsfolk were ignorant. They measured merit by unlikenes to Bar-bara Street, and by that test Church Cottage bore

off the palm. Martenhoe speculated concerning them, was in-terested in them. The four ladies passed through the town in a morning, bought in their provisions, and then went down the avenue to the sands. The mother was a new-made widow, poor thing, that the whole the anxious glances Grace gave just then was plain, and left with little enough to spend over her mourning. The young lady that generally walked with her, the tall one, was what some might call handsome, but as proud as if she had got anything to be proud of, which she clearly had not. But the widow and the haughty young lady rarely spoke to any one out of the family. It was the other pair than came into the shops, and did all the little business here and there. The small sister, voted not at all pretty, with eyes too big for her, and a sallow complexion, became, however, a general favourite. And in face of plain attire and an insignificant physique, it was surprising how much attention was awarded to her; for no temperament is so coarse or intelligence sor dense as not to be affected by the mysterious in fluence of will, an influence which may be irresistible without being at all understood. Modest as were her purchases, the tradespeople served her with smiles and readiness, and the grim bathing woman reserved a machine for her in a grossly partial way that brought upon her a good many half wondering, half disdainful glances from sun-dry well-dressed rivals. At the heels of this sister always came an open-eyed, childish girl, wellmeaning enough, but at the awkward ago when girls will always seem in the way. This pair of sisters always seemed gay, and to be enjoying themselves thoroughly, which was more enlivening in a sorrowful world, and more of a credit to the place, than the quiet sadness of the mother or the

cold self-possession of the other sister.

In the meantime each of these criticised indiviquals, with the exception of Kitty, who was still in that happy period of existence when experience acts upon one from without and not from within, was living that inward life which receives little check or atimulus from change of place and outward circumstances, and which removes the mind from the power of any criticism, great or

amalL Every one will remember the epoch in his own

the only essential to enjoying one's self ; and that though the cup of happiness might be compounded exactly to taste of all the Ingredients experience or imagination could suggest, he might after quaffing it find himself bearing an amazed and heavy

When Hester came in sight of the green dancing ocean, flecked with white, for the first time in her life, she was moved, It is true, but the moment of emotion gone, green sea, nor golden gorse, nor blithe sweet-amelling breezes buoyed her spirit high above trouble. The actual Barbara Street was left far behind, but what had been suffered, and felt, and done there was more real still than Martenhoe and its June glories.

This was Hester's experience, hers being a nature which emotion graved deeply with lines not easily erased. But Martenhoe, though it could not bring gaiety to Hester's spirit, was full of good for it. It was good for her to be removed from the sphere of agitation. Insensibly her spirit gained repose and acquiescence in the healthy out-of-door life she led here. Her trust in her mother and sister grew too In the inevitably close companionship of sea-side life. She herself was aware that the respite was what she needed. She recognized that her absence from Barbara street, which stood for l'hilip Dens-ton, was, if something of a wrenching, something also of a relief; she felt herself growing capable of regarding the contingency of his leaving England without farewell as holding a possible advantage for him and for them all. She appreciated the breathing space, the opportunity for calming and settling her mind before entering on the new life

which lay before her if her offer were accepted.

After the first week she began to find her emo tions dominating her less, and instead of an utter languor of body, an inclination aprang up to Join Grace and Kitty in their walks. She awoke occasionally also to a sense that she was enjoying herself, and had forgotten trouble; for she was young, after all, and there was nothing here to press the thorns into her, and there was always the comfort that sprang from the new sense of confidence in family relationships. If her mother seemed heedless of her presence, passive and preoccupied, Hester was now aware of the cause. The irritating mysteries of the past were made clear. Though Grace was now gay and wilful as ever, and administered her caresses in the old light, bright way, and the deeps broken up for a time were now frozen again, and intercourse was once more on the surface, things could never again be as of old between them. When Grace patted her cheek or mocked her laughingly. Hester did not suppose her heart-less. When she fished for crabs at the end of the breakwater with a liveliness of interest worthy of a better sport, Hester did not stigmatise her as childish. She still wondered, but now she trusted, which transformed the wonder into something harmless. Had Grace really any interior life of emotion and thought, as, overflowing with energy and fun, she buoyed up the quiet feminine party, and kept the temperature from ainking below proper fele-day apirit-level? It certainly seemed that, taking leave of Barbara street, she had at the same moment taken leave of all scriousness and soberness of mind, and that the suffering and anxiety of the last weeks there had vanished without leaving any more trace than a bad dream Indeed, from the hour when the expedition was wilded upon Grace had risentled a receithat may be bent by a storm, but rises elastic after it. There was no more feverishness or depression: it seemed that the sea-air even in prospect exhibarated her like wine; the weight of misery had already been to some extent lifted-now escape, the country, the sea lay before her.

The first days of mourning over, all was cheerful preparation and expectancy. Philip Denston was not seen; he came no more. For him she felt the prospect had begun to brighten, as there seemed every reason to suppose he would accept Mr. Waterhouse's offer. It was hardly possible for Grace to regard as very acute the suffering that might arise out of a hopeless love for herself; so that concerning Philip she grew a little com-forted. Hester, it was true, still suffered, and her mother's pale face and widow's cap were a constant reminder that a new grief had come into her lot-

Grace was always more apt to suffer through the troubles of the people she loved than on her own Jesus? our; nor was her sympathy shown in tearful kisses, but rather in the shedding of added sunshine about her. What influence her presence had at such times cheered and animated, and her rare kisses were given with amiles.

But now and then, if one observed her closely, one might surprise a furtive glance, anxious or gravely inquiring, which contradicted any estimate of thoughtlesaness that might have been formed. On were reassuring; they told her that Hester was going through her trouble in a way to admire, even to reverence, and that her mother's grief was of a kind less poignant and bitter than the anguish which had tortured her in secret through so many years. If, in addition to the interests and cares which centred thus in those dear to her, Grace had brought away with her any more personal, she herself would have been the last person to admit it, and no one observing her would have guessed it. It was possible, neverthelesss. Certainly the experiences of the last few weeks seemed to have left her more vulnerable at a certain point. The very relief which she had felt on escaping from one entanglement seemed to prepare the way for another. Joy or something else threw her off her guard.

(To be continued.)

"LAND O' THE LEAL"

THERE are expressions in Scotch songs as suggestive as a sermon. Lady Nairn's "Land o' the Leal" is not only a picture of the land of the living that lies beyond the land of the dying, but a source of consolation to those who have been parted from

friends who have gone before. "Leal" is the Scotch for loyal, and the song lifts up the tearful eye to the land of the loyal, where "There's nae sorrow there, John,

There's naither cauld nor care, John, The day is aye fair In the land o' the leal."

When the late Dr. Dickson, a godly clergyman of Edinburgh, lost a sweet little girl, he sang "The Land o' the Leal" at family worship. So real was it to him that he said, "It's a pity but what that was among the paraphrases! Since I've thought more of 'our bonnie bairn's being there,' I must say that I cannot sing so heartily

" And oh we grudged her sair To the land o' the leal?

" for she is safe and happy in the land of " nae sor-

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JESUS DELIVERED TO BE CRUCIFIED.

LESSON III., October 17th, John xix., 1-16; memoriso verses 14-16.

GOLDEN TEXT.—Then delivered he him therefore unto them to be crucified.—John xix. 16.

TIME-Six to eight o'clock, Friday morning, April 7, A.D. 30.

PLACE -Pilate's palace in Jerusalem.

PARALLEL HISTORY .- With vs. 1-3, Matt. xxvii. 26.30; Mark xv. 15.19.

HELPS OVER HARD PLACES. Order of Events. -(1) Pilate warned by his wife's dream (Matt. xxvil. 19: Pilate's palace early Priday morning, while the people were deciding to choose Barabbas. (2) The end of Judas (Matt. xxvii 3-to Acts i. 18-19): As soon as Judas saw that Jesus was really condemned to death, and made no resistance, he was struck with remorse, and committed suicide. (3) Pilate orders Jesus to be scourged (v 1 , Matt. xxvii. 26; (Mark xv. 15): Court of Pilate's palace, six to seven o'clock a.m. (4) Mockery by the soldiers (vs. 2, 3; Matt. xxvii. 27-30; Mark xv. 16-19). 2. A purple rede: one of the soldier's red cloaks. Matthew says that they put a reed in his hands, and Mark that they spat upon him. (5) Pilate makes another effort to release Jesus (vs. 4-7). Outside the palace. His object was to appeal to the pity of the multitude. 7. We have a law (Lev. xxiv. 16): blasphemy was to be punished by death by stoning. (6) Pilate confers with Jeaus (vs. 8-12): within the palace. 11. From above: from God Governments are ordained of God. The greater sin: Caiaphas and the Jewish leaders sinned against greater light, filled an office more especially ordained of God, and were trying to persuade Pilate to disregard the duties of his office. (7) The Jews accomplish their purpose (vs. 12-16). 12 Gabbatha: Ie, a hill. It was a tessellated pavement on rising ground, outside the palace. 13. Preparation: for the Sabbath, the great day of the feast. Sixth hour: six o'clock, Roman notation, like ours as always in John. This was when Pilate's proceeding began. (8) End of the murderet.: Judas hanged himself; Caiaphas was deposed the next year; Pilate was soon deposed, and committed suicide: 40 years after the crucifixion, Jerusalem was destroyed, and many of those very Jews or their children were crucified by the Romans.

Subjects for Special Reports.-Themockery. -Why Pilate hesitated to do justice. -The influences that would lead him to do right. -The end of Judas.-Why Pilate was afraid.-Pilate's power given from above. The greater sin. What induced Pilate to yield at last.

QUESTIONS.

INTRODUCTORY.—In what books of the Bible is our lesson to day recorded? Give the state of things at the close of our last lesson. When and where did the events of this lesson take place.

SUBJECT . THE UNJUST DECISION.

I. BY THE SOLDIERS MOCKING CHRIST (vs. 1-3).—How did the soldiers treat Jesus? What was their object? Why was it mean as well as wicked?

II. BY THE JEWS (vs. 4-7).—Where did Pilate bring Jesus? What was his object? What did he say to the Jews? What was their reply? What law of theirs did they charge him with breaking Would he have been guilty were he not divine?

III. INFLUENCES TO LEAD PILATE TO A RIGHT DECISION (vs. 8-12)—How did Pilate's wife try to influence him? (Matt. xxvii. 19) How did the claim of Jesus to be the Son of God affect him? (v. 8.) Must Pilate have known something of Jesus miracles? What did Pilate say to Jesus? (v. 9) From whom did Pilate receive his power? Who were greater sinners than even he? Why? How did this saying influence Pilate to release

IV. By PILATE (vs. 12-16).—What was the last argument used by the Jews? Why was this effec-Where was the final decision rendered? At what time had these things taken place? How did Pilate try to remove from himself all blame for his decision? (Matt. xxvii. 24-26.) In what ways do people now try to throw the blame of their sins on others? What was the final decision? Was Pilate greatly to blame? Are we always to blame if we reject Christ?

