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## DAY BY DAY.

If I were told that I must die to-morrow,  
That the next sun  
Which sinks should bear me past all fear and sorrow  
For any one,  
All the fight fought, and all the short journey through,  
What should I do?  
I do not think that I should shrink or falter,  
But just go on  
Dole my work, nor change nor seek to alter  
Aught that is good;  
But rise, and move, and love, and smile, and pray,  
For one more day.  
And lying down at night, for a last sleeping,  
Say in that ear  
Which hearkens ever: "Lord, within Thy keeping  
How should I fear?  
And when to-morrow brings Thee nearer still,  
Do Thou Thy will."  
I might not sleep for awe; but peaceful, tender,  
My soul would lie  
All the night long; and when the morning splendour  
Flashed o'er the sky,  
I think that I could smile, could calmly say  
"It is His day!"  
But if a wondrous hand from the blue yonder  
Held out a scroll  
On which my life was writ, and I with wonder  
Beheld unroll  
To a long century's end its mystic clew  
What should I do?  
What could I do, O, blessed Guide and Master,  
Other than this—  
Still to go on as now, not slower, faster;  
Nor fear to miss  
The road, although so very long it be,  
While led by Thee?  
Step by step, feeling Thee close beside me,  
Although unseen  
Through thorns, through flowers, whether the tempest  
Hide Thee,  
Or heavens serene;  
Assured Thy faithfulness cannot betray,  
Thy love decay.  
Let me keep on, abiding and unceasing  
Thy will always;  
Through a long century's ripening fruition,  
Or a short day's—  
Thou canst not come too soon, and I can wait  
If Thou come late.  
—Susan Coleridge.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy everyone who is better off in any respect than yourself; think unkindly towards them and speak lightly of them. Be constantly afraid lest some should encroach upon your rights; be watchful against it, and if any one comes near your things snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin, for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends less they should not think enough of you; and if any time they should seem to neglect you, put the worst construction upon their conduct you can.—*Christian Weekly.*

ONE reason why so few persons build a character which shows itself at a height above the ordinary plane of common living is, that only a few are willing to give the necessary time to working on the foundations which are below the surface level. A fine superstructure presupposes a good sub-structure. The superstructure cannot begin to be until the sub-structure is completed. It takes a long time of preparation to make a good mechanic, a good business man, a good professional man, a good artist. When a man is a good worker in his line, anybody can see it. But while he is preparing for his good work, he and his methods are likely to be out of sight from the public. It requires patience, courage, faith, in order to wait well as a preliminary to working well. But without these requisite characteristics, no man can expect the results of their employing. A common trouble with men is, that they will not take time for the preparing of themselves for efficient service in their chosen sphere of labour. They want to secure at once those results which can only follow long preliminary toil. It seems to them that time is wasted in doing nothing except in a work of preparation. Yet no time is ever better spent than in preparing to do one's work at one's best. "If the iron be blunt, and one do not [wait to] whet the edge, then must he put to more strength; but wisdom is profitable to direct,"—and wisdom says, "You'll save your strength by sharpening your axe." When Jesus came into this world with a special work, he took thirty years of quiet preparation for his three years of public ministry. It is safe to say that it commonly takes about ten times as long to prepare for a good work as it does for its doing. None of us ought to expect a shorter time of preparation, relatively, than was demanded for Him who is our perfect pattern.—*S. S. Times.*

## Mission Work.

**HONOURS TO MISSIONARIES.**—The King of Korea has signified his appreciation of our medical missionaries, Doctors Allen and Heron, by conferring upon them decorations of the third rank. The value of these honours is slight, perhaps, except in their local setting; but as a token of esteem in which the medical work of the mission is held by the Korean Government they are worthy of high consideration. They will have their influence in giving prestige to our medical work among all classes, and will thus insure to the advancement of the cause of truth and humanity in Korea.—*Presbyterian Foreign Missionary.*

**IN A SINGLE LIFE-TIME.**—Bishop Sargent, of Madras, who last year celebrated the jubilee of his missionary life in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely, in 1835, the Church Missionary Society had only three or four missionaries, one native preacher, and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the annual contributions last reported were 47,000 rupees, or about \$22,000.—*Christian at Work.*

**A NEW MAGAZINE.**—The General Assembly of the Presbyterian Church of the United States, lately in session at Minneapolis, having decided as we have already mentioned, to consolidate the various missionary publications of the Board, the Woman's Executive Committee announces that they will presently issue the first number of a monthly magazine to be known as the *Home Mission Monthly*, devoted to the interests of its missionary work carried on among the "exceptional" and other needy populations of the land. The new monthly will be an illustrated magazine, similar in size to the magazine published by the Woman's Foreign Missionary Societies of the Presbyterian Church. A series of valuable "Historical Notes" concerning the various missions under the care of the committee will appear in the first volume. A number of pages will be especially adapted to interest the young. In this department will be found practical plans for organizing Sunday schools for mission work, and conducting Mission Bands; also suggestive methods of raising money, etc. The subscription price will be 50c per year, making it possible for any one to become a subscriber. There will be no club rates. The publication will begin with the November number. The volume will begin with the January number, 1887 but a subscriber may commence taking it at any month of the year. All subscriptions should be sent to Mrs. M. E. Boyd, Treasurer, 280 Broadway P. O. Box 1938; New York City, New York.

**THE NEW JAPAN.**—In a most interesting account of the progress of Japan during the last twenty years, published recently, we find the following references: "Another significant and recent reform which has been begun is that of the Romanji-Kwai, or Roman letter society. It advocates the substitution and use of the Roman alphabet instead of the system of Chinese characters. In the Chinese system each word is represented by a character more or less complex. There are nearly as many characters as there are words. The Japanese formerly borrowed from China, as they now are borrowing from the Occident. Among many other things they introduced the Chinese system of writing. Beside that introduced from China, the Japanese have a system of writing of their own. The two are commonly used in combination. If only one is used, the Chinese is preferred, rather than their own easier and simpler syllabary. In order to read or write with any proficiency, it is necessary to learn many thousands of these characters so as to recognize them at sight; as we do our twenty-six letters! It is evident that this is a great labour. It requires years for a boy to learn to read. If that time, spent in learning his letters—or, more correctly *learning his characters*—could be devoted to acquiring useful knowledge what a saving of valuable time; what a vast gain would be made! The society of which I speak has carefully investigated the matter and find that all the sounds of the Japanese language can be accurately expressed by using only twenty-four of the letters of our alphabet. The Romanji-Kwai recommends the abolition of the present cumbersome, time-wasting method of writing, and the substitution of the Roman alphabet instead. It issues a paper printed in the style it advocates, and thus gives undeniable proof, that the thing proposed is entirely practicable. Its publication is sent throughout the land, and membership of the society is invited from all classes. The number of members is steadily increasing. Among them are some of the most influential men of the country. Its friends, among whom are all missionaries, feel confident of the success of this most valuable reform. In all probability a few years more will see Japan rid of this terrible incubus which has so long

oppressed it and retarded its progress." The same writer adds: "Religious liberty exists in Japan, and every body is as free to become a Christian as anything else. Another fact is noteworthy. I have said that in the early days of the work the Japanese were intensely bitter in their opposition to Christianity, and deemed it a ruinous thing to allow its entrance into their favourite land. Well, there are still priests who go about the country trying to revive those old feelings, and to incite the people to drive out all connected with Christianity. Nevertheless, the sentiment is spreading that Christianity is the best religion and the one which Japan must have. It is surprising to find from whom such sayings come. Many families and classes formerly known to have been most antagonistic to Christianity, and though not yet Christians themselves, freely make such confessions. Intelligent Japanese say that this is the attitude of the best class of people through the country."

## Woman's Work.

### PERSIA.

#### MISS MONTGOMERY'S REPORTS.

MISS ANNIE MONTGOMERY, a native of Prince Edward Island, where many of her relatives reside, is a missionary to Persia, in the employment of the American Board. She has charge of the girls' school at Hamadan, and has done much service for the Master. The following report of her work will be read with much interest:

REPORT OF THE GIRLS' SCHOOL AND OTHER WORK IN HAMADAN, OCT. 1ST, 1884—  
SEPT. 30TH, 1885.

The truth of "Time waits for no man" seems far more evident to me in sleep, unchanging Persia than it ever did in busy, bustling, changing America. It is impossible to realize that a whole year has passed since the Report of Girls' Schools, and work among the women of Hamadan, was written by Miss Sherwood, and read by Mr. Hawkes to last annual meeting. Yet the year has gone, and although it has not been "garden rest," the scraps of the "noble work" I have been able to do have not been wearisome, as the labour has been so lightened by the constant sympathy and kindly helpfulness of one who, while changing her name, has only changed her interest in the school, by making it greater. (If that were possible) than it ever was before.

In looking back over the year, the many signs of progress make us grateful, while we have had sufficient discouragement to stimulate to more earnest effect, and a steadier determination to do the work God puts into our hands, and leave results in His holy keeping.

When Mrs. Hawkes reported last year, we had fifty-six pupils in the Armenian quarters, six of these were boarders, and Mrs. Alexander had about twenty-five in the Jewish quarter. Our mid-summer report showed sixty-five here, fourteen as boarders and thirty in the Jewish quarter.

When Mrs. Alexander left, Mrs. Hawkes took charge of this department, and will report concerning it. The average cost of all these pupils has been about five dollars and fifty cents for the year ending June 30th, 1885. This does not include furniture purchased, as that will not need to be replaced for years. We are thankful for the almost uninterrupted health enjoyed by the scholars. In eighteen months I have only lost two nights' sleep, on account of illness among the boarders, and death has not claimed one victim during the year.

We note increased studiousness, also steady and satisfactory progress in the studies taken up; and, what is far more encouraging, growth in religious life. Three of our boarders have confessed Christ's name, and another is seeking admission to the church. Knowing the old Armenians believe the saving efficacy of the sacraments, I totally avoid reference to them in my teaching, till it is absolutely necessary. I place Christ before them; endeavouring to show them their need of His salvation, and when they ask for church membership, I try to explain symbols. Another hopeful sign is their desire to send the Gospel to others. By their self-denial at Christmas they earned about four dollars for the dimes' offering; and since have earned money every week for the Sabbath school collection, by learning Bible verses. At the close of last quarter, when the Sunday school money was being appropriated, every girl's vote was cast for foreign missions.

Surrounded, as we are, by wine-selling and drinking, and sometimes almost hopeless of our work, on account of these evils, we have the comfort of knowing there is hope for the rising generation, as nearly all our pupils, a number from the boys' school, and several Mussulmans have signed our total abstinence pledge. Next to Bible study, language is the most prominent feature of our school work, that being the first requisite for a scholar in Persia. To Armenian, Persian and English, we add the catechism and the branches taught in common schools at home. Our native teachers are improving, and are becoming much more efficient helpers.

The routine of home life continues much the same, even with increased numbers. Scholars

preparing lessons, learning to cook, to wash, to sweep, to sew, to mend, to knit, to do simple fancy work, to play and to pray, while I try to teach them how this "trivial round these common tasks" may all become roads, leading up to Him who dignified labour by His own toil. Holding the closing exercises of the school in this yard, which had been prepared for the church service, gave room for the large number of Armenians and Jews who wished to attend. Some Mussulman ladies and gentlemen were also present, and several of them said to my Mirza, "It is very hard our boys cannot have the advantages these boys and girls enjoy." So we hope these things are paving the way for the progress of education among Mussulmans.

When school closed for holidays, we promised the boarders a week or two at home, after they finished the winter's sewing. I thought they had sufficient to keep them employed till school began, and was much surprised at the end of five weeks, that they were ready to begin the knitting. I said goodbye to them very reluctantly for I fear a repetition of last year's experience with our largest Jewish girl; and I was not mistaken, for the day fixed for their return, she was married to a Mussulman, and of course accepted his faith. All missionaries can understand the bitterness of such experiences but our comfort is in knowing that the Lord Christ loves the souls for whom He died, better than we do, that He can save them anywhere; therefore the seed sown may spring up, though we cannot see how. The women reading Armenian-English continued their afterschool lessons till holidays since only two have resumed them, as family cares demand all the attention of the others.

As I gave our Armenian teacher an hour's instruction in English before school every morning, when Mrs. A. left I took Mirza Sa'eed with him, and at Dr. A's request allowed the young Mussulman, who had been reading with him to join them. They have read the Gospels, Acts, Ephesians, the book of Esther, some English history and have commenced Pilgrim's Progress. I had one Mussulman pupil last September, and this spring five others joined the class. All but one are reading John's Gospel, and they are present when I read my Persian lesson from the New Testament. "I gave English" to a Mussulman girl for several months, but the way others began to come, but the way she had done for all these others, well, who is the true Prophet and also Christ, the King. This work has opened the way into many Mussulman homes; and in them all I have been able to drop some tiny seeds of Gospel truth, leaving it there to the care of the Omnipotent Husbandman. Besides visiting more Mussulman homes than I did in two previous years Mrs. Hawkes and I visited many Jewish families, while not neglecting our own people at their feasts, in their sickness or sorrow as well as at their glad wedding festivities.

The Woman's Prayer meeting has been held weekly and has this year been a most discouraging part of our work. If the followers of the true Prophet had a tithe of the earnestness of the followers of the False, how soon might Christ's kingdom come in Hamadan. The need of the Spirit's power is more evident in our prayer meetings, than anywhere else in our work.

I have done no work outside the city, except holding Sabbath school service in Sheverin-twe, while the boarders were home in holidays. There must have been fifty women and children present at each service, and they begged me to come again. As family cares demanded the attention of Marream, who used to assist me with my Sabbath school class, I have taken all the work this year myself. The Secretary reported forty-three on the class roll at the close of the quarter. I proposed to divide them, and give the very tiny ones to Sarale, who is learning to teach well. I said forty-three are too many, I divided the class, took fifteen, and much to the Secretary's astonishment, had forty-five left. That is a sample of Persian arithmetic.

After Mr. A. left I took charge of the Jewish girls on Sabbath, I promised prizes to those who would say the Commandments without error at the end of July. I had to give ten prizes, and several others almost succeeded. So they have that much of His will hidden in their hearts, and are now learning some of the Psalms.

I have given one hour daily to the study of Persian, but have only been able this year to save two hours for Armenian; five days in the week on account of the teaching, the house-keeping, the keeping accounts, the weighing and measuring, that must be done in Persia. Still the close of the year finds me as well and strong; as I was at the beginning and I must say, "No good thing has failed of all he promised," for "He has crowned the year with his goodness."

Now having the prospect of a Home, where we will have ample space for enlarging our work. I urge, what as a station we ask, that another lady be sent to share the new work, which will then we hope crowd upon us. Respectfully submitted,  
ANNIE MONTGOMERY.

HAMADAN, Oct. 1885.

[Miss Montgomery has recently left Prince Edward Island to join her sister in mission work in Persia.—Ed.]

The Family.

LYRIC OF ACTION.

'Tis the part of a coward to brood
O'er the past that is withered and dead;
What though the heart's roses are ashes and dust?

AN OLD-FASHIONED ACCOMPLISHMENT.

THE father who said he would rather have his daughter come home from school a fine reader than a fine performer on the piano, if he were compelled to choose between the two accomplishments, was eminently sensible.

But after all is said and done; after all the changes wrought in the appearance of our homes by the progress of modern decorative art, and by the devices of the modern architect, what charm is equal to that of a well-kept house?

As a general rule, the earlier a house is "cleaned up" in the morning, the more smoothly will things run through the day.

The planning and preparation of food is the next item of importance in good housekeeping, and one where the exercise of forethought will greatly lessen the care and monotony of being obliged to get three meals a day.

Among the many items that a housekeeper has to look closely after, none is more important for convenience of the household, and none has more annoying results if left undone, than the putting away of clean clothes and the keeping of the clothing of the family generally in proper places.

This is a habit in the training of her family which a mother may make up her mind to at the outset and is the most difficult one to inculcate and establish. She will for years, in all ordinary cases, have to oversee this department of housekeeping herself, and will have to "keep at" her children about it till their habits are formed.

probably, in course of time, learn to think of such things beforehand.

As for the thousand and one things about a house which get out of order, and for which nobody seems responsible, the mother must take the care and responsibility of them patiently upon her own shoulders, especially while her children are small, and either with her own hands, or by special directions to servants, must keep things in order.

A CIRCLE OF GIRLS.

BY MARGARET E. SANGSTER.

Now that summer is here, bringing sweeter airs and more gracious gifts, I have another word for the girls—a little word, but a vital one. It is "influence."

In the first place, there is the matter of dress. I allude to it because at this season it occupies a large part of the thought and time of most of you. Ethel, who told me lately of the beautiful costumes she prepared for her summer outfit—her dresses for boating, and driving, and walking, for the veranda in the morning, and the drawing-room in the evening—is not one who more fully interested in her summer dressmaking than is Susy, whose problem it is to evolve a single decent gown from the "left-overs" of last year.

Beyond Ethel and Susy again, and in the same Sunday-school class, is Anne, who is a saleswoman at J. & M.'s, and whose ambition it is, in every fold and crease, in every bunch and puff of her attire, from the feathers in her hat to the buttons on her shoes, to imitate Ethel. Does the girl who buys consider, as often as she should, the girl who sells, to whom she may, if she chooses, help rather than a stumbling-block?

Pardon a digression. "Evil is wrought by want of thought, as well as want of heart?"

It is to want of thought that much other ill must be ascribed. When women who can afford it, be they younger or older, make brilliant toilets for church and Sunday-school, they not only introduce a discordance in the harmony of the place and occasion, they cause their weak sister to offend.

The society girl has other places and times, as well as opportunities without number, when she may wear such gowns as she chooses, and dress beautifully and brightly, offending no one's taste, and tempting no one's vanity.

Ethel, Susy, Anne. The one may touch fingertips in the circle with the other. Then Anne, extending her hand, may link it in Cora's.

There were letters full of the vivacity of the school-girl, letters full of the burning love of the college boy, letters whose prim, upright hand and gossipy nature suggested spinsterhood, letters to convulse you with laughter, and letters that would give you the headache.

I like to see the circle of girls, in influence at least, taking in all these, and more. Ethel and her set, standing where they have a certain vantage-

ground, can do much for the others, not by patronage, but by kindly and tactfully breaking the daily bread of life, so that the Lord can multiply it in benefit. The paper and the magazine which all in your household have read, should be passed from hand to hand, not left to cumber your own shelves or light the kitchen fire.