V. A GLANCE FORWARD.—What became of Judas? (Matt. xxvii. 3, 10, Ac' 1, 18, 19.) What became of Caiaphas? V. iat calamities soon came upon the Jews? ... nat might they what have been had they accepted their king? What will be the result to us whether we reject or accept

PRACTICAL SUGGESTIONS.

I. Vain are our efforts to escape a decision as to what we will do with Jesus.

II. Cowardly fear is the motive not of the Christian, but of those who dare not become Christians.

III. Those who tempt others to sin are worse than their victims.

IV. By rejecting Jesus as king, the Jews, rejected their hope, and glory, and true kingdom.

V. Pilate, by his crime, lost the very things he

sought to preserve by it (Matt xvi. 25). VI. Men wash their hands from the blame of rejecting Christ by blaming others, or the faults of

Christians, or temptations, or bad companions, but all in vain.

REVIEW EXERCISE. (For the whole school in concert.)—11. What did the soldiers do to Jesus? ANS. They crowned him with thorns and mocked him. 12. What was Pilate's three-fold testimony to Jesus? Ans. I find no fault in him. 13. What final argument did the Jews bring? Ans. That releasing Jesus would be treason to Rome. 14. What did Pilate then do? Ans. He delivered Jesus up to be crucified.

SUMMER IS GONE.

Summer is gone on swallows' wings, And earth has buried all her flowers . No more the lark, the linner sings, But Silence sits in faded bowers. There is a shadow on the plain Of Winter ere be comes again.

-Host.

The Presbyteriun Neview.

(a) Truss :—In advance, \$1.001 after 3 months, \$1.25. after 6 months, \$1.50. after 6 months, \$2.00.

(b) The number against the time on the tab upon the future thous to what time the outmosphion is paid, and serves all the purposes of a receive. Thus, "A. Josee, 93." means that A. Josee has paid to number 93. Review. At least two weeks are required after the receipt of money by us before the number on the tab can be changed. be clunged.

(r) When the address of a paper is changed, both the ocu and the man, spelluding flust office, County, and Frontice, about he gives

ADVERTISING RAFRS :- Per line per year, \$2.0016 months, \$1.353 3 months, \$2.0015 1 month, \$0.0016 under 3 month, 10.0016 Special rates for contracts on application.

Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

THURSDAY, OCTOBER 718, 1886.

NOTICE TO CITY SUBSCRIBERS.

THE REVIEW is delivered to city subscribers through The City Delivery Service. Subscribers falling to receive THE REVIEW at the latest by Thursday evening, will con fer a favour on the Presbyterlan News Company and The City Delivery Service by promptly notifying us to this effect, either by Postal Card rotherwise. Any complaints as to the manner of deliverin. THE REVIEW will receive Gro II. Robinson, Manager Preshyterian Netus Co. immediate attention.

OUR POSITION AND AIMS.

N establishing this paper its promoters sought to provide a journal which would find its way into every Presbyterian family in the Dominion, and while being in the truest sense a religious newspiper would with candour and independence discuss all questions affecting the interests of the Presbyterian Church and its members. We have always disclaimed all political leanings, and have not only studiously avoided all references to party polities, but are disposed in this respect to "let the potsherds of the earth strive with the potsherds of the earth. We have frequently in strong language expressed our disapprobation of the extent to which the moral and material interests of our country are alike sacrificed to the demands of party, and of the manner in which the tone of public sentiment is lowered and the moral sense of the people debauched by the party press. In common with all thoughtful persons we have not failed to observe with alarm, among other evils to which we are exposed through the virulence of party feeling, the opportunity which is thus afforded to an ecclesiastical organization which is entirely adverse to the genius of our institutions, and derives its instructions and inspiration from a foreign country, successfully to prosecute its demands to the public prejudice and the disadvantage of our own Church, as well as all other Protestant denominations. Partly from the profound ignorance of the class of men usually nominated as our legislative representatives by the cliques or coteries calling them-selves a "party," and largely through the determination of cabinets to maintain themselves in place by securing the Catholic vote at all hazar 15, the history of our Governments has been that of surrender after surrender to the demands of the representatives of the Papacy. We have seen the introduction of the false principle that because men are Romanists they must be appointed to positions in the public service. As a consequence of this pernicious system, offices are filled by men whose only apparent qualification is their religious belief. If any one should venture to utter a protest against this miserable exhibition of fatulty, he is immediately assailed in the current cant of pseudoliberality as a fanatic or a fool; an journal will exhaust its vocabulary of abusive epithet to discover some new term of contempt for such a bigot.

We had recently occasion in the discharge of our duty as a journal conducted in the interest of the Presbyterian Church, to direct the attention of our readers to the treatment being accorded under Catholic pressure to an elder of the Presbyterian Church, who had been honourably discharged from false and malicious charges originating from Catholics, on an investigation brought about by Catholic pressure. That we should have been instantly attacked and denounced was only what we expected. That our honest efforts on behalf of an honourable and injured man should have been attributed to some occult party grudge by persons unable to look at anything outside of party aspects was not surprising. All manner of names were hurled at us, and some of the party papers were fairly frantic. We were accused of being tories and vipers, and the Globe in its latest and grandest vituperative effusion declared that if we were not that dreadful ogre the Afail uself, we were, closely allied to it. This remarkable assertion, which is about as true as the rest of the article. was based on the fact that the Mail reprinted an article from our pages on the same day as that on which this paper was dated! Our contemporary well knew that this paper is issued on Wednesday, although not nominally published until Thursday. It is mailed on Wednesday, and the exchange copies sent to the Mail and Globe were sent to them on the same day, so that had the Globe been ambitious of republishing our article it might have done so on the same day as that on which it was printed by the We are sorry that we are obliged to trouble our readers with this explanation, and in the Globe, which might give rise to misapprehension. We need hardly assure our readers, that we have no connection, business or otherwith the Mail, although we think it only fair to the conductors of that journal to state that we have from the outset been treated by wanting in other quarters.

names, through the secular press to express their their Church throughout the Dominion. prius dementat.

It must be obvious to all intelligent persons that the affairs of our country have reached a boycotted out of that Province, and their ing the gospel.

money voted away to do honour to Roman. The attitude of the Conference towards the money voted away to do honour to Roman Cardinals and support Catholic Institutions, and in Ontario, with a Government and legisla tion permitting the school system to be yearly encroached on, it is about time that some one temperance cause, and its bold utterances with being dumb dogs, and intend to let our voice be heard. Our duty is clear and we will not cease to direct public attention to the dangers to which we are exposed and to the true nature and designs of that deadly for which is in our midst, in order that as citizens they may in the exercise of that eternal vigilance which is the this Conference in the city has been a cause of price of liberty, resist in every way the schemes to overthrow whatever we count most sacred.

THE METHODIST CONFERENCE

TE have watched with much interest the great Ecclesiastical Assembly which has been holding its sessions during the last three weeks in our city, and we only regret that the limits of our space have prevented our giving a fuller report of the proceedings which we assume are no less interesting to our readers. Presbyterians, we dare say, felt very much at home when they had the privilege of dropping in at the Metropolitan Church, and while greeting breth-ren from all parts of the country with whom they have had pleasant intercourse on various occusions, they doubtless could hardly realize that they were outside of their own particular fold. To be sure, the methods of procedure in the Conference and the somewhat demonstrative character of the members leading them into frequent applause and laughter would soon have undeceived them, but we are not sure that they would have disliked the elements of difference between the Conference and our General Assembly. Perhaps our Assembly might in some respects be considered more solemn and more dignified as the Supreme Court of a great Church, but on the other hand the Conference might on this occasion bear away the palm for its earnest and dili gent dispatch of business and its freedom from red-tapeism, if we may be pardoned the expres-

There is no doubt whatever that our great sister Church is gifted with many noble and devoted ministers who are well fitted to be leaders in her great enterprises. The debate on the University Confederation question made that very evident to all who were privileged to hear the chief speakers on both sides. And we heartily rejoice that the future of Methodism is in the hands of such broad-minded and cultured

But if the clerical delegates were worthy of their Church, what shall we say of the influential and able laymen who vied with their clerical brethren in their diligence and zeal in forwarding the work of the Conference? As in our Assembly the laymen acquitted themselves admirably. There were judges, lawyers, pro fessors, merchants, whose names are household words, who gave up all their time and took a leading part in the debates. Many of the important questions discussed and settled we notice were brought before the Conference and advocated by the lay delegates. On the whole we were so struck with the personnel of the Conference that we are not surprised that the Bishop of Toronto'should be willing to open up negotiations for something more than a bowing acquaintance with them. We were also impressed with the spirit of loyalty to the Church and its interests manifested by the Conference

All the members showed a readiness to sacrifice themselves and their own particular hobbies whenever that seemed necessary for the sake of the peace and prosperity of the Church at large. We have always held that this is one great source of the success of the Methodist Church that both ministers and people seem to understand that the Church does not exist for them but they for the Church. We know that this loyalty has its dangers. Zeal for the denomination may not spring from or end in zeal for Christ, but when it comes from a right understanding of the Church's claims it is a source of great strength." We have sometimes noticed the difficulty which our Methodist friends experience in getting out of denominational grooves when a movement embracing other evangelical Churches is begun, do so only to correct a false statement contained but we do not wonder at it, nor think the less of them on that account, for it comes from the intenseness of their loyalty to Methodism and their honest belief that everything good either is or ought to be Methodistical. In our own or ought to be Methodistical. In our own Church there is doubtless too little of that spirit, and among our Methodist friends sometimes too far behind in Foreign Missionary enterprise.

The English Presbyterian Church leaves us admirably adapted to the needs of preachers and Christian workers. Its front precess in sometimes apportant of Dr. R. F. Sample of Mineapolis, whom we have lately preaching only and take little interest in the municants to our 944 and 127,611, they report them with a uniform courtesy conspicuously much of it. Many of our people are held by the With only 286 congregations and 61,000 com-

In addition to our efforts in the direction re. Church. Many sit somewhat loosely to denom-

there is truth in the old adage in regard to news some time ago, but there was in effect a hearty papers as well as men: Quem Deus vult ferdere declaration of faith in the simple and carnest preaching of the gospel accompanied with the power of the Holy Ghost. Methodism was born in a great revival period, and her power has ever crisis. With the Protestants of Quebec being been in her fervour and faithfulness in proclaim-

> Temperance question was also significant. The Methodist Church deserves the gratitude of the whole country for its faithfulness to the

support of the ministry was almost crowded out much enthusiasm in the native forces and has by the pressure of other business, but we trust prompt action will be taken to bring up their minimum stipend to the amount we have reached, \$750 and a manse. The presence of ncing to all evangelical churches, and we of the Papal priesthood in their untiring efforts carnestly pray that its deliberations may redound to the true growth and prosperity of the Metho-dist Church, and to upbuilding of the kingdom

of our common Lord and Master.

A MEETING of the Executive Committee of the Alliance of the Reformed Churches holding the Presbyterian system was held in New York on the 30th ult., with a view to furthering arrangements for the Council which is to meet in London in 1888. There were present Rev. Dr. Chambers, Chairman; Bev. Dr. Matthews, Secretary; Drs. Crosby, Ormiston, and Hamilton, of New York; Dr. Jenkins, of Charleston, S. C.; Dr. Waters, of Newark, N. J., and Dr. Cochrane, of Brantford, Ont. The clerk, Dr. Matthews, laid upon the table certain correspondence with the Reformed Presbyterian Church of the United States. This branch of the Alliance had, at a former meeting, intimated that it would withdraw from the Alliance unless the Scripture Psalms were made the exclusive matter of praise at meetings of the Council. The reply sent by the Committee at its last meeting was to the effect "that the Alliance had given no formal sanction to any special hymnology, and that as a matter of fact nothing but the Psalms had ever been officially employed in praise at the meetings of any of the Councils." This explanation was deemed satisfactory by the Reformed Church, which will thus continue its connection with the Alliance. A letter was read from the United Presbyterian Church of the United States stating that the General Assembly at its last meeting had resolved to withdraw from the Alliance, in smuch as hymns had to some extent been used, and certain churches admitted, to which they were opposed. The clerk was instructed to acknowledge receipt of the communication and express regret at the step learning, yet constantly looking and directing to Christ taken. It was intimated that several of the churches had already appointed their delegates to the Council, and that the remaining churches would appoint in May or June of next year. letter was read from Dr. Breed, Chairman of the Committee on European Churches, stating the steps that had been taken to obtain funds for work in Bohemia. Dr. Patterson, of Philadelphia, was added to this committee, and Dr. John Hall, of New York, was elected a member of the Commission. The committee appointed to revise the draft programme (sent by the European section of the Alliance) intended for the Council in London, submitted a report, which was considered clause by clause in detail, and finally adopted with several slight changes. After it has been again sent to the European Committee and submitted once more to the American Committee, it will be finally adopted. The Committee adjourned to meet again in April, 1887, or if necessary at an earlier date, when called by the Chairman.

THE conversion of the Mail from the error of its ways is not more sudden than was that of Saul of Tarsus, but we would hope that its sincerity will not need to be attested by a miracle before it can be received into the ranks of the temperance apostles. Some of our contemporaries seem disposed to doubt the honesty of the conversion, and refuse to believe unless they are fully informed of the motive and the process. They are so careful of appearances that if they had had the opportunity they would have kept Saul on probation for at least a quadrennium. But in cases where a change of front obviously implies pecuniary loss and breaking with old friends it is as unwise as unmannerly to cast imputations upon the bona fides of the new recruit. The greatest teacher of temperance and charity the world has ever known has given us a better rule to go by: "By their fruits ye shall know them." Tried by this test, the Mail, if its recent utter ances are a criterion of what is to follow, will not be found wanting.

\$89,325 for Foreign Missions last year to our ferred to, two of our prominent city ministers, inational ties and consider that a sign of \$13,532, less than half the amount from more Rev. P. McP McLeod and Rev. D. J. Mac enlightenment. Among our Methodist friends, than double the number of communicants, double, one by the way, a Liberal, and the other however, a different spirit everywhere prevails, a which would seem to mean either that we are a Conservative, decemed it right over their own spirit which accounts largely for the progress of four times poorer than Presbyterians in England \$43,532, less than half the amount from more or four times stingier-truly an awkward views in a line similar to that taken by ourselves. | We note with pleasure the spiritual tone which | dilemma. Will some one who knows both These gentlemen were at once assailed in the on the whole seemed to animate the Conference. Churches well, venture an explanation? For the Globe The attack on Mr. McLeod was bad There was a manifest desire for the spread of amount of their income their force in the field enough, but in assaulting Mr. Macdonell it sur. Methodism, but evidently above and beyond is large. Ordained missionaries 18, medical passed itself in silliness and rulgarity. To many that a true yearning for the salvation of the of us it is a matter of profound and painful perishing and the advancement of Christ's exponent of Protestantism, having passed into extreme pleasure, no countenance given in the unworthy hands, should have now come to Conference to the sensational methods adopted be generally recognized as the slavish organ of by some of the Methodist ministers in this city, and the salvation of Protesty that we may be stimulated by their darks higher than the salvation of the Methodist ministers in this city, and the salvation of the Methodist ministers in this city, are salvation of the Methodist ministers in this city, are salvation of the Methodist ministers in this city, are salvation of European labourers to their comparatively small staff of 73 native workers.

We shall take a look at ourselves beside our Description of European labourers to their comparatively small staff of 73 native workers.

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We shall take a look at ourselves beside our professional methods adopted by some of the Methodist ministers in this city, are salvation of the content of the content of the content of the salvation Archbishop Lynch. We presume, however, that to which we felt it our painful duty to refer zeal to devise more liberal things for the extension of the kingdom.

COMPARISONS. CONFRACIONS.

PRESSYTERIAN CHUECH STORM COTLAND.

IN CANADA. FISIBILIA. FIRE. U. P.

Congregations 94 1,500 1,700

Communicatio 127,011 315,602 324,000 181,140

For Mis Income. \$43.533 \$113,608 \$435,010 \$1,64,10

Missionarier... 17 14 39

Endlies 4 10 21 18 MALIER There is material here for interesting comparisons. We are as clearly ahead of some of the old country churches as we are behind others.

GENERAL WILLIAM BOOTH founder and Comshould speak out. We have no intention of regard to the subject of Prohibition.

| mander in chief of the Salvation Army is now on being dumb dogs, and intend to let our voice | We notice with regret that the subject of the | a visit to this city, and his presence has created mander-in-chief of the Salvation Army is now on afforded him an opportunity to make better known here the principles and aims of the organisation. In his public address on the evening of his arrival he stated that the object of his visit to Canada was the desire of seeing the army in this country, to fan the flame and increase the feeling of unity. Mrs. Booth, to the great regret of many who have watched the career of this wonderful woman, is not with her husband.

> THE death of Dr. Bayne, Professor of Physics and Chemistry, Royal Military College Kingston, son of the fate Rev. Dr. Bayne, Pictou, N.S., is widely regretted. As is well known, Dr. Bayne, was a first rate mathematician, and a good classic, but it was in the physical sciences that he chiefly excelled. He was a man of noble character, and occupied a high place in the love and esteem of the cadets and the public generally. His death is a real loss to the country.

Literary Notices

"The Labour Problem" is a little book (pp. 330) by Harper Bros., New York, containing an all round symposium of political economists, clergymen, manufacturers, workmen, and setting forth the latest views and facts concerning this great question in brief space—a hand-book for all who wish to study its hearings.

Spargeon's Sermons for 1883 are published by the Carters of New York, under title of the first, "First Healing, then Service." They are as full as ever of Gospel marrow, spiritual unction, experimental techness and variety of practical application, rendered impressive now by original quaintness, next by sanctified rhetoric, and ever enforced by a directness from which only very atrange heads, hearts and consciences can escape ; (pp.

416).

"The Pattern in the Mount," by Dr Chas. II. Parkhurt, D.D. (pp. 254—Anson D. F. Randolph & Co., New York). This book contains seventeen serinons by one of the ablest men and best preachers in the American Presbyterian body, the pastor of the Madison Square church, New York. They are the discourses of a large-hearted and true man, abreast of the age, yet not ashamed of the doctrine of the cross, himself full of energy and learning, yet constantly looking and directing to Christ and His Hole Smirit for life and helm guidance and wis-

profitable unto many.

"Psychology: The Cognitive Fowers, by Dr. McCosh (Scribner's Sons, New York). The great value of this work will appear, not only from the great name of its author, the distinguished president of l'rinceton College, but the fact that it is the fruit of thirty-four years' fecturing and many more of study of an important subject. One of its best features is the happy union in which it blends philosophic profundity with popular attractiveness. This is greatly asked by admirable diagrams and experimental illustrations carefully selected from real life. Were all treatises of philosophy like this, the department would have more students and the study manifest more practical results; (pp. 245).

If the promise conveyed in the September number is fulfilled, the readers of The Oid Testament Student will have abundant reason to be satisfied with the new volume have abundant reason to be satisfied with the first solution (VI.), which begins with the current issue. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Talbot W. Chambers, and "Shekhar and Leaven in Mossie Offerings," by Dr. Allah Hover, of Newton Seminary. Dr. J. A. Pres. Alvah Hovey, of Newton Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Five pages are devoted to Book Reviews and lists of Current Old Textament Literature. The removal of the editor of the Student (Dr. Wm, R. Harper) to Vale will doubtless help still further to enlarge the sphere of its influence. Chicago: The Old Testament Student. \$1.00 a year. P.O. Address, Morgan Park, Ill.

Few numbers of The Century have appealed to so wide an audience, with topics of such general interest as the October issue. It is important for what it promises no less than by what it gives. An editorial in "Topics of the Time" announces that in the November number will be given the first chapters of "The Authorized Life of Lincoln," by John G. Nicolay and John Hay, who were the I'resident's private secretaries. Clarence King contributes a studing paper on "The Biographers of Lincoln," illustrated with full-jugge portrait of Nicolay and coin, illustrated with full-page portrait of Alcolay and Hay. The frontispiece is a poterant of the liberal statesman of Norway, Fjurnstjerne Björnson, and the illustrated article by Brækstad with reference to his greater prominence as a writer is entitled "A Norwegian Fort's House," and gives some account of his literary halist and country life. Matthew Arnold's paper on "Common Schools Abroad" in a forcible if indirect way gets at the root of the American as well as Proglub full trace promose school of the American as well as Proglub full trace promose school of the American as well as Proglub full trace promose school of the American as well as English faults in common school education. Mr. Sincl.ton completes his novelette, "The Casting Away of Mrs. Lecks and Mrs. Aleshine," and Mr. Howells provides Lemical Balker with a new employment and a quarter with 'Manda Grier, in the ninth just of "The Minister's Charge."

of his church, form the illustrations. A sermon by Dr. Sample and a sketch of his life are also given. Rev. O. P. Gifford of Boston has an excellent serinon on Power. There is a Thanksglving sermon by Rev. J. L. Hardinand an Expository Lecture by Prof. D. Steele, D.D. Tha Leading Thoughts of Sermons are by Rev. H. A. Tupper, Rev. W. T. Sabine, Dr. R. R. Booth, Dr. J. Sage, Dr. R. Storrs, and others. Dr. A. T. Pierson has an article on The Christian in the World 1 Rev. S. W. Cope, on Effects of a Divine Call to Preach 1 Dr. A. G. Gordon of the Serves of Reseables Revers by Herechies don, on the Secret of Freaching Power; Dr. II. M. Scudder, on The Prayer Meeting of the Church; Canon H. P. Iddon, on The Moral of Eli's house; Bishop Maltalleu, on The Preacher's Relation to Revivals. Rev. Malialleu, on The Preacher's Relation to Revivals. Rev. T. S. Compbell, on Biblical Pulpits; Dr. Cuyler, on Acquiescence in Gol's Will; Dr. G. Cochran of the Canada Methodist Church, on Protestant Missions in Japan, and Dr. Moment throws Light on the International Lessons. The Editorials are on Sabbath school Supervision, Religion—Fast and Loose, Aggressive for Christ, Zeal and Adaptation, After Vacation. \$2.50 yearty. Clercymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

Communications.