BREACHES OF TRUST.

WHEN a man takes and uses for his own benefit a few pennies that do not belong to him, the act is called theft; and if the thief is tried and convicted he is sent to jail for his crime.

There is a difference, however, in one respect, in favour of the defaulter. The thief who escapes out of the country can be demanded by the Government, under the terms of extradition treaties, and will be sent back for trial and punishment.

Whether human justice, the retribution meted out by courts, judges and juries, does or does not satisfy itself upon the persons of embezzlers, it cannot be doubted that in a vast majority of cases such persons suffer ten times the mental agony endured by the ordinary criminal.

At last the catastrophe comes. Perhaps the wretched man finds that discovery is inevitable before any man can accuse him to his face of rascality. Perhaps he is suddenly confronted in his office or in his own home with the evidence of his default.

Perhaps he will escape to Canada and save his person from the penalty which he has merited. Perhaps he will remain at home, unprosecuted by the law, but he has defrauded.

Or, most tragic fate of all, in his despair, in his cowardice, or in his unwillingness to survive the loss of the respect of the community that has always believed in him, he takes his own life. Who can read the heart of the man, detected at last in a course of action which has cost him days and nights, months and years, of wearing anxiety to hide, who is willing to appear before the judgment throne of God rather than to answer for his misdeeds to a human tribunal?

Each fresh discovery of a breach of trust causes a shock, even a thrill of horror in the community. The modern methods of business require that men shall be put in positions where large sums and vast interests are confided to them, and where the sole security of the trust is in the honour of the trustee.

It is only a malicious heart which can see anything but sadness in such a downfall. It is worse than frivolous to joke upon the flight of cashiers to Canada.

THE FAITH OF LITTLE HANS.

A PIERCE wind came sweeping around the corner of Pennsylvania Avenue one morning in the winter of '84; down the deserted street it rushed, whistling the freshly fallen snow into little light heaps, then scattering it madly in every direction.

There were letters full of the burning love of the college boy, letters whose prim, upright hand and gossipy nature suggested spinsterhood, letters to convulse you with laughter, and letters that would give you the headache.

The little church at Crathie, which the Queen attends, is just now much frequented by tourists. A writer in The Congregationalist recently attended this church as a fellow-worshipper of Her Majesty. The Queen, with her daughter and son-in-law, were told, took their seats simply and unadornedly as members of the congregation.

Here is the translation: "DEAR JESUS,—I have prayed so hard to you, but I guess you could not hear me so far off, so I am going to write you a letter.

"P.S.—My hands are so cold I can't write very well."

Katrina's eyes were filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it she resolved to do something to make the little boy happy.

It was ready in a few days. There were some flannels for the mother and little Hans, comfortable clothes for the father, and toys enough to make the boy believe that the Christ-child did not live in Germany only.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work.

HOW TO SPOIL CHILDREN.

SCENE in a library—gentleman writing, child enters:

"Father, give me a penny." "Haven't any; don't bother me." "But, father, I want something particular."

Child begins to whimper. "I think you might give me one."

Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child.

Child smiles, looks shy, goes out conqueror—determined to renew the struggle in the afternoon with the certainty of a like result.

Scene in the street—two boys playing; mother opens the door; calls one of them, her own son.

Joe smiles and continues his play. His companion is alarmed for him and advises him to obey.

Mother goes back into the house greatly put out, thinking herself a martyr to bad children.

That's the way, parents. Show your children by your example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority, and regard your word as nothing.

THE QUEEN AND MAGGIE FERGUSON.

ONE of the most pleasant incidents of the Queen's three days' sojourn last week in the Scottish capital was Her Majesty's visit to the West Craigmillier institution for the blind, of which she is patroness. The asylum, established on a moderate scale in Nicolson-street by Rev. Dr. Anderson, of Newhaven, in 1793, has grown to be the largest institution for the education and employment of the blind in the world.

MR. MOODY'S LATEST SCOTCH ANECDOTE.

MR. MOODY, in one of his latest addresses, said: A friend of mine was coming back from Europe, a few days ago, together with an old Scotchman. There were two or three modern philosophers on board. One was picking away at the Bible. He said he had examined the Bible in the light of science.

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Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

CHAPTER XXXI. (Continued)

WHAT commonplace speech we use at tragic moments! At such times the lips only can speak. The soul is dumb; it has no words which can give expression to its experiences. These two girls, who had never looked on the face of death, and who felt themselves seized by a sudden mighty awe which swept the soul clear of all trivial emotion, spoke to each other with the ordinary speech of an ordinary moment.

Hester dressed hastily. She found the time was after two o'clock. Two o'clock was the hour at which Waterhouse was to relieve Grace in the sick-room. Grace had had no need of help during her vigil. Her father had lain still in the same kind of stupor, which appeared to be growing heavier. Grace was more absorbed in her own troubled thoughts than in her father's condition, which to her inexperienced eyes presented nothing alarming, while her own situation grew to her realization more and more. Her feelings were thoroughly confused. She told herself that it had been a fatal weakness not at once to have corrected the mistake her words had given rise to, yet knew that she had not dared to do it for fear of betraying Hester. At one moment she recognized the necessity of undeceiving Mr. Denston, at others she shrank from it as a thing utterly beyond her power. There was an absolute horror in the thought of denying this possible compensation to the man whose life had been wrecked by her father. There was a temptation peculiarly enticing to her proud spirit in the chance afforded her of making so desperate a sacrifice. There was in her heart all a woman's instinct to fight against it. Mr. Denston's feelings towards her did not excite the same angry resistance that Waterhouse's had done. Was this due to the difference in the situation of the two men—to the fact that Waterhouse was easy and prosperous and might experience disappointment with some profit to himself, while Denston was pressed down by the heavy hands of poverty and ill-health, and needed no further crushing? Or was it that there existed deep down in her spirit an unrecognized difference in its attitude towards the two men—a need of a barricade against one, and a calm certainty of indifference towards the other? Who can make clear the subtleties of a woman's heart? Grace sat down by her father's side and dreaded the day to come—the day which must bring with it again the need for a choice of action. At two o'clock, punctually to the moment, Mr. Waterhouse tapped at the door and entered. Grace, with some slight remark, was proceeding to take her departure, when Waterhouse's look arrested her.

"Miss Norris," he said, "don't go for a moment." He took up a light, and went close to the bedside, examining her father gravely. Then he looked at Grace. "I think you must fetch your mother." "What do you mean?" asked Grace, feeling herself turn cold. "Don't you know what this look means? I do, for I saw it on my father." Grace came nearer, and looked. "Are you sure?" she whispered. "Quite sure." "That it will be soon?" "It may be soon." "How can I tell my mother?" Grace turned a white face, from which her great startled eyes looked up at Waterhouse with a kind of beseeching. He looked down into them with a wishfulness to give comfort in his face, which was in itself comforting.

"Don't tell her," he said; "just ask her to come down here. She will see for herself, and that will be best." So Grace ran up-stairs, and gave one tap at the door, and a word of summons, and then fled down again in haste, lest she should be recalled. "Can we do nothing?" she asked Mr. Waterhouse; "mustn't we send for Dr. Black? He could not have thought this morning that he was likely to go so soon."

Waterhouse shook his head. "He could do nothing. The doctor can only go with a man so far, and no further. No one can help him beyond a certain point, and your father has reached that point." "Except one," said Grace, who, with a solemn face, stood gazing at him who was already far off earthly help, in the unseen hands of God. Waterhouse said, "That is true," in a tone of simple earnestness. His thoughts were with his own father just now, whom he had loved, and whom, not long before, he had seen depart on this last journey; and tears dimmed his eyes. Grace at that moment felt his presence no restraint. It was not, till afterwards that she recognized, with surprise, that it had been so, and that, at a time when there was no room for self-consciousness, it had seemed as natural that he should be there, and that he should help, as if he had been a son and a brother.

"I am thankful my mother has had a rest before this came," she said; "but I fear she will regret that she left him." As she finished speaking, her mother appeared—understood with one swift glance, and, with a calmness and silence full of passion, passed to her husband's side.

"He has not spoken since you left, mother," said Grace, anxious to forestall her mother's self-reproaches. Her mother did not reply; she did not appear to hear.

Waterhouse, seeing that she was unconscious of anything but her dying husband, addressed Grace. "Shall I go?" he asked, under his breath. Grace looked at him; her lips parted as if to speak, but no words came.

But Waterhouse read his answer somehow—she did not wish him to go, and an irresistible joy thrilled through him. When Hester came down, and entered the room softly, she saw her mother, in her old place by the bedside, with her arm under her husband's unconscious head, and her other hand clasping his chill and nerveless one. Grace and Mr. Waterhouse stood at the foot of the bed.

When Grace saw Hester, she held out her hand, and they stood holding each other's hands fast. They stood a long time, and nothing was to be heard in the room but the ticking of the timepiece on the mantelshelf, and each one felt the beating of his own heart.

By-and-by Waterhouse moved, but it was only to get chairs for the two pale girls, and motion them to sit down.

For two hours they waited thus, and then Mrs. Norris looked up and spoke.

"He will pass away like this," she said. "I think he will not know me or speak."

But almost as she spoke, he opened his eyes, and looked at her. And Grace, at this last moment, for the first time recognized in him—so, bright were his eyes, and so illumined his face—that other father of the portrait, who had never seemed one with this. That strangely clear inspired gaze held every eye. His lips moved, but only his wife caught the meaning, and what he said none but she ever knew.