"MISCONCEPTION,"

[To the Editor of the Papsbythrian Raview].

Sir,—In reference to a letter lately published in your contemporary under the heading "Misconception" I would thank you if you would permit me to make the following statement in your columns:—

Since the publication of J.M.'s letter under the above heading Mr. Howie was appointed to supply Balinafad and Caledon: and on the 14th of September, at the regular meeting of the Presbytery of Orangeville within whose bounds Balinafad Is, Mr. Howie reported that he had been in Italinafad Iive Sabbaths, that he had visited nearly all the Presbyterian families, as well as many others within the bounds of the two congregations, that he never left the house without reading of the Scriptures and left the house without reading of the Scriptures and prayer, that he preached twice and taught three Bible classes and travelled fourteen miles every Sabhath.

Moreover the congregations had requested the Rev. W. A. Hunter to continue Mr. Howie's appointment to, and Mr. Hoase is still at Hallnafad. Though I do not know who Mr. "N." is, yet since he is a Presbyterian minister he will be as pleased to read the above as any. He will be glad to know also that Mr. Howie is conducting sev-eral week-evening prayer-meetings in various parts of the Yours, &c., D. D. W.

SEAFORTH, October 1st, 1886.

WORK IN THE NORTH WEST

[To the Editor of THE PRESBYLERIAN REVIEW.]

Sin. - Sabbath, 19th September, was a day long to be remembered in the Great North west. In the southern part of the Pipestone, the mission stations connected with Whitewood Church, the student in charge of field, Mr. C. II Wilson, Manitolia College, under the blessing of God, has been instrumental in doing much good, as the

following will show.

Or. Sabbath 19th inst., your correspondent was ap pointed to dispense the Sacrament of the Lord's Supper in Landsdowne, Cowen's, Warner's, and Architald's Mission Stations. The people are so sparsely settled in this "land of the setting sun," that the missionary had great trouble in securing a central spot where all could observe the Great Feast.

Service was conducted in Lansdowne Mission Station at it a.m., about thirty being present. An appropriate sermon was preached by Rev. D. H. Hodges, Whitewood, from Mark xiv. 22-25. Sixteen communicants and down at the table of the Lord and commemorated together according to His divine injunction, the matchless love of their Saviour. Of these sixteen, seven were by profession of faith, indicating that the seed sown by hir. Wilson during the few months of his sojourn in this station of the mission field, was not spent in vain.

A drive of twelve miles across the prairie, over sloughs. badger and gopher holes, under a severe north west wind, brought us to Mr. Potter's, where a large audience were assembled. Many of them had come six or eight miles with oxen to worship the God of their fathers and to signify that they were devoted followers in the land of their adoption of the despised Nazarene.

Mr. Hudges preached from Isalah xxv. 6, an eloquent

Mr. Hodges preached from Isalah xxv. 6, an eloquent sermon, pointing out the love of Christ in preparing a feast for his enemies. The sermon was impressive, and many shed tears while the preacher in huming zeal spoke of Christ's sufferings for fallen humanity. Twenty-four sat down to observe the supper; of these two were by profession of faith. Mr. Wilson preached his farewell sermon on the 3rd inst., and returns to Manitola College to resume his studies. to resume his studies.

The Ladies' Aid of Knox Church, Whitewood, N. W. 7 held their anniversary social in the Church on the 22nd ult. The chair was taken at 20 o'clock (8 p.m.) by Rev. D. H. Hodges. Songs, recutations and readings were rendered during the evening. The second part of the programme consisted of speeches from Revs. H. McKay, moderator of Regina presbytery, Mr. J. Geddes, Wapella, Mr. C. H. Wilson, South Pipertone, and Mr. W. J. Hall, Wolsely. The sum of \$20 was realized, which is to be applied to the liquidation of debt on church manse.— Yours, etc.,

A PARTY WRITER IN HIS DEFENCE.

[70 the Editor of the Presbyterian Review.] Sir,—In your last issue there is a letter signed "Riverside," in which, among other strong statement, I find the following.—"The leading organs of the party press who in their almost every utterance util the truth." 'It does not excuse those editors who sell themselves to party, prostituting their once manly intellects in the interests of falsebood 1" "Could those men, with the lingering sense of manhood that may be left to them, but see themselves in the mirror of bonest reflection how hideous in their own sight they would be!" "The editor hidecus in their own sight they would be!" In equitor of a party paper, as every sensible reader knows, makes his bread and butter by lying when writing of politics!"
"Who would covet the position? Rather a thousand times would we break stones upon the highway, or engage in the construction of sewers in the city." "A rightly

constituted mind craves only truth, and, we may add, tells only truth, and if the party papers of to-lay ignore this eternal principle that pervades the universe, so much the worse for them and for the payers which they represent."

These are strong words, and as it is to be supposed that their writer has "a rightly constituted mind which craves only truth, and, we may add, tells only truth," they would need to be backed by strong evidence. Now, sir, I amone of the editorial writers of a party newspaper—the Globe of this city—and I have been so for nearly sixteen years. I have been more or less connected with the "party" press of Canada for more than twenty years.
During that time I have written hundreds of articles on party politics, and thousands on other and more or less kindred subjects. I am doing so now. I am "making my bread and butter "by doing so. There is not a week passes in which I do not write on such political subjects. There is not a week passes in which there are not, at least, half a dozen of the articles which appear in the

Glove of my writing.

The number of persons who write for the editorial columns of the Glove is very limited, and hence the moral turpitude of which your correspondent speaks can early be brought home. My share in this must be a large one, for I do not believe that those journalists associated with me are any more inclined than I am to "sell"—in the

to be in possession of the proof before you ventured on both making and endorsing such ascertions as the above. Now, I challenge you both to the proof. Such charges have been more or less widely circulated about the Globi and its writers even since I first knew Canada, some thirty years ago. Odious infinuations and the imputation of the meanest and most disreputable motives have for man)

years past been made against myself for my ever having been connected with what trivial and not very guarded talkers have been pleased to call "the lying party press." I have never cared to take notice of such charges and instructions, for I have felt that if my character could not answer for itself without any word of defence from me, it might just as well go down.
As to what foolish and illiterate weaklings, both in the

press and out of it, have said and printed about my personal appearance, about my being an "amanuensis," about my "taking the money and writing as I was told," etc.—I should as soon think of being annoyed at a congregation of lunsite monkeys making faces at me as of taking any notice of such grotesque insolence.

laking any notice of such grotesque insolence.

But it is different with you and your correspondents.
The PRESENTERIAN REVIEW has been favourably noticed by the General Assembly of the Preshyterian Church of Canada. Its managers, editors, and stockholders are infinisters and prominent laymen of the Preshyterian Church. It claims for its mission the elevation of the journalistic standard in Canada, and in general it goes in for whatsoever things are true and pure and of good report.

In spite of all my journalistic iniquities and lies I am sill a member of the Presbyterian Church. My name appears, without any effort of mine, on the rell and in the minutes of the General Assembly, as "a minister without charge." I am presumed to be under the furisdiction of charge." I am presumed to be under the jurisdiction of the Presbytery of Toronto, and I should hope that had as I seem to be I may reckon on being tried before actual execution take place. If I am as had as your correspondent has represented the or for the matter of that yourself (and there is no use in shirking the responsibility by alleging that I have not been referred to, for I have written perhaps as many political articles for the party press as any journalist in Canada), I ought not for a moment to be allowed to continue in the position of a member of any Christian Church, to say nothing of being a minister, yet undeposed, of the Presbyterian one.

Now, then, in these circumstances I say that I "do not make my 'wead and butter by lying." I say that I have written political articles for the "party press" by the hundred, and yet that I have never written a line which I

did not believe to be true.

I say that I have never once been asked to write what I did not believe, and I have never known of any other

person being so asked.

It ought not then to be difficult to bring home against me the evidence that when I say this I am saying what I know to be untrue, for though I am not and have never been responsible for the political policy of the Globe, I take my full share of responsibility for its alleged "lies," many of which, if your correspondent be correct, I myself must have written.

must have written.

There is not, it seems, a week or a day passes in which there are not "lies" to be found in the editorial columns of the Globe. Very well. Let your correspondent take the last month, or any month. In that time there must, on the principle he has enunciated, have been at least say fifty falsehoods. A good many of these must necessarily have been mine. Let them be specified with their proof. I shall give every facility and shall urge no professional or technical difficulties. I shall confer to every proved he, which is mine, Surely if I kept a brothel or even a whiskey dire the Presbytery would "take order." If I am what your correspondent represents me to be, I am

when the proof desiderated is forthcoming I shall, with your permission, have something further to say to your readers. In the meantime, I am, your obedient servant, William Inglia. Toronto, 27th Sept., 1886

[OUR correspondent has made a mistake in supposing that anything in our columns had reference to himself, as we were not aware that, as appears from his letter, he has been for many years the writer of almost all the political articles of the Globs newspaper. We knew that he was connected with that organ, but innocently supposed that he was the author of the quasi-religious articles which have from time to time appeared in its columns. Doubtless our readers and the public generally will be interested to know to whom they are indebted for these political articles, and will learn to value them accordingly. We trust he is not the author of the discreditable attacks on the REVIEW and his brethren, Rev. Messrs 1McLeod and Macdonnell. Our correspondent, "Riverside," does not reside near Toronto, and so far as we know has never heard of the

Rev. W. Inglis or his connection with the Giobe. - ED.] MEZTINGS OF PRESBYTERY.

linuce.—The presbytery met at Port Elgin on Sept 14th—the Rev. John Moore, moderator, in the chair Dr. Scott, on behalf of a committee, submitted and read a minute anent the death of the Rev. Wm. Blain, which was adopted by the presbytery. Rev. A. Tolmie was appointed moderator of the session of Knox Church, Paisley, and was instructed to preach and declare that charge vacant on the first Sablath of October. The clerk was instructed to furnish the Rev. G. Greig with a presbyterial certificate. A committee was appointed to oraft a minute anent Mr. Greig's resignation. An application was received from Mr. James Steele, an elder in Knox church, Paisley, asking the presbytery to grant him the status of catechist. The application was forwarded with a strong recommendation by the session of Knox church. The prestery agreed to grant his request, and forward his name to the Asembly's Home Mission Committee for employment. Mr. Gourlay submitted in tabulated form the financial and statistical report for the past year, together with the average contribution for stipend, missions and all purposes, per family and per member. The report was received and 2,000 copies ordered to be printed. With wiew to increasing the interest in the mission schemes it was, on motion of Dr. Scott, resolved, that sessions be reminded of the importance of beinging before their reminded of the importance of bringing before their congregations the duty of increasing liberality towards the cause of the Saviour in connection with the mission schemes of the Church, the presbytery recommended that this be done by the presching of an annual sermon on the subject, and also, if considered proper, by holding a missionary meeting. It was agreed to certify Messes. A. E. Mitchell, J. Natrass, J. Crawforl, W. A. Bradley and D. McWillan to their respective colleges and Mr. W. W. McMillan to their respective colleges, and Mr. W. W. McAtthur for entrance upon the preparatory course in Knox College. Mr. Findlay submitted and read a report of his work in the Algoma district during the summer, setting before the presbytery at considerable length the hopeful condition of that field, the progress that is being made in it and the necessity for vigorously following up the affects that are being put forth to size the Prophytician the efforts that are being put forth to give the Presbyterian Church a firm standing there. A very hearty vote of thanks was tendered to the superintendent of missions for his excellent report and for his diligence in carrying on his work. The attention of the presbytery having been called to the fact that the grant to Hanover and North Normandy is to cease on the first of October, a resolution was unanimously passed, expressive of surprise and regret at this action of the committee, and urging that the congregation should be restored to the position which the presbytery thinks it has a right to occupy. A letter from the Key. Dr. Middlemuss anent the Aged and Infirm Minister's Fund was read by the clerk, and a committee, consisting of Messers. Anderson, McMillan and Deway, was accounted to consist what steep should be taken for was announted to consider what steps should be taken for tanguage of your correspondent—"the truth and their own manhood along with it from day to day." Such an informer, therefore, ought, it is actually exist to be easily in the interest of the Augmentation Fund.—JAMES GOUR-proved. Your correspondent and yourself ought certainly

COLUMBIA .- A ere re natu meeting was held in New Westinfiniter on September 20th, when leave was granted the New Westminiter congregation to moderate in a call when they were ready, or if they desired to appoint a committee to choose a minister for them. A deputation from Chilliwhack asked the presbytery to organize the Presbyterians of that neighbourhood into a congregation, and send them a minister at ooce. They promise \$600 towards salary, to build a church \$5x30 this year, and a mante when necessary, with fourteen acres of land. This is come of the most appointing fails to the terrespection. is one of the most promising fields in the province, and will likely soon be self-sustaining. Mr. Thomson was appointed to organize at an early date, and Mr. Fraser to ask the Home Mission Committee to send a suitable minister. Langley, Frairie. Maple Ridge, Mud liay, asked to be received by the presbytery, and have a minister sent them by the Home Mission Committee. Mr. Fraser was therefore requested to ask the Home Mission Committee at the October meeting for four more missionaries for British Columbia—Chilliwhacks (2) Langley, etc., (3) Asheroft, etc., (4) Alberni. The Rev. D. Munroe, late of Catheart, N. W. T., was appointed temporary supply for Langley etc.—J. G. Thouson, Clerk.

HAMILTON,-Met on September 21st, It was resolved to ask for Welland the services of Mr. Rae, student, as often during the winter as they can be obtained from the college authorities; to appoint Mr. Maguire to supply Wentworth Street Mission and Barton; and Mr. Allan Patterson to supply Cayuga during the winter. Delhi is to be supplied in connection with Simcoe, while it still is part of the charge of Lynedoch and Silver Hitt. Application is to be made for continuing the Augmentation grant to Dannville and Sutherland street, Caledonia. Leave was granted to moderate in a call at Drummondville, etc. The call to Rev. A. K. Caswell from Ancaster and Alberton was set aside. Mr. Illack tendered his resignation sit was laid on the table, and the congregations will appear for their interest at next ordinary meeting of presbytery. Mr. Gordon tendered his resignation. It will presbytery, Mr. Gordon tendered his resignation. It will be considered at an adjourned meeting to be held in Hamilton, on Thursday, October 7, at to a.m. Mestra. Rae, Clarke, Orr, and A. Wilson, delivered the prescribed discourses very satisfactorily. The Fort Eric held is left without supply by the retiring of Mr. Craig, Catechlst. The following vacancies are to be reported: Welland, N. Pelham and Williamsport, Merritton and Port Robin son, Ancaster and Alberton, Drummondville and Chippawa.—JOHN LAING, Clerk.

MATTLAND,-Met in Wingham on Sept. 21st. A call from the congregation of Walton to the Rev. P. Ballantyne was sustained and accepted, and the induction appointed to take place on the 5th of October, at two o'clock p.m., Mr. Ross to preside, Mr. Law to preach, Mr. Jones to address the minister, and Mr. McRae the people. Mr. Harrison reported regarding Kincardine township. The condition of aid-receiving congregations was considered. It was agreed to ask the same amounts for these congregations as last year. Mr. McRae re-ported regarding the holding of a Sabbath school convention. It was agreed not to fix the time at present. A letter was read from Dr. Middlemiss regarding the state of the Aged and Infirm Ministers' l'und. Congregations were asked for more liberal contributions to this fund. In accordance with the action of the last General Assembly, the clerk was instructed to notify all the congregations to close their year with the calendar year. Each session is instructed to make its own arrangements for holding missionary meetings. Messrs. Mc-Donald, Leask and Gordon, were appointed to visit South Kinloss congregation regarding arrears. The presbytery adjourned to meet in Knox Church, Ripley, 02 the 26th of October, at two o'clock in the afternoon.—R. LEASK, Clerk

Kingston,-Met in quarterly session at Kingaton on the 20th and 21st September. The congregation of St. Andrew's Church, Gananoque, obtained leave on certain conditions to mortgage their church property for the sum of \$4,500 with a view to securing increased accommodation. In the case of the congregation of Cooke's church, Kingston, the presbytery decided that they were not in arrears to their minister, as reported in the Assembly's minutes, yet declared for reasons specified, that the salary should be raised to \$1200. This presbytery is, therefore, to be regarded as reporting no arrears of stipend. The call to Mr. Gauld, from Camden and Newburgh was set aside, and arrangements made for moderation in a new call. The committee appointed to prepare an obituary minute in relation to Rev. Algernon Matthews, presented a report testifying to his superior abilities, and the regret felt on account of his severe illness which terminated in his death on December petition the congregation of the Sand Hill church. Pittsburgh, was disjoined from Storrington, etc., and united to St. John's church, Pittsburgh, under the pastoral care of Mr. Gallaber, Mr.A.McAulay, B.A., received two calls, one from Dalhousie, etc., and the other from St. Columba, etc., Madoc. He accepted the former call. The salary promised is \$850 with manse and glebe. This is the good fruit of the union effected in this instance by the last Assem-bly. The presbytery is to meet for his ordination etc., on the 7th day of December ensuing. Mr. Gracey is convener of a committee to make arrangements for the holding of missionary meetings. The home mission report contained a large amount of valuable and encouraging information. The presbytery of Kingston have charge of an extended and difficult mission field, but with Mr. Givan placed in the North Hastings district, and Mr. McAulay in the very heart of the mission territory north of Kingston, greater prosperity may be looked for. It was decided to secure as soon as possible an ordained missionary for Poland, etc., to get pledges of support from the mission fields-to obtain a supplement for Stornington, etc., and to instruct the people in mission fields to use in worship the psalms and hymns of our own Church. From the treasurer's report it appeared that a number of the congregations were still in arrears to the presbytery fund. An adjourned meeting was appointed to be held at Napance on the 11th day of October next at two o'clock in the afternoon to consider the call from Camden and Newburgh, and transact THOMAS S. CHAMBERS, Clerk.

REV. PROT. MAGLAREN, Knox College, in the absence of the stated pastor, Rev. P. McF. McLeol filled the pulpit of Central Church, city, with much acceptance last

In the course of a sermon on Bible Interpretation of Nature and Providence, in Old St. Andrew's last Sabbath evening, the Rev. G. M. Milligan, referring to the exer-cise of individual convictions, said there was no such thing as popular suffrage except so far as each man voted according to his real convictions. When these were given over to others there was an end of free action. The Roman Catbolic Charen would not be treated as his brethren Rev. Messrs. Macleod and Macdonnell were recently by a critish paper, because of the vo.es it had behind it, obtained by the influence of priests. He was humiliated to think there was a paper in the community which could usue an article such as was written on Saturday on Christian Union, when the public prints could be used as grand agencies for good. The communion of saints rested on personal sanctification growing from personal convicBaaks, &c.

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Church Nows.

THE Rev. T. G. Thomson dispensed the Sacrament of the Lord's Supper in New Westminister on Sept. 19th, when fourteen united with the congregation. This congregation is enjoying much prosperity under the temporary supply by Rev. Mr.

THE preparations for the erection of a church in Brunel, Muskoka District, are now being pushed rapidly forward. Last week the friends gathered together and cleared the ground, and made other necessary improvements. In the evening a social was held in the hall, which was a success, though the weather was unfavourable. After tea, the chair was taken by Mr. E. B. McGhee, student-in-charge, and after music rendered by an efficient choir, consisting of friends of the congregation, the Rev Mr. Sieveright, gave his interesting lecture. "Three years in the North-West," to an appreciative audience. In addition to the local talent, the enjoyment of the evening was greatly increased by the rendering of several choice selections of music by the Misses Dignam, of London, and Miss Nasmyth, of Stratford. The people of Brunel are now determined to do all they can towards the erection of the church and are sure of success, having such an indefatigable worker as Mr. Sleveright leading the van. It is expected that the church, which is much needed, though it cannot be church, which is much needed, though it cannot be completely finished this fall, will be made comfortable for service this winter.

THE anniversary services in connection with Bima Centre church were held on the 19th and 20th September, and despite the unfavourable weather proved quite successful. Excellent discourses were delivered on Sabbath by the Rev. Dr. Campbell, of Harriston. The weather during Sabbath forenoon was very wet and disagreeable, and consequently the attendance at the morning service was somewhat slim. However, the rain ceased early in the afternoon and a good congregation assembled in the eveniny. The church was crowded on Monday evening at the tea meeting The Rev. Andrew Henderson, M.A., pastor, occu-pied the chair. The chairman in the course of his opening remarks, gave some interest-ing statistics with respect to the progress made during the past few years, from which it appeared that the membership four years ago, when he accepted the pastorate, was 275, while now it is 450, that Elma Centre membership had increased in that time fifty-six per cent. and Monckton membership ninety-four per cent. Able and interesting addresses were delivered by Mr. A. B. McCallum, M.A., Head Master Listowel High School, and Rev Messrs. Ferguson (Methodist), Atwood, Stevenson (Presbyterian), Molesworth and Dr. Campbell, (Presbyterian), Harriston, Excellent music was furnished by the Listowel Presbyterian choir, Mr. Connolly leader. Proceeds, about \$200

THE new Division Street church, Owen Sound, Rev. John Somerville, M.A., pastor, was opened on Sept. 19th. Rev. Principal MacVicar preached in his usual able and eloquent style morning and evening to very large audiences. The ladies of the congregation had the platform and front of the church beautifully decorated with flowers for the occasion. The building is of stone, and with its massive tower and its handsome stained glass windows, presents a fine appearance from the street. The pulpit, which is a very handsome piece of workmanship, stands at the east end of the church on a platform raised several feet above the floor, and behind it is a commodious gallery for the organ and choir.

amphitheatre style.

around three sides of the church, with handsome iron railing in front.