She said, "Yes, Norris," and kissed his lips. They moved again. Mrs. Norris looked up.

"John," she said; "he wants you."

The girls glanced at each other. Waterhouse went up to the bedside.

"Kiss him," said Mrs. Norris.

Waterhouse stooped and touched with his lips the pale forehead.

"He is telling you to take care of me."

Mrs. Norris looked up at Waterhouse with the glimmer of a wistful smile shining through tears.

"I will," said Waterhouse, with a low-toned fervour, which reached the dying man's ears, for he turned away his eyes from Waterhouse, and fixed them again upon his wife, as though satisfied.

A few moments more and Waterhouse gently closed them. Mrs. Norris clasped her hands, and tears, in which there was no bitterness, rained down her cheeks, as she cried—

"Oh, I thank God—I do thank God for this!"

Grace and Hester cried for pure sympathy, and their mother presently turned to them for the carcases they were longing to give. By-and-by she held out her hand to Waterhouse, and gave him an eloquent look instead of the speech that failed her.

CHAPTER XXXII.

THE NEXT DAY.

THE next day dawned warm and bright—a perfect June morning, with a breeze that gently swayed the poplar branches in the garden, and lifted the hair softly from the forehead; and that seemed a live thing bearing a message from that world, invisible but not unfelt, which ever encompasses us round about. Sometimes the veil, which hangs between that world and us is close and thick before our eyes; sometimes it recedes and attenuates; and we can almost see through it. So it was this day with the inmates of this house in Barbara street, where a still form was lying. The peace which brooded over those still features suggested an eternal Sabbath—an eternal rest—and a true Sabbath, a true day of rest had fallen upon the household—a space for taking calmer breath, for feeling within the pulse of deeper emotions, and for seeing with clearer eyes the motives and issues of action: Grace and Hester were happy in that the touch of death reached them for the first time thus—sobbed of its sting; that the open grave which stood in their path held no bitterness. There was no wrench for them, nor desolating loss. But they had seen a soul pass from earth; and knew that strange exaltation, born of the sight, in which the spiritual world comes nearer than the actual, and draws up into itself the threads of our life here, investing them with new meaning and proportions.

It seemed, when the family life began again that morning, that the Angel of Death had descended with only healing in his wings. After the excitement of energies which a dangerous illness demands, had fallen a sweet quiet as of a summer Sunday. The mother's face was pale, and tears often filled her soft dark eyes; but there was a look in it like sunlight shining through a morning mist. Her unwonted energy had left her as suddenly as it had come, and given place to her old gentle repose. Grace found her usual position waiting for her to fill, and she assumed it as a matter of course. Her real mother seemed to have been given back to her again, after her place had been usurped by another. Grace's own difficulties occupied her thoughts hardly at all. They seemed put away on one side without her own will, and she thankfully accepted the God-given respite. To encompass her mother with an atmosphere of tenderness and help was the easy task which duty wore that day, and her heart was made light by the sight of her mother's face and the sound of her voice, for she had dreaded for her an utter breakdown when the desolating moment came.

Keener far was now her anxiety concerning Hester. That composed manner, that quiet look, which never failed to meet Grace's anxious glances, might cover she knew not what of anguish. Hester, in spite of the vigil of the night, went to the morning service. When she returned, Grace could not refrain, as they stood together for a moment at the open window, from seizing Hester's hand and looking up at her with a searching gaze. Hester did not shrink from it. She returned it steadily for a moment, and then smiled gently. There was something in the look and smile which was reassuring.

"And indeed for no one had death's gift of peace done so much as for Hester: The old days of commonplace monotony, which could not bind with any fetters Grace's bright free spirit, had kept Hester cramped and dwarfed; and were answerable for much of her morbid misery and discontent. There are some people—wholesome sweet natures—who are made for the small cares and joys of daily life, who need no great occasions to stimulate them to the heroism and usefulness for which hour by hour they find their opportunities; but Hester was not one of these. In the daily life of the past she had failed. Her nature needed for development the wider space, the freer air of life's larger experiences. And of late, finding the environment it needed, the organism had grown and thrived. And now into its destiny had come a great sorrow, with its wrenching away of clinging fibres, and recoil upon themselves of the sweeter hopes, but also with a grand chance of conquest over the principle of self, with its attendant jealousies and meanness, naturally so strong in her, and a grand chance of nutriment for its nobler instincts.

Many struggles would have to be gone through, but to-day Hester's spirit also found respite. Up in the pure air of this mountain-top, where heaven seemed near and earth far down below, there was no struggle necessary. No bitterness towards the sister who had stolen from her the treasure so prized by the one, so useless to the other, could exist, there; no reaction of wounded self-esteem towards him who had passed her by was possible; no fretful rebellion against the will that had ordered it so. It is only sorrow having elements low and mean in it which makes the heart bitter and sore, and draws lines in the face which pain us to see. Hester's sorrow, which penetrated to the very remotest part of her nature, which changed the aspect of life for her, which held all the cruel pains

of wounded affection, yet added only dignity and graciousness to her face.

Waterhouse, too, felt the influence of the day. His mind was more at rest than it had been for a long time past, which was more owing, perhaps, to the sense he had that Grace had forgiven him, or, at any rate, was willing to let the past slip out of sight, and to the fact that he could be of use, and was allowed to be of use at this time of trouble, than to any more direct influence from the room of death. Yet that was not without its share in his state of mind. He was much with the family to-day, for Mrs. Norris thankfully accepted his assistance, and he undertook all the necessary arrangements and business matters so jarring and painful at such times. As he returned home, after discharging some of these missions, he encountered Denston, much to his surprise, strolling along in the sun.

"I have given in to-day," said he, in explanation. "I thought a day's rest would probably put me in better cue. Burrows will not object—in fact, he advised it."

"You won't patch your constitution up in that kind of way, my dear fellow," said Waterhouse; "but I am delighted to see you, and this is a capital opportunity. Come in with me; will you? But I must tell you, though, that the place is rather sad to-day. The poor old man died this morning at about four o'clock. I have been out seeing after things for them."

"How are they taking it?" "Admirably, as far as I can see. No long faces; and if there is any crying, it is not done publicly. Mrs. Norris smiles with the tears in her eyes in a way that regularly upsets me. She is adorable. So are they all. Denston, what a wonderful creature a good woman is! They can do what they like with me. But, then, I'm an impressionable fellow. You are made of sterner stuff."

Denston gave a melancholy smile, but did not reply. He was not conscious of much stoicism just then. They had now reached No. 47. As they came up the steps together, Mrs. Norris saw them through the window. Denston, who had observed this, said—

"I won't come in, Waterhouse; Mrs. Norris has seen me, and she will think I want to intrude upon them."

"Nonsense, old fellow? you can go up to my room. I must see you for a few minutes."

Denston did not resist further. He may have even hoped, that in spite of himself, he would be brought in contact with the family, which was a thing he had been equally dreading and desiring with the whole force of his nature since the evening before. Sarah opened the door to them. The sitting-room door was open, and Waterhouse looked in on his way to give some information.

"Is Mr. Denston with you?" Denston heard Mrs. Norris ask.

"Yes; he is going up to my room."

"Will he not come in and see me?"

The next moment Denston found himself entering the room. Would there be any one besides Mrs. Norris there? Yes; the whole family were there.

"I am glad to see you again," said Mrs. Norris greeting him with extreme kindness. "Won't you stay a little while? You—too, Mr. Waterhouse, if you will."

The two men, to whom alike this invitation was the cause of very keen though differing sensations, sat down; Denston by the side of Mrs. Norris. He had not once turned his eyes towards Grace, who was occupied at the tea-table. Waterhouse had given her a glance, but he began to talk to Kitty; he had never found much to say to Hester, and her face now, as she sat looking down, did not invite conversation.

"I want to know how you are," said Mrs. Norris to Denston. "I have been very selfish lately. I have heard nothing of you."

The gentle voice and the motherly expression which had come as she spoke into Mrs. Norris' face, usually apathetic and not apt to express feeling of any kind, touched Denston to the quick.

"Ah?" he said, "and now when I would fain express my sympathy with you, words fail me, while you know just what to say which will be most kind."

Mrs. Norris had been told by Grace that the Denstons knew the circumstances through which they had passed, and she had expressed her satisfaction that it should be so. But of any connection between her husband's history and theirs she was quite unsuspecting, and she did not imagine them aware of the facts of what had taken place fourteen years ago, beyond Denston's accidental knowledge, gained at Ridley, of her change of name.

"Is it in my joy or my sorrow that you would like to sympathize? That, I hope, will not shock you; dear Mr. Denston. If you knew all, you would understand. My husband and I have been parted for so long—you know about that, I think—that this seems scarcely like a parting at all. He is nearer to me now than he has been for many years."

There was a reverent silence in the room as Mrs. Norris ended. Her words had stopped the perfunctory talk which Waterhouse was making to Kitty.

"Then that other world seems very near to you?" said Denston, gravely.

"It will be more home to me than this one now," Mrs. Norris said, with calm earnestness; and then looked at her daughters remorsefully; or it would be if I had not three dear ones here. After all, it will be but a short time before we are all there together."