The scats are arranged in Commodious galleries run the church, with handsome iron railing in front. is gasoline, and the large chandelier of twenty-one lights presents a brilliant appearance when lit up, while side lights around the walls illuminate all parts of the building. The heating is by steam from a boiler in the basement. The seats are all cushioned and the aisles carpeted (the ladies, we understand, undertaking this portion of the work), and altogether the church is not only a handsome one, but not excelled in comfort by any in the On Monday evening following, Principal MacVicar, delivered to a large audience his celebrated lecture, 'Things Great Men Know, but Dare not Speak of." We congratulate the friends in Owen Sound on the substantial and very marked progress which Presbyterianism is making in tligir midst.

ANNIVERSARY SERVICES were held in St Andrew's church, Williamstown, on the 19th, and 21st Sept. The occasion being the ninety-ninth anniversary of the organization of the congregation and the ninth, of the present pastor's, the Rev Alex. Macgillivray's induction. Sunday, the 19th, the services morning and evening, were conducted by the very Rev Principal Grant of Queen's University. Despite the weather which was very unfavourable, good congregations were present at all the services. In the morning the Rev. Principal took for his text Ephesians, v. 32. "I speak concerning Christ and the church," and in an exhaustive exposition, defined the true Church, and its relations to Christ, pointed out the duty of the individual, the congregation, the denomination to that church, showed how judged by the reports and proceedings of last General Assembly, the Presbyterian church notwithstanding some shortcomings was not unworthy of a place among the branches into which the true church of Christ is divided, and that it was trying loyally to respond to the calls of duty, both in the home and foreign fields. Looking at the history of the congregation, during the present pastorate, and noting the remarkable progress of these nine years, in every department of Christian activity, it had to be said that St. Andrew's, Williamstown, was acting worthy of a congregation with a history covering a century, and had in the matter of loyalty to the enterprises of the church, act a noble example. How far individuals discharged their high and sacred duties, was a matter best known to them and to Him who knoweth all things. The subject of the evening's sermon, was the anointing at Bethany. Both discourses were remarkably able and, were heard with the closest attention. The social gathering on the evening of the 21st, was a a complete success. We understand it is the intention of the congregation to celebrate their centenary year by a number of local improvements, and increased contributions to the scheme of the church. Mr. Macgillivray, and the congregation are to congratulated on the marked prosperity and harmony that exist.

congregations, and delivered very impressive dis- | case, and the provision to be made for the supply courses. The church was crowded to the doors, of preaching at these places, the conclusion being many members of outside congregations being the appointment of Mr. Alian Paterson to labour present, as the morning and evening services in there for six months, and leaving the matter of the Methodist and Bapilist churches respectively had been cancelled for the occasion. In the after, had been cancelled for the occasion. In the after, had been cancelled for the occasion. In the after, had been cancelled to the children was held an appropriate that the proceed to the careful of the children was held and the proceed to the careful of the children was held and the proceed to the careful of the children was held and t had been cancelled for the occasion. In the after-noon a mass meeting of the children was held, and interesting addresses were delivered by Rev. Messes Gordon, McLeod, Rowand and Muchnoon a mass meeting of the children was held, and interesting addresses were delivered by Rev. Messrs. Gordon, McLeod, Rowand and Muchmore. The collections are to be devoted to the building fund and the amount donated—\$140— shows that the contributions were very liberal, On Monday afternoon an opening supper was given by the ladies of the church, and in the centing a concert took place in the new building. That the lot had been surveyed so as to lay off eighty acres to be sold and recommending that the trustees he instructed to advertise the land for sale as soon as practicable. The report was received and the recommendation adopted, and the committee continued to Issue the case, humour and the addresses abounded with comical. humour and the addresses abounded with comical The same committee having been charged humour and the addresses abounded with comical tales of days gone by. Miss Alexander, of Windriger, was present and as usual delighted the large audience with her fine singing. An excellent programme was carried out in full. The presence of Messes. Muchmore and Wellwood was peculiarly happy, inasmuch as they had been present at the opening of the former church, and had just "happened along" on the occasion of the opening of the new building. The addresses were largely of of a congratulatory nature and were one and all pithy, spicy and pleasing. The sum tealized from the concert amounted to \$175, which together with the collections of the day previous, largely of of a congratulatory nature and were one and all pithy, spicy and pleasing. The sum tealized from the concert amounted to \$175, which together with the collections of the day previous, will go a very long way towards clearing off the debt. The edifice itself is a very handsome building, and has seating capacity for 450 persons. The choir occupy an elevated platform in a handape wing situated directly behind the pulpit, and are very commodiously and comfortably seated. The building is heated by furnaces situated in a basement, hot air pipes running through every part of the building. The former church was busined to the ground through accident nearly two years ago, and during the interval services have years ago, and during the interval services have iners of Knox College. An application from been performed regularly in the town hall, which was rented for the purpose. A load has been lifted from the shoulders of the directors now that this Torrance was appointed to hold such moderation as

OBITUARY. REV. WM. DLAIN.

AT a meeting of the Presbytery of Bruce, held at Port Eigin, on Tuesday, Sept. 14, the following

minute anent the death of the Rev. Wm. Blain, was submitted by the Rev. Dr. Scott and adopted:
"The presbytery in placing on record a notice of the death of the Rev. Wm. Blain, late minister of Tara, Allenford and Elsinore, who died at Oshawa on the 22nd March, 1886, desire to record the reseem in which he was held as a Christian heather. esteem in which he was held as a Christian brother and as a minister of the gospei of Christ.

"For upward of 30 years he laboured in the christian ininistry with a true devotion to the interests of the Master's cause. Having graduated in Knox College in the spting of 1854, in July of the same year he was ordained minister of North Cavan, resign his charge. But after a period of rest, his health having been in a measure restored, he again entered on the pastoral work by accepting a call from the congregation of Carrick. From this place, after a pastorate of five years he was translated to Tara and the adjoining stations of Allenford and Elsinore. Here the work was very arduous, three congregations being included in the charge, and after seven years of faithful and self-denying labor, his bodily constitution gave way and he was under the necessity of remitting his charge in October, 1884. From this time his health continued to decline and his illness issued at the date already mentioned, in his departure 'from the body' to be

present with the Lord.'
"Mr. Blain was a man of quiet and amiable discounty. The scatting capacity is about 900, and the duties of the sacred office. His pulpit services the cost has been in the neighbourhood of \$18,000, were the fruit of consecutive preparation, and his preaching while quiet in manner was very edifying, and well adapted to feed the sheep and lambs of the great Shepherd. The subject of his preaching was "the Gospel of the Grace of God," and being presented with a meek and earnest spirit, was felt in the conscience and heart of those to whom the truth in Christ is precious. Now that he is of those of whom it is written ! they rest from their labours and their works do follow them, his brethren of the presbytery desire to hold his memory in respect, and in the eventaof his death, they would be reminded of the certainty of their own departure, and would hear an admonition to increased diligence and faithfulness in the work of the Lord to which they have been called.

"The presbytery expresses sympathy with the be-reaved family of their departed brother, and pray that the Lord may so keep and guide them, as that their life on earth may be one of christian usefulness, and of preparation in themselves for the Kingdom which he hath promised to them that love him."

MEETINGS OF PRESBYTERY. GUELTH.-Met in Knox church, Guelph, on the

asst September, Mr. J. A. R. Dickson, B. D., of Galt Central church, moderator. The Finance Committee presented their report of estimated income and expenditure, with balance in hands of the treasurer, and recommending that the year which had hitherto been reckoned from the 1st of July should be reckoned from the beginning of January, and that congregations should be asked to contribute at the rate of six cents per family, which would bring in an amount sufficient to meet the contemplated outlay till the end of 1887. The re-port was received and the recommendations adopt-Dr. Middlemiss reported for the committee appointed for the purpose at last meeting, a scheme of missionary sermons which was approved. He further gave notice that he would move at next ordinary meeting that the presbytery consider the desirability of a triennial presbyterial visitation of the congregations in the bounds in the in-terest of the schemes of the Church. Mr. J. K. Smith reported that he had received sixty-seven dollars from congregations and parties within the bounds towards the McDowall Memorial Church, and requested that those who had not contributed should do so at an early day. The clerk reported that the pastoral charge of Hawksville and Linwood had been declared vacant through the trans-THE new church, Portage La Prairie, was opened on on Sept 19th. Rev. D. A. Gordon, Wintaken towards the payment of arrears of stipend. Taken towards the payment of arrears of stipend. The payment of arrears of stipend of arrears of stipend of arrears of arrears

was about to proceed to the erection of a new brick from the shoulders of the directors now that this source of expense is done away with, and the congregation feel highly gratified at the result of their labours. We heartily congratulate the pastor their representative elders, were appointed a committee to arrange for holding a Sabbath School and report at next meeting.—R.

conference and report at next meeting.—R. TORRANCE, Clerk. ORANGEVILLE-The second meeting of the Presbytery of Orangeville, was held in St. Andrew's church, Orangeville, on Tuesday last, 14th inst. Rev A. Mcr'aul, Moderator, in the chair. A discussion took place over the order in which the name of ministers should be placed on the roll. On motion of Rev. Mr. McClelland, seconded by Rev. Mr. Gilchrist, it was resolved that the names of ministers should the placed in the order of the date of ordination.

Rev. Mr. Hunter introduced the case of Rev. M.

Armstrong, Hillsburg, whose congregation had failed to pay the stipend promised. He said there were about 400 members in each of the stations—Hillsburg and Price's—and that they were abundantly able to pay the full amount. Mr. Armstrong was requested to make a statement. He said that where he laboured faithfully and successfully for try years. At the end of this time a state of declining health rendered at necessary that he should resign his charge. But after a period of rest, his appointed by the presbytery to visit the congregations and take means to arrange the matter. A call to Rev. J. A. Ross was presented from Dundalk and Ventry. Mr. Robert Frazer, of Ventry, and Mr. John Graham, of Dundalk, appeared on behalf of the congregations to prosecute the call. They said that the people were unanimous in the call, and were willing to pay as much as they could towards stipend. Dundalk guarante d \$350, and Ventry \$200. They asked to get assistance from the supplementary fund. The presbytery decided to appoint a committee to meet the congregations, to urge greater liberality as it would require \$250 from the presbytery to make up the minimum str-pend—\$800 without a manse—and this was thought position, modest and pleasing manners, and of deep and fervent piety. As a minister of the gospel he tery, and placed in the hands of Rev. Mr. Ross, who asked till next meeting of presbytery to consider the matter before g ving his answer. was granted. Rev. O. L. Howie, of Syria, was introduced to the presbytery and requested to cor-respond. The case of Rev. Mr. D'Argent was then taken up. This case was sent down to the presbytery from the General Assembly. Mr D'Argent was ordained by the presbytery of Pembina, United States; he came to Canada some years ago and has been employed lately in the Township of Oaprey, where he has charge of a vacant congregation. He applied to the Assembly to be admitted as a minister of the Presbyterian Church in Canada, and the Assembly remitted the case to the presbytery of Orangeville to enquire into the whole circumstances. As the papers were still in the hands of the Assembly, the presbytery could not dispose of the case; but several members testified to the good work being done by Mr. D'Argent in Osprey, and the presbytery authorized him to continue in the work for the present till the papers are received, and his case finally disposed of. On motion of Rev. Mr. Ross, the clerk was instructed to notify vacant congregations that the lowest amount of stipend to be paid for supply is \$10 per week and board. The moderator appointed Revs. Tate, Mc-Donald, Wilson and Mr. Russell, as a committee to examine students and hear discourses. The re-arrangement of missionary stations was discussed. and the matter was left in the hands of the Home Mission committee with power to give supplies during the winter. Rev. Mr. McClelland reported from Singhampton that matters were not yet in a position to give a call to a minister. Rev. Mr. Hunter reported from Home Mission committee that Corbeton and other stations wished to retain the services of Mr. Madill during the winter, and to allow him to attend College. The presbytery agreed to the request of the congregation, and to present the case to the authorities of Knox College. A deputation from Gaudier station asked for assistance to build a church. They said that the people were poor and unable to subscribe the money necessary. A church was being built and nearly completed when bush fires apread and it was burned. They are now helpless unless assistance can be got. They were willing to give work and if they could get enough money to buy material they would make preparations during the winter so as to nicesers. Crozier, Ross and McGregor was appointed to enquire into the matter and report to next meeting of presbytery. Rev. G. L. Howie reported respecting his services in Belinafad, etc. The presbytery expressed satisfaction at his success in this field of labor. Presbytery adjourned to meet in Orangeville on the second Tuesday of November at 11 a.m.

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BRITISH AND PORRION.

IN South Australia there is a movementfor the union of the Bible Christians and the Primitive Methodists.

THE Samaritans at Nablus, in Palestine, who, as of old, worship on Mt. Gerizin, now number only 151 persons.

DR. PLEMING STEVENSON, Dublin, and Rev. Dr. Mencely, Belfast, have been suffering recently from severe illness but are now recovering.

THE British and Foreign Bible So-ciety has issued a "penny" New Testa-ment in the Welsh language, and an amended version of St. Luke's Gospel

A NEW Presbyterian church was opened lately at East St. Kilda, Melbuurne, for the congregation of Rev. S. Robinson. It cost \$70,000. It seats

THE Presbyterian Alliance, says The Christian Leader, are requesting the Scottish churches to select delegates for a meeting to be held in October In Edinburgh for the purpose of considering the question of co-operation in the mission field.

DR WALTER C. SMITH, Prec Churchs has published his recent address to the students of the Lancashire Independent college under the title of "Progress in Theology."

MESSRS, BARON and Barnett, Mildmay Mission, left Dover on September 13 for Berlin, to commence the work of distributing 100,000 Hebrew New Testaments amongst the Jews.

MR. C. H. SPURGEON, says a contemporary, has, up to the present time, admitted into membership ten thousand persons in connection with the work of the Metropolitan Tabernacle and its

CLASSES are to be formed in Trinity college, Dublin, for the instruction in Scripture of Presbyterian students; they will be conducted by the Revs. J. L. Morrow, J. S. Hamilton and R. M'Cheyne

REV. NEIL TAYLOR, of Dornoch, in a letter to the *Times*, denies the statement of Mr. Baumann, M.P., that the authors of the disorder and discontent in the Highlands were the Pree Church ministers.

REV. J. G. PATON, who has returned to Sydney from the New Hebrides, where he was at the time of the Prench lioisting their flag, reports that the natives are greatly concerned about the threatened annexation.

EVERYWHERE in England, according to the Congregationalist, the crusade of the establishment is being carried on against every form of dissent, which has not for many a year had so hard a fight to maintain as at present.

REV. THOS. HAMILTON, Belfast, has withdrawn his name from the list of candidates for the vacant chair of sacred thetoric in the assembly's college. Revs. Dr. T. Y. Killen, Dr. W. Rogers, and A. Robinson are now the candidates.

Da. A. C. THOMPSON, one of the Prudential Committee of the American linard, has written a pamphlet on the New Departure," in which he pithily describes the doctrine of probation after death as "incipient theological dry

MR. RICHARD DAVIES, her Majesty's licutenant at Anglesey, and late M.P.

plains that its subscribers are extremely averse to paying for their paper. "Many of them like to see their doings chronicled, and their thoughts given to admiring readers; but too many do it at others' expense." Fie upon them and all such i

THE late Miss Mary Farrar, of Halifax, England, whose personal estate exceeded £60,000, has bequeathed £32,000 for the benefit of poor women of that town; and after payment of vari-ous legacies, the residue of her estate

An "Anti-Tithe League." goes to the Congregational pastors' retiring fund.

DR. SOMERVILLE, Moderator of the Free General Assembly, opened re-cently the new church in the island of Benbecula. It has been erected with a manse, mainly through the influence of pay tithes voluntarily to the clergy, and Principal Rainy, and presented to the congregation free of debt, with an endowment of £1,000.

THE Rev. Dr. Seller, of Aberlour, has bequeathed \$6,250 to establish a Bible reader for the parishes of Keith, Aberlour, and Boharm; \$1,250 to the schemes of the Church of Scotland, \$500 to the parish poor, \$1,000 for bursaries and prizes for essays; \$500 for Craigellachie mission, and other sums for the good of the parish.

THE late Prof. Calvin E. Stowe, at a time when Andover seminary, in which he was a professor, had no sympathy for abolition, made a yow that he would never shave his beard until the fugitive slave law was repealed. That was in the day of smooth faces. A beard was a wonderful sight, and Prof. Stone, wherever he went, was a marked man, and the very sight of him an abolition

REV. NORMAN L. WALKER, of Dysart, in a powerful letter to the Scotsman, anys Rishop Wordsworth should not offer himself as a mediator in connection with Scottish ecclesiastical differences list language in "Prefatory remarks on way, and f advise others affacted to try it

the St. Olles's lectures" breathes the spirit of the Spanish inquisitor. Arguments such as he employs would justify the extirpation of heresy by the sword everywhere.

THE German congregation of Jetusalem numbers one hundred and twenty-four members at present, twenty of whom are natives of Palestine, but masters of the German language. Dr. Lepsius, the son of the great Egyptologist, is the pastor. The parochial school has four classes and embraces English, French, Latin and Greek in its studies. The Lepers' Asylum gives shelter to seventeen of those unfortunates,

THE Roman Catholic Bishop of Kilkenny, Ireland, declares that the penalty of excommunication will be visited upon all Catholics marrying Protestants, and upon the witnesses to such marriages as well. Putthermore, 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.

REV. JAMES FULLARTON, LL.D., of Sydney, has died in his 80th year. A native of Ireland, he was the fourth son of the Rev. Archibald Fullarton, of Aghadowey, county Londonderry; and forty-nine years have elapsed since he joined the synod of Australia in connec-tion with the Church of Scotland, being induced to emigrate in response to the stirring appeal of Dr. Lang for Presbyterian ministers. He was the most widely known as well as the oldest Presbyterian minister in Australasia.

THE Independent says that "in 1870 Princeton Theological Seminary had 118 students and Union 117. In 1885 Princeton had 146 and Union 144. This year Princeton ran up to 152 and Union fell to 121, due to a failure of the funds at Union to supply scholarships to students. The total number of students in the seven Presbyterian seminaries was 437 in 1870. In 1886 there are 624 in twelve seminaries. Princeton's en-dowment is \$200,000 more than Union's, but Union's real estate being in the city, is worth \$400,000 more than Princeton's.

SAYS The Christian Leader: "Sometime ago we recorded the deplorable fact that a daughter of William Howitt had entered the Romish Church; and it is now asserted by a Unitarian contemporary that the venerable Mary Howitt herself has taken the same step. A phrase or two in her latest article in Good Words excited a suspicion in our mind with respect to her present ecclesiastical position; but we hope to hear that the widow of the author of The History of Priesteraft has not in her old ago become the victim of the cunning strategy of the priests."

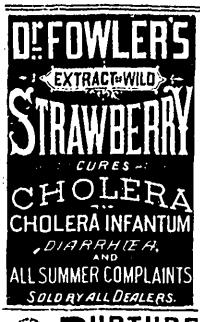
THE Congregationalist says that "the victims of the great Archbishop Purcell defalcation in Cincinnati have met with continued ill-fortune in the public con-lession of Mannix, the assignee of the estate, that he had misappropriated funds to the amount of \$200,000. The creditors have held indignation meetings, in which they not only demand that the new trustees of the property, which includes the cathedral, the archbishop's house, and other ecclesiastical buildings, should collect rents of the church for their benefit, but appeal to Irish Catholics everywhere to dispossess the priests of their secular power as business mana-

for that county, has announced mis intention of erecting a new chapel at Menai Bridge, at a cost of £4,300, which he will afterwards present to the English Presbyterian Church, of which he is a second second faith in Christ last year were—Tabernacle, Brooklyn (Rev. Dr. Talmage's), which received 158; Pirst church, Chicago, 157; church 158; Pirst church, Chicago, 157; church 158; Mr. Mackintosh's), 124; Memorial church (Rev. Mr. Brandt's), 113; church in Conneraville, Ind, 111; East church, Buffalo, N.Y. (Rev. Mr. Ward's), 106; Brick church, Rochester (Rev. Dr. Shaw's), 106; church in Lambertsville, N. J. (Rev. Dr. Studdiford's), 104; Third church, Chicago, Ill. (Rev. Dr. Kittredge's), 102 The church in Towanda, Pa. (Rev. Dr. The church in Towanda, Pa. (Rev. Dr. Stewart's), came very near being on the list—the admissions on profession of

> An "Anti-Tithe League," says The Messenger, has been organized in North Wales, which will resist the payment of tithes and defray the costs of those farmers who may be distrained upon. One of the leaders of the movement says that the farmers would never again so grasping and so unsympathising with the agricultural classes, they had deter-inined to aim at disestablishment, which appeared to be the only possible remedy. It would be unwise for them to agitate against a total repeal of the tithes, as the landlords would simply raise their rents. The feeling of the Welsh was atrongly against paying tithes to the clergymen, because it seemed to them simply to be binding a dead Church to a living people. When diseatablishment —and in his opinion it would come speedily—one-fifth of the tithes should be given to form scholarships for intermediate schools. They would have no objection to paying tithes to the Government, but they thought it iniquitous that they should have to support a Church with which they had no sympathy, and from which they derived no advantage.