Seeing that her mother was still looking at her wistfully, Grace made an effort to rise above the kind of paralysis with which Denston's presence was affecting her.

"Why, mother," she said, "we have, perhaps, long lives before us, and much to do, and much to conquer before we leave this world. I, for one, should like to do much better in this life before I am promoted to a higher. And you, mother, must stay as long as you can, to help us."

Mrs. Norris gently sighed. "I agree with you," said Denston, with a melancholy smile; "you are in no need of condolence. One should envy you, rather. What would not some of us give for such assured faith concerning what is, after all, unknown and unknowable. You have something that points to you the future, which is so impenetrable to the eyes of reason."

(To be continued.)

SEPTEMBER:

Shorter and shorter now the twilight clips The days, as through the sunset gates they crowd. And summer from his golden collar slips And strays through stubble fields, and moans aloud, Save when by fits the warmer air deceives, And, stealing hopeful to some sheltered lower, She lies on pillows of the yellow leaves, And tries the old tunes over for an hour. —Alice Curry.

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JESUS BETRAYED.

LESSON I., October 3rd, John xviii., 1-14; memory verses 4-8.

GOLDEN TEXT.—The Son of Man is betrayed into the hands of sinners.—Matt. xiv. 41. TIME.—From midnight till three o'clock Friday morning, April 7, A. D. 30.

PLACE.—The garden of Gethsemane and the palace of Calaphaz.

PARALLEL ACCOUNTS.—Matt. xxvi. 35-66, Mark xiv. 32-64, Luke xxii. 39-55.

CIRCUMSTANCES.—After Jesus' prayer, they sang a hymn, thus closing their long and blessed meeting, and went out into the streets of Jerusalem, towards the mount of Olives.

HELPS OVER HARD PLACES.—1. Brook Cedron: or Kidron, a ravine, a brook in the rainy season that ran between Jerusalem and the mount of Olives. Eleven to twelve o'clock. A garden: Gethsemane, on the lower slope of the mount of Olives. Here Jesus uttered his agonizing prayer three times, from twelve to one o'clock Friday morning. 3. A band of Roman soldiers from the tower of Antonia. About one o'clock. 4. Jesus knowing: he went willingly, conscious of all that was before him. Here is probably where Judas gave his kiss of betrayal. 9. The saying: spoken in chap. xlii. 12. This was one fulfillment. 10. Peter smote: cut off right ear; Peter was rash in his bravery. This act was likely to cause the disciples to be arrested as rebels, and to make Jesus himself to seem a rebel against Rome, and his kingdom a temporal kingdom. Jesus destroyed the evil effects by healing Malchus. 12. Look Jesus: then all the disciples forsook Jesus, and fled. 13. Annas: formerly high priest, and now very influential. He sent him to Caiaphas, the high priest, who first examined him; then called the Sanhedrim (two to three o'clock), and they decided he must die. During this hour Peter three times denied his Master, who was in the hall opening into the court where Peter and John were around the fire.

SUBJECTS FOR SPECIAL REPORTS.—The order of events.—The parallel accounts.—The agony in the garden.—The betrayal.—Peter's rash act.—The trials.—Peter's denials.

QUESTIONS.

INTRODUCTORY.—Where were Jesus and his disciples the night before his crucifixion? What had they been doing? What were the two last acts in this upper room? (John xvii. 1, Matt. xxvi. 30.)

SUBJECT: THE HOUR OF CONFLICT AND DARKNESS.

I. A GREAT BATTLE AND THE VICTORY (vs. 1-2; Matt. xxvi. 35-46).—Where did Jesus go the upper room? Why did he go there? What was the name of the garden? What did Jesus leave his disciples? What did Jesus pray? What was his prayer? How many times did he pray? What shows the intensity of his prayer? (Luke xxii. 44.) Why was he so sorrowful? How was his prayer answered? (Luke xxii. 43; John xviii. 11.) What were the disciples doing all this time? Was there any excuse for them? Did it have any bad effect upon them? (Mark xiv. 50.)

II. JESUS BETRAYED BY A FALSE DISCIPLE (vs. 3-9; Matt. xxvi. 47-50).—Who betrayed Jesus? Whom did he bring with him? How were they armed? About what hour of the night was this? Where did they find Jesus? What token had Judas given? Describe Jesus' voluntary giving of himself up to them. What in this hour did he do for his disciples?

Why did they need torches and lanterns in the moonlight? Was Judas' kiss before or after the scene described in vs. 4-8? Why did the soldiers and officers fall to the ground? Did Jesus' words in v. 8 imply to the disciples that they should make their escape? What scripture was fulfilled, and why?

III. FALSE ZEAL AND DESEKION BY TRUE DISCIPLES (vs. 10, 11; Matt. xvi. 51-56).—How did Peter show his courage? What harm might this have done? What reason did Jesus give against his act? How did Jesus remedy the evil? (Luke xxii. 51.) What did all the disciples now do? Where do we next find Peter? (Matt. xxi. 18.) When and where did he deny Jesus? (Matt. xxvi. 59-75.)

IV. IN THE HANDS OF HIS ENEMIES (vs. 12-14).—Where was Jesus taken first? Where next? (Matt. xxvi. 58; John xviii. 19-24.) Who were Annas and Caiaphas? Who assembled to condemn Jesus? (Matt. xxvi. 57.) What time of the night was this? For whose sake did Jesus suffer all these things?

PRACTICAL SUGGESTIONS.

I. Every life has its Gethsemane of sorrow and conflict, and may have its victories.

II. In Gethsemane we are taught the nature of true prayer and its answer.

III. It is sad for the Church to be sleeping while Christ is suffering and praying.

IV. Such sleep leads to desertion and denial.

V. Every one in Christ is safe. He has never lost one.

VI. There is a wrong as well as a right zeal, and the wrong brings harm where it would do good.

VII. It is dangerous to follow Jesus afar off. It leads into temptation, and away from the source of strength.

REVIEW EXERCISE. (For the whole school in concert.)—1. Where did Jesus go after the prayer in the upper room? 2. What did he do there? 3. Who betrayed him? 4. What did he do for strength to endure what was before him? 5. Who betrayed him there? 6. What did the other disciples do? 7. What did the other disciples do? 8. What did Peter soon after deny him? 9. What did his enemies do? 10. What did they do to him? 11. What did they do to him? 12. What did they do to him? 13. What did they do to him? 14. What did they do to him? 15. What did they do to him?

DR. IRENEUS PRIME, in his posthumous autobiography, relates an extraordinary incident of hereditary literature. "The study of the classics," he says, "has been a hereditary passion in the family. My son, Wendell Prime, reads the same Greek Testament that his father read, his grandfather, his great-grandfather, and his great-great-grandfather. Five successive generations have had the identical book. It has been rebound, but the text is clear and well preserved."



The Presbyterian Review.

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(a) Terms—In advance, \$1.00; after 3 months, \$1.25; after 6 months, \$1.50; after 9 months, \$1.75; after 12 months, \$2.00.

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THURSDAY, SEPTEMBER 23RD, 1886.

OUR ATTITUDE TO THE ANGLICAN CHURCH.

OUR readers have, perhaps, in their interest in the important subjects discussed in the great Methodist Conference, overlooked the fact that at the same time the Provincial Synod of the Episcopal Church has been in session in Montreal.

We do not wonder in the least that our Episcopalian friends have now begun to realize something of the untenableness of their present attitude towards the great evangelical denominations, who are the real strength of the Protestant faith in this country.

But from our point of view, some plain truths must be stated to this committee in order to guide its deliberations; and we believe if it be found, willing to consider them, the Anglican Church in Canada will be greatly strengthened whatever may become of the union proposals.

In the second place, the Anglican Church must provide for Christian unity within her own pale before she makes offers to other Churches. Who could draw up articles of agreement to be submitted to us which the Anglican Church, as a whole would be ready to accept for herself?

even as to ritual, we will be ready to treat with you. We offer here to divulge another secret for the benefit of our Anglican friends.

In the third place, before we can listen to overtures on Christian unity we must have the Protestantism of the Anglican Church clearly demonstrated by the putting down of all ritualistic nonsense such as was referred to in the Synod—the lighting of candles on the altar, the appointment of disguised monks and nuns under the title of sisterhoods and brotherhoods; and many other abuses which are driving many of the best Episcopalian out of the Church.

But last of all, we will need to see a very marked revival of vital religion in the Anglican Church before we desire any closer relationship. We know what a large number of devoted and noble men there are in that communion, but we also know that there are signs of spiritual decay in the Church as a whole, however it is to be accounted for.

These strictures, we need hardly say, are made in no hostile spirit, but are honest statements of facts which we believe must be discussed if there is to be any talk of union, or of a closer fellowship between the Anglican and the other branches of the Church of Christ.

SELF-SUPPORTING MISSIONS.

THE growing interest in foreign mission work is manifesting itself in many ways, but in none so evidently and emphatically as in the willingness of large numbers of devoted men and women to leave all to serve Christ in the foreign field.

The China Inland Mission, for instance, is an evangelical, but undenominational society, having now about one hundred and eighty male and female missionaries in China.

The missionaries of this society practise great self-denial in many ways; they receive only about half the salary usually paid to other missionaries, and this only insured to them as funds come in.

Bishop William Taylor, of the M. E. Church, now in Africa, has been engaged for several years in founding self-supporting missions, and has been very successful.

The editor of the Medical Missionary Record, proposes a society to embrace some of the features of both the preceding, and have in it the element of medical missions besides.

1st. Such a society should be composed of self-denying men and women, some of whom would go into the field, and others who would stay home and earn money to aid the work.

2d. The missionaries should be, as far as possible, physicians; able to cure bodily ills, and point their patients to the Great Physician for soul-healing.

3d. Everything possible should be done to make the work self-supporting, and every man and woman should practise the strictest economy all round.

4th. It should be evangelical, but unsectarian, allowing the fullest liberty of action possible to those in the field as to mode of work, etc.

5th. Only those should be allowed to join who afford good proof of fitness for the work in every way—and give evidence of being actuated by self-sacrificing motives.

6th. The membership might include Managing, Active and Supporting members. The office work should be managed as far as possible gratuitously.

7th. Effort should be made to co-operate as far as possible with other societies, but mission-

aries should be sent chiefly to unoccupied positions, and only help the people to help themselves. 8th. Those entering the field should understand that they will be aided only as far as actually needed, and the funds allow, and that they will be expected to help the general fund and thus extend the work, if they receive more than they may require.

This plan will doubtless excite a good deal of discussion as some of the proposals are quite radical. Is there any reason why such missionaries should be medical men only? Why not business men, and tradesmen of various kinds as well? We shall await further news of this movement with interest.

THE Methodist Conference continued in session until this week, and during the past week a large amount of most important business has been transacted, to much of which we can give only the barest mention. A most interesting occasion was the reception of the fraternal delegates from the British Wesleyan Conference and the Episcopal churches north and south, Rev. Dr. Stephenson, Bishop Galloway and Bishop Joyce.

The committee regret to say that several of the schedules furnished by the Presidents and Secretaries of annual conferences were incorrect, and that we have had the laborious task of gathering information to a great extent from the printed minutes of the several annual conferences.

Table with 3 columns: Item, Decrease, Increase. Includes Ministers and probationers, Members, Value of Church property, Sabbath schools, etc.

The western section has 55 probationers at college, 104 at work, 934 effective, 184 superannuated, and 39 supply ministers, a total strength of 1,386.

The eastern section returns 8 probationers at college, 41 at work, 189 effective, and 36 superannuated ministers, a total of 274.

The membership returns give the western section a total of 13,235 members on trial and 150,831 full members, a total of 164,066; 1,763 local preachers and 487 exhorters, a total of 2,250; 5,008 males, 393 females, a total of 5,403 leaders.

The eastern section reports 3,152 on trial and 30,251 full members, 195 local preachers, 247 exhorters, 900 males and 338 female leaders.

Toronto Conference has 440 Sabbath schools with 4,416 officers and teachers, 11,302 primary, 15,597 intermediate, and 6,616 adult scholars—a total of 38,459.

In order to push the work of education along the lines laid down by the conference, it was decided to appoint a General Secretary of Education, and Rev. John Potts, D.D., Toronto, was unanimously elected to the position.

An interesting debate it was decided to appoint a superintendent of North-west missions. In the course of the debate frequent reference was made to the surprising growth of Presbyterianism in the North-west, and the success of our system had no doubt much influence in determining the action of the conference.

had to be fought. The proposal to lengthen the pastoral term to four years was at first carried, but the decision being reconsidered it was decided by a vote of 131 to 77 to adhere to the former term, three years.

THE question of Prohibition occupies, at the present moment, difficult ground. The Scott Act, though widely carried, has, from a variety of causes, been only partially successful. The liquor interest is determined that the Act shall be thoroughly discredited, and through its influence political parties are so manipulated, that neither the Dominion nor the Ontario Governments have done what the good men in them would wish to see done towards the proper enforcement of the Act.

THE Provincial Synod of the Episcopal Church of Canada, composed of the eight dioceses, Montreal, Quebec, Toronto, Huron, Ontario, Niagara, Nova Scotia and Fredericton, met in Montreal on the 7th inst., and continued in session seven days.

That whereas, of late years, in different quarters and under various pleas, other liquids than wine have been employed in the sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the sacrament, and greatly endangering the peace of the church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this ecclesiastical province to make no innovation in so sacred a matter as the elements divinely ordained in this holy sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same.

FROM the London Christian we learn that at the last annual convention of the British Women's Temperance Association, a society numbering 16,000 women, the following resolution was passed: Resolved, That the British Women's Temperance Association do cordially respond to the proposition of the American Women's Christian Temperance Union for a world-wide federation of all women interested in any phase of temperance work throughout the whole world, under the name of the "World's Women's Temperance Union," and we do hereby ratify our part in the same.





Church News.

THE Rev. Dr. Laing and Mrs. Laing, Dundas, are at present on a trip to the Western States.

A NEW bell weighing 1,695 lbs. has been placed in the tower of the Ridgeway church.

REV. MR. GOODWILLIE is supplying the pulpit of Bayfield road and Berne Presbyterian churches.

REV. I. G. MACNEILL will leave Newfoundland for St. Andrew's church, St. John, N.B., early in October.

THE Presbyterian church, Cambray, Ont., has been repaired inside and presents an improved appearance.

THE Rev. J. P. McElin, Georgetown, Montreal Presbytery, has accepted the call to Providence, Rhode Island.

REV. A. PALCONFR leaves England for this side of the Ocean on the 14th inst. He will remain at St. John's, Nfld., for a few weeks, supplying St. Andrew's congregation.

THE new St. Gabriel church on Catharine Street, Montreal, is to be opened on the 26th inst. Principal Grant, Principal Macvicar and Rev. D. J. Macdonnell will take part in conducting the services.

THE Presbyterian congregation of St. John's, Cornwall, so long under the charge of the late Dr. Urquhart and of which Rev. Dr. McNish is now pastor, has resolved to build a new church at once. It is expected to cost about \$30,000.

A LARGE number of the members of the Sabbath school, Sunderland, recently assembled at the residence of Mr. Jas. Tocher, superintendent, and presented Miss Nellie Welsh, one of the teachers in the school, with a handsome piece of plate and an address expressive of their high regard for her and regret at her departure from the school. Miss Welsh is removing to the North-west.

THE Ladies' Aid Association of Pinkerton Presbyterian church have, with commendable energy, succeeded in raising an amount sufficient to clear off the entire indebtedness on the manse, and are now having the interior of the church completely renovated, thus making it more comfortable and attractive. On Sunday, the 12th inst., the pastor of the congregation, the Rev. John Ladie, preached an able and very appropriate discourse on the occasion of the ordination of two additional elders, choosing for his text Acts xx. 28.

THE "Topp Auxiliary" Mission of Knox Church, Toronto, named in affectionate memory of the former revered pastor, the late Dr. Topp, was organized on September 22nd, 1885, with a membership of sixty. The last meeting held on the 14th of September, 1886, shows a membership of 182, including six life members. The meetings are held in the lecture or social room of the church, on the second Tuesday of every month. President, Mrs. H. M. Parsons; Treasurer, Mrs. C. Cockshutt; Secretary, Ina Gordon. There are five ladies on the executive committee.

ON Sabbath, September 12th, Rev. Mr. Leishman, Angus, dispensed the communion in Minesing and Knox church, Flos. At the latter place Mr. Leishman ordained three elders and received thirty-two new members into full communion, three by certificate and twenty-nine by profession. This mission field has been, during the summer, under the care of Mr. T. A. Cosgrove, student of Queen's College, who has proved himself a most untiring worker. This is another proof of the great efficiency of our students, and speaks well for the future of our Church. Mr. Cosgrove is deservedly well liked in this whole mission field. Mr. Sturgeon, another Queen's student, has, during the summer, occupied a mission field adjoining Flos. He, too, has proved himself a faithful, zealous worker, and done very much to build up the cause of Presbyterianism in the township under his care. Both these gentlemen have held a series of evangelical meetings during the summer; and to this is attributed their great success in the work. Mr. Cosgrove is from Port Hope. Mr. Sturgeon is a member of Mr. Bryant's late charge, Bradford, etc., and was himself drawn into the Church and led to consecrate his life to Christ and the work of the ministry during revival meetings held under Mr. Bryant's pastorate. His father is an active elder in our church.

ON Friday evening, the 10th inst., a very large gathering composed of members of the three congregations lately under the charge of Rev. James Bryant, Bradford, together with not a few from other denominations in the neighbourhood, assembled at the manse to take leave of Mr. Bryant who is about, as our readers are aware, to devote himself to evangelistic work. After tea was served by the ladies of the congregations Rev. J. Ceraswell, Bond Head, was called to the chair. Mr. E. Garrett, of the Bradford Witness, then read an address to Mr. Bryant, expressive of the high esteem in which the pastor and his family were held by the congregations; and their best wishes for his success in his chosen work. Mr. A. Bannerman, in behalf of the congregations, then presented Mr. Bryant with a gold watch suitably inscribed and a copy of Bagster's Bible. The ladies of the congregations presented Mrs. Bryant with a number of very handsome pieces of plate. Mr. Bryant made a suitable reply. The chairman then called upon Mr. Graham, the village reeve; Mr. Booth, reeve of the township; Mr. G. Evans, ex-reeve of the township; Rev. Mr. Bryan (Church of England) and Dr. Forrest, who, each in turn made a few remarks, all eulogistic of Mr. Bryant and his work and the esteem in which he is held by the community at large as evidenced by the assembled gathering. Mr. Bryant, we understand, will still continue to reside in Bradford.

THE church building, Port Perry, which has been undergoing repairs since June last, was reopened on Sabbath, 5th inst. Rev. J. C. Smith, M.A., Galt, Moderator of the General Assembly, preached in his usual able style morning and evening, and also addressed the Sabbath school in the afternoon. The proceeds of the collections at the different services exceeded \$700 including a check of \$20 generously given by Mr. Aaron Rosa. The ladies of the congregation entertained a very large company in the basement of the church on Monday evening. The pastor occupied the chair and made a statement as to the amount expended on improvements, somewhere about \$1,800. He reported that the committee of management recommended that subscriptions be solicited to meet the expenses incurred, to be paid in three instalments—the first on the 15th October next, the second on the 15th of April, and the last on October 15th, a twelve months hence. The ladies, he further stated, had undertaken all the internal improvements—the re-

seating, cushioning, painting, and the providing of new chandeliers and lamps; the whole cost exceeding \$500, half of which happily they had already in hand. Subsequently, admirable and highly appropriate speeches were delivered by the Rev. Dr. Carry and Rev. J. A. Carmichael, of Columbus. The choir responded to the frequent calls of the chairman in a manner that gave delight to all present. Upwards of \$600 was subscribed before the end of the evening in the vestry. Immediate steps will be taken to complete the subscription lists, and it is sanguinely hoped that by the 15th October, 1887, every claim will be met and satisfied. After cordial votes of thanks to the ladies for their present effort, (which realized about \$30) as well as for their past services, to the choir, the speakers, and the chairman of the building committee for his indefatigable exertions in superintending and bringing to so successful a result the renovation of the church, the very successful and enjoyable proceedings terminated, Mr. Carmichael pronouncing the benediction. One very pleasing incident of the evening was a donation handed in by J. W. McHarry, Esq., to the ladies' aid fund, to encourage them in their noble work. The friends in Port Perry are to be congratulated on these very substantial tokens of prosperity.

THE corner stone of the new building of the Parkdale Presbyterian church was laid Monday afternoon, 13th inst. The building is about to be erected on Dunn Avenue in front of the place of worship which has been used by the congregation for some years past. The congregation has been organized for eight years, and now has a large and increasing membership. The cost of the new building will be between \$28,000 and \$30,000. It will be a brick structure with stone foundations. The seating capacity will be about 1,100. The ceremony of laying the corner stone was witnessed by a large number of the friends of the congregation. Among those present were Revs. Dr. Gregg, H. M. Parsons, John Smith, Dr. Reid, Dr. Thomas, Prof. McLaren, A. Wilson, Wm. Fitzell, A. Gilray, D. J. Macdonnell, P. McP. McLeod, J. Mutch, C. Duff, R. H. Abraham, J. Nell, Mr. William Gooderham and Mr. S. H. Blake. Mr. W. C. Paterson, president. Rev. Alexander Gilray read a Scripture selection and Rev. John Smith offered up prayer. Mr. W. C. Paterson read a copy of the memorial statement which was placed in the corner stone. It stated that, on 4th December, 1878, it was first decided that a Presbyterian church should be erected, and on 4th February, 1879, leave was given by the Toronto Presbytery to form a congregation, which was duly organized, when 34 were enrolled as members and the corner stone of the present building was laid on the 6th August, 1879, by the late Hon. John McMurrich. During the summer of 1879 the Rev. R. H. Abraham, then a student of Knox College, took the charge, and the following summer the Rev. W. A. Hunter, who was subsequently inducted into the pastoral charge on the 10th December, 1880. About three years ago it was found needful to provide more sitting accommodation, and the western section was completed on the 6th June, 1884. Mr. Hunter's removal to Orangeville caused a vacancy and a call was extended to Rev. R. P. McKay, B.A., pastor of Knox church, Scarborough, who, having accepted the same, was inducted on the 21st October, 1884. The memorial then stated that on the 25th of February, 1886, it was agreed to proceed at once with the erection of a church such as would meet the wants of the congregation many years to come, and accordingly the corner stone was laid on the 13th inst. The chairman then called on the Rev. R. P. McKay to lay the corner stone, and presented him with a beautiful silver trowel, which bore the following inscription: "Presented by the congregation to their esteemed pastor, the Rev. R. P. McKay, on the occasion of his laying the corner stone of the church in Parkdale, September 13th, 1886." The stone, having been duly laid, Rev. Dr. Reid engaged in prayer. Hymn 235, "Christ is our Corner Stone," was then sung. Letters of apology were read from Rev. W. A. Hunter, Hon. Oliver Mowat and Rev. Dr. Potts. Congratulatory addresses were delivered by Revs. R. J. Abraham, H. M. Parsons, Mr. Wm. Gooderham, Rev. Dr. Thomas, Mr. S. H. Blake and Rev. D. J. Macdonnell, B.D., who all expressed pleasure at the success which had attended the congregation, and wishing it still more for God's glory. A collection was taken up and the handsome sum of \$122 was realized.

MEETINGS OF PRESBYTERY.

LINDSAY.—Met at Woodville on the 31st ult., Rev. E. Cockburn, M.A., moderator. Present ten ministers and nine elders. Arrangements were made in connection with the vacant congregations and supply. Claims of augmented congregation and mission stations considered. Winter supply of mission stations arranged, ministers agreeing to give a day each on having their pulpits supplied by a student. Discourses were given in and sustained by Messrs. Perrin, Perrie, Gilchrist and Emes, and these students certified to the college. A deputation was appointed to visit Uptergrove and report; Rev. G. C. Patterson, M.A., convener. Congregations were instructed to make their congregational year coincide with the calendar year in giving in their returns. Committees were appointed in connection with the schemes of the church.—JAMES R. SCOTT, Clerk.

LUNenburg and Shelburne.—Presbytery met at Mahoe Bay on Tuesday, 7th September. Reports of supply were dealt with and directed to be forwarded to the H. M. Board with recommendations for payment of \$4 a week on behalf of New Dublin. Several elders' commissions were approved. Report from Riversdale session regarding payment to Mr. Crawford was received to be sent to H. M. Board. Mr. Crawford read his report of work in Riversdale congregation for the year ending August 1st. It was approved, and presbytery expressed gratification at the tokens of encouragement manifested. Mr. Crawford was re-appointed as ordained missionary to the congregation of Riversdale. The clerk made a statement of steps taken at Bridge-water with a view of calling a minister, and was authorized to moderate in a call there when the congregation will be prepared for it. Mr. Crawford made application on behalf of his son that he be examined by presbytery, with a view of being certified to the Board of Examiners, Presbyterian College, Halifax. Application received, and laid over until next meeting to be held during Synod.—D. STILES FRASER, Clerk.

SYDNEY.—The presbytery of Sydney met in Fal-mouth street church, Sydney, Wednesday, Sept. 1st. Dr. Murray reported for the committee appointed to confer with Dr. McLeod, agent arrears due from his late charge. The actual arrears at the date of Dr. McLeod's resignation on Sept. 1st, 1886, was \$3,427 50. The amount due on the church at Mira is \$377. The claim of Dr. McLeod

was on motion transmitted to the Mira congregation for settlement. Two calls were laid on the table of presbytery, the one from Mira, the other from Grand River and St. Peters, and both in favour of Mr. William R. Calder. Mr. Calder who was present accepted the Mira call, and arrangements were made for his ordination and induction on the 29th of Sept. in Union church, Mira. An appeal from the decision of the session of Leitch's Creek was laid on the table till next meeting. In connection with the report of the committee to visit Boulardrie, Mr. Donald Campbell, elder, was exonerated from the charge against him. Rev. Wm. Grant with D. McLennan and A. D. McGilvray were appointed a committee on augmentation. Committees were also appointed on Temperance, S. Schools, Statistics and State of Religion. Presbytery adjourned to meet in Palmouth Street church, Sydney, on Tuesday, the 28th inst., at 2 o'clock, p.m.—JOHN MURRAY, Clerk.

PICTOU.—Presbytery met at New Glasgow on the 7th inst. Messrs. James Murray and D. L. McCrae were present as corresponding members. Representatives were present from the congregation of Barney's River and Green Hill, who intimated that amicable arrangements had been made between the two sections of the congregations by which the manse should be located at Durham, instead of at Green Hill as contemplated at the time of this union of the congregations, and the sanction of the presbytery was sought for these arrangements. Satisfaction was expressed with the proposed arrangement and the sanction of the presbytery was cheerfully given. A committee consisting of Messrs. Scott (convener), R. Cumming, A. B. McLeod and B. A. McCurdy, was appointed to consider the question as to the propriety and desirability of having a small collection of hymns authorized by the presbytery for the use in the prayer-meetings of congregations within the bounds which may require the same. The presbytery unanimously agreed to nominate Mr. Alex. McLean of Hopewell as moderator of synod. An interesting report from Rev. B. J. Dey, of a month's labour in the congregation of Scotsburn, Hermon, and Salt Springs, was read indicating that during his stay with the congregation, special services with good results had been held at Scotsburn, and recommending that the sacrament of the Lord's Supper should be dispensed there at an early day. The report was received and very cordially approved and the clerk was directed to correspond with the session respecting the proposal to dispense the sacrament. The Centennial committee reported their conduct in connection with the recent celebration. Their report was received, and they received the thanks of the presbytery for their diligence in this matter.—B. A. MCCURDY, Clerk.

HURON.—This presbytery met at Exeter on the 14th September. It was agreed to certify Messrs. John McGillvray, (M.A.), and D. M. Buchanan to Knox College. It was agreed to organize a mission station at Corbet, in the event of a favourable reply thereabout being received from the Presbytery of Sarnia. Messrs. Fletcher and Martin were appointed to attend to this matter, as also to the arrears of Grand Bend. A scheme for holding missionary meetings was submitted and adopted, and said meetings are to be held next month (October). After a lengthy deliberation on Mr. Thos. E. Calvert's application for being received as a minister of this Church the following motion was unanimously agreed to: "The presbytery having resumed consideration of Mr. Calvert's application to be received as a licentiate of this Church, having heard that the clerk had written to the parties in the case as instructed at last meeting, and having heard the letters, etc., received in reply, deem it unwise to proceed further in the case, especially in view of a letter just received from Mr. Calvert, and agreed to refuse to entertain the application, instruct the clerk to communicate this decision to Mr. Calvert, and send back to him his certificate of license." Letters from Drs. Torrance and Middlemiss, the former respecting the supply of vacancies, the latter respecting the aged and infirm ministers' fund, were read, and action taken thereon. The following motion was unanimously agreed to respecting Mr. Thomson's appointment as Lecturer in Knox College: "The Presbytery having learned through the public press that the Rev. R. T. Thomson, B.D., of Rodgerville, has been appointed by the Senate of Knox College Lecturer in said college, would record their approbation of such appointment, and their appreciation of the honoured recognition of their brother, and express their wish that he may be eminently successful and greatly blessed in this new sphere of labour.—A. MCLEAN, Clerk.

ST. JOHN.—Presbytery met on the 7th inst. in St. Andrew's church, Rev. A. McDougall, moderator. A request from the Shediac portion of the Shediac and Shemogue congregation that a division of the two parts should take place, was presented. It was agreed that it should lie on the table, and measures were taken to enquire what were the wishes of the Shemogue district before taking any further action. Call from St. Andrew's church, St. John, with a guarantee of \$2,000 stipend, was presented in favour of Rev. Mr. McNeill, of St. John's, Newfoundland, and was sustained and ordered to be forwarded to the clerk of the Newfoundland presbytery. In anticipation of its acceptance by Mr. McNeill, members of presbytery were appointed to officiate at induction, the moderator of presbytery to fix date. Rev. William Millen tendered his resignation of Bocabec and Waweg congregations on account of age and infirmity. Resignation to lie on the table, and committee appointed to visit congregation, Mr. Millen to be aided with such supply as presbytery could give. Rev. James Gray, also tendered his resignation of Sussex congregation, to lie on the table till his congregation was visited. Rev. Mr. Allen, was restored as a minister to his former status. Rev. Mr. Stuart, as convener of Home Mission Committee, presented report. The several missionaries in the various fields addressed the presbytery which was much gratified with their reports. The care of various fields was taken into consideration and appropriate action adopted. Application for work has received from Mr. McClennan. Convener to correspond with him; Dr. Macrae and Mr. Bruce were appointed to present Home Mission report to synod. Several bills were presented and recommended to Board for payment. Mission to lumbermen was agreed on. Mr. Willet read a report of a committee appointed to prepare a motion regarding appointment of standing committees. Memorial from Hampton church, asking sanction of presbytery to its constitution was presented and prayer thereof granted. A memorial regarding Sabbath desecration from St. David's church was ordered to be sent to the convener of synod's committee on that subject. The presbytery adjourned to meet on call of moderator of synod. Next regular meeting to be held on the last Tuesday in October.—JAMES BENNET, Clerk.

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BRITISH AND FOREIGN.

The drink bill of New Zealand fell last year 104,662, owing to trade depression and the spread of temperance views.

News from Rome, by way of Paris, represents Leo XIII. as in a state of extreme weakness, and that his end may be near.

Rev. D. Stevenson, of Emmanuel Congregational church, Montreal, has received a \$5,000 call to a church in Brighton, London, G. B.

Mr. Wm. Fish, M.A., late professor in the assembly's institution at Calcutta, has been appointed headmaster of the public school at Arbroath.

Dr. W. M. Taylor, of New York, conducted special services recently at Darlington-place U. P. church, Ayr. The collection amounted to £175.

A new tabernacle in Auckland, capable of seating two thousand persons, has recently been dedicated for the church of which Thomas Spurgeon, son of the great Baptist preacher is pastor.

Dr. MacGregor, in proposing a toast at the dinner to "the colonials" in Edinburgh, very nearly rebuked some of his hearers by remarking that "pretty ladies were talking while he was speaking."

THOUGH fifteen years have elapsed since £60,000 was subscribed for completing St. Paul's, London, the work of decoration has only been barely begun. As for the panels of the dome no one expects them ever to be finished.

A COMMITTEE of the Welsh Liberal M.P.'s is obtaining information from each constituency in the principality regarding the Established Church in Wales and its endowments, with a view to bring in a disestablishment bill next session.

REV. T. DEWITT TALMAGE, D.D., pastor of the Brooklyn Tabernacle, has three brothers who are also ministers: Rev. J. V. N. Talmage, D.D., of China; Rev. James R. Talmage, D.D., of Kingston; Rev. Gwyn Talmage, D.D., of Port Jarvis, N.Y.

REV. HAY AIKEN says the weakness of the American Episcopal Church lies in a lack of aggressive spirituality—that spirit which leads men to devote themselves to earnest spiritual work on behalf of others. In all his work in America he only once received any help from the laity.

THE lunatic asylum at Auckland is so crowded that "the single rooms resemble fowl-houses in all respects but the roosts," and this overcrowding is due to the excessive use of alcohol. It is shown that more than fifty persons are driven mad by drink in New Zealand every year.

THE New York Independent declares that the only consistent course for the Church to pursue is to make liquor-selling and liquor-drinking, and even the signing of license, a cause for expulsion. For how can she offer help to the drunkard if she herself is not free from the sin of drunkard-making?

THE Indian Baptist, writing on the subject of child-marriage, says imperfectly informed enthusiasts fail to perceive the real difficulties in the way of reform. The most important property interests of the country depend upon the maintenance of families in their existing condition. To touch child-marriage would be to break up families, to recast all the other social institutions, and to tear up Hindu society by the roots. Because the government hesitates to pull down what it may find very perplexing to build up again, it does not follow that it is guilty of sinful indifference to its trust.

THE English Baptist Missionary Society has entered upon new territory in India. It has placed two missionaries at Madarapore, a town situated between Backergunge and Furreedpore, and at the junction of the rivers Kumar and Arsal Khan. The location is somewhat out of the region of European civilization. There are no railways, government roads, telegraphs, or steamboats, and no white officials. The religious interest is encouraging in the town itself and in the populous district of which it is the centre. On a market day more religious books were sold there than at an annual *melá* elsewhere.

RAPID progress, and a normal and promising growth in nearly every direction, has attended the evangelistic efforts of Christian missionaries in Western Turkey. At the Marsovan Station, during the last ten years, the number of Protestants has increased from 1,076 to 2,012; the Sunday congregations, from 1,244 to 1,990; the pupils in the schools, from 320 to 1,186; the church members, from 207 to 488; the contributions, from £87 to £503. At the Trebizond Station, during the past year, the Protestants have increased from 236 to 285, more than twenty per cent.; the scholars in the schools from 108 to 140, nearly thirty per cent.; the attendance on public worship from 210 to 310, nearly forty-eight per cent.; and contributions from \$333 to \$407 or, twenty-six per cent.

It is stated that the withdrawal of the British and Foreign Bible Society from Sweden has had the good effect of increasing the zeal and labours of the home society, and as it has been decided to withdraw from Denmark, it is hoped that a similar result may follow in that country. Last year the English society's agents in Denmark disposed of no less than 11,700 Bibles, and nearly 17,000 "portions," and the Danish

society sold nearly 5,000 copies. In France, however, there has been a still more striking success, the society having spent, during the past eighty years, over thirteen millions of francs in publishing and distributing Bibles in France. The sixty colporteurs employed in France by the parent society have, during last year, disposed of nearly 120,000 copies of the Scriptures, and for some few years back the number has been but little less. Surely in all this there is great ground for thanksgiving and confidence.

A DEPUTATION which waited recently on Sir Michael Hicks-Beach on behalf of the government committee of the Irish Presbyterian Church pressed strongly upon his attention the fact that, as compared with the two other leading religious bodies in Ireland, the Presbyterians are treated with gross neglect and unfairness in the distribution of public offices controlled by the crown. The privy council is composed of 36 Episcopalians and 9 Roman Catholics; it does not include one Presbyterian. The county lieutenants include 29 Episcopalians, 2 Roman Catholics, 1 Unitarian, and 1 Presbyterian. Of the judges 11 are Episcopalians, 5 Catholics, 2 Unitarians, and 1 Presbyterian. Of the county court judges 14 are Episcopalians, 6 Catholics, and 2 Presbyterians. It is the same through all the public offices, and it may be added that while the Irish peerage includes 174 Episcopalians, and 13 Catholics it does not include a single Presbyterian.

THE Government of India recently certified to the value of mission