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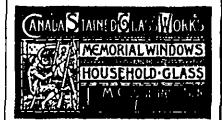
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The "Cobourg Loaf" has evidently been made of the finest flour and the "Digestire Eread" from ground wheat, from which the bran and glutenbeating portions have not been separated. In hoth cases the abovery of the farinanceus constituents has been thoroughly performed—a point of first importance in the process of digestion—and in other respects, as above by the clasticity, lightness, choseness and uniformity of the loaves, the manipulations of the operator have been those of a shifted and intelligent workman.

45-yl. E. B. SHUTTLEWORTH,

E. B. SHUTTLEWORTH. Analytical Christs Laboratory, Toronto, Oct. 26th, 1888. THOMAS ADAMS, Baker, 203 Clinton attret.

JAS. WILSON, Bread, Cake and Pastry Baker.

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Uresbylerian Review.

THURSDAY, OCTOBER 7TH, 1886.

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

THE congregation of Melville church Fergus, recently presented Mr. Doherty, the student in charge during the absence of Dr. Smellie, with a gold watch and an address.

DR. COURTANE recently denounced from the pulpit the Institious attempts of the Plymouth litethren to make trouble in his con-gregation, and their resorting to the writing of anonymous letters to accomplish their base purposes.

CARLE dispatch's Rome, Sept. 16th. The Pope's course in favouring the Jesuits has caused great dismay. It is proposed to hold public meetings in Rome and other places to unce the government to ineverably enforce the laws against the Jesuits.

Tite ladies of both Presbyterian churches, Brucefield, as members of the Auxiliary W.F. M. S., have sent a large box of clothing and other useful articles to the Indians of the North-West. We are glad to learn the society is in a very prosperous condition.

A LARNE, Ireland, paper on the 11th of September contains a notice of the death on the 10th Inst., after an illness of seven days, of Eliza Kirkpatrick, widow of the late J. McMutray, at one time minister of the First Presbyterian church, Brockville.

Tite ladies of the Auxiliary of the W. E. S., Incersoll, recently presented Miss M. McKellar, who is about to attend the Medical College at Kingston, with a view to pre-paration for the Foreign Mission field of our Church, with an address and purse of money.

REV. PROP. BRYCE has recently been exploring the Indian mounds on the Souris River, 75 miles beyond Hoisse. He opened three large mounds, and was tewarded by finding some of the most valuable specimens he has ever discovered. He saw over twenty mounds in the region where he was.

On the 26th Septembr, Rev. Dr. Torrance, Guelph, inducted Messrs. Arch. Campbell and David Henderson, as suling elders of Knox Church, Acton, and also ordained Messrs Alex, Kennedy, Lachlin McMillan, John Cameron, and Dr. Lowry, to the same office. The congregation has been vacant for more than a year.

Titz congregation of Union church, Brucefield, under the Divine blessing has so increased since the settlement of the Rev. J. II. Simpson in June last that the contract has been let to put in a gallery which will increase the sitting accommodation very considerably. The congregation and pastor alike are very much encouraged.

IN SEASON.

It is now in season to warn our realers against the sudden attacks of Cholers, Cramp, Unic, and the various liowel Compaints inclinit to the season of ripe fruit, veretables, etc. Dr. Fonker's Extract of Will Strawberry is the grand specific for those troubles.

A WORD OF EXPLANATION.

The liver secrets till to more the howels; the historia secrets urine to carry off uric acid, which would poison the cloud; the stemach secreting satticfalce to digest or distoive the food, etc. Hundock idood litters acts upon these organs and portice the blood by cleaning all the secretions of the ajstem.

A LECTURE under the auspices of the Auxiliary of the W. F. S., Brucefield, on the subject: "From Jerusalem to Bethlehem," was delivered on Wednesdayevening, 29th, in Union church, by the Rev. G. E. Howie, M. A., the blind lecturer, in Abrahamic costume. The lecture was of the most instructive character. Present address is Georgetown, Ont.

REV. DR. ARCHIRALD, Knox Church, St. Thomas, had a few days ago a narrow escape from sudden death or at least severe injury. He receives members of the congregation in idy, and he was waiting arrival, when he got up to go to the door, He had only got a few yards away when a mass of plaster from the ceiling fell upon the chair which he had just left. The mass broke the seat of the chair in two pieces.

PROF. J. R. McKAY, of Embro, gave a lecture in Union church, Brucefield, on Thursday evening, Sept. 23rd, on "Sacred Music." The lecture, which bore largely on the importance and relation sacred music bears in connection with congregational singing to the acceptable worship of God, was listened to with marked attention. It was interspersed by some very fine selections from the choir led by Mr. McKay. Rev. J. Ross and the pastor, Rev. J. II. Simpson, also delivered short addresses.

On a recent evening at the residence of George H. Frazer, Esq., Mr. J. McP. Scott, who has been faithfully assisting Rev. Mr. Alexander during the summer, and who now returns to Knox College, was called on to receive a surprise party. Nearly every family of Union church was represented, and the evening was pleasantly spent. A bountiful repast, unanimous expressions of good will, a well filled purse; these, with the recent testimonial to their esteemed pastor, only confirm us in our former opinion that Union congregation is a liberal and appreciative people.—Georgetown Heraid. people. - Georgetown Herald.

A NEW church was opened in East Gloucester on Sabbath, the 12th of September, by the Rev. G.M. Clark, of New Edinburg. On Tuesday evening the 14th, a social was given by the ladies of the congregation, which was well attended, the church being crowded. Addresses were delivered by Rev. G. M. Clark, of New Edinburg, Rev. H. J. Mc-Diarmid, of Kempville, a former pastor of the congregation, Rev. R. Whillans, of Merivale, and the pastor the Rev. G. T. Rayne, It is gratifying to learn that the church was opened free from debt. The proceeds of the opening social amounted to \$75.

DR. CARRON'S CATARRIC CVRE is no longer an experiment. No cure no tay i, the terms on which it is soil. Mosey refunded if modicion not estimated. Ask your thruggist about it, then buy it and take no other.

Book use shy more nauseous purgative such as Pills, belts, de, when you can get in Ha. Casson's Storact Hittens, a medicine that more the Bowels gratif, cleansing all impurities from the system, and readering the Hood pure and cool, Great Spring Medicine. 50 cents.

Tith church building at the grove, West Missouri, it undergoing extensive improve-ments and alterations,

Tite Executive Committee of the North York Sabbath School Association has com-pleted arrangements for the approaching Conpleted arrangements for the approaching Convention, to take place in Aurora on the 13th, 14th and 15th of the present month. Among the speakers who are announced to deliver addresses are Rev. G. M. Milligan, B.A., Toronto, who will give an address on "The Nature and Spirit of Sunday School Intruction," and D. Fotheringham, Esq., Inspection, "Judio School, whose white is "titley." ter Public Schools, whose subject is "Government and Work of Scholars in Public and Sabbath Schools," and Rev, J. C. Smith who will address a mass-meeting of children,

Miscellancous.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's floiden Medical Discovery, and good discretion, a fair skin, budyant spirita, vital strength, and seem look of conditional will be established. ra stolice Discovery, and good direction, and fair skin, budyant spirits, that strength, and soundaest of constitution will be crisilished. Golden Stelland Biscovery cures all bumors, from the common pimple, back, or cruption, to the worst Scrofula, or theod-poison. Easpecially has it proven its officery in curing Salt-theum or Tetter, Personers, Hip-joint Discover, Scrofulous Sores and Swellings, Embiged Glanda, and Lating Ulcers.

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DR. PIERCE'S PFF.IETS — Anti-Billousn and Cuttinetic.

20. a visi, by druggists.

Birth. Fartway -At Oshana, Sept. 25th, the wife of liev, S. II. Lastman, of a daughter, Marriages.

Marriages.

Annarance—Jouvares—At the residence of the bibles father, 714 Sherbrooke Street, Montreal, on Wednesday, Sept. 29th, by Itev. L. II. Cordin, II D. assisted by Rev. Prof. Seringer, M. A., Dr. William Dunwoodie Armstroog, of St. Paul's Church, Ortisma, to Jean Wotherspoon, eldest daughter of II. J. Johnston, Esq.

Macrie—Carrimav—At Elm Octtage, Dartmouth, N. S., Auz. 29th, by the Rev. U. M. Norrison, the Rev. W. L. Macrae, missionary elect to Triadfad, to Libble Creelinan, adopted daughter of John Kelley, Esq.

HAWR-ANDERSON-At the home of the bebla, by the Rev. R. J. Heattle, on September 25th, 1896, Charles Hawes, to Mary Kennedy Anderson, all of fundah.

FOSTER-DEBIL-At the residence of bride's father Valentine Brehl, Esq., of Stanley, on the Erkh inst., by the Rev. J. H. Singson, Robert Foster, Esq., of Minnedons, to Miss Marchiens Diehl.

liatty-McIstral-ein the 25th inst, at the residence of the brides uncle, Dromore, by the Rev. D. It Holges. Mr. Thomas Jefferson islight, formerly of Lambios, Ont, to Miss Magels McIntre, late of Italiquider, Scotland, Loth of Whitewood, N.W.T. Ontario gapers please copy.

Michock-Clause and the residence of the bride's father, Toronto, on 30th Sept., by Rev. J. Crombie, uncle to the bride, henceth Murdock, Real Lettle Agent, is Charlotte, eldest daughter of l'eter Cammie, Builder, Toronto.

MEETINGS OF PRESBYTERY.

Banate.-Barrie, November, 30th, at 11 a.m. Baccavius.—In First Church, Brockville, Dec. 7th, at 230 p.m.

Ot stru - In Knox Church, Guelph, third Tuesday in November, at 10.30 a.m.

HAMILTON -An adjourned meeting, in Hamilton on Thursday, Oct. 7th, at ten a.m.

HEROY. -At Clinton, or second Tuesday of November, at eleven a.m.

Kivosrov -- In St. Andrew's Church, Belleville, December 20th, at 7.30 p m. LAVARE AND REVEREW -- In St. Andrew's Church, Carlton Hace, on the 23rd Nov., at two p.m.

Lispour .- At Unbridge, last Tuescat of November, at 11 a.m. ber, at 11 a.m.

Mairianh —Adjourned meeting, in Knox Church,
Ripley, Tuenday, 25th (rd., at two p.m.

Orfawa —At St. Andrew's Church, Ottawa, first
Tuenday of November, at ten a.m.

-la First Church, Brantford, Nov. 9th, &

Prinnond.—In Mill Street Chuich, Fort Hope, second Tueslay, January, 1837, at ten a m. Fairse Eswans Istano.—In Summerside, on Wednesday, 3rd November, at eleven o'clock a m.

Quesac.- In Scotstown, Oct. 13th, at 10 a.m. Sr. Jour. - Last Tuesday of October, usual place WHITET.-Bowmasville, Oct. 19th, 10 30 a.m.

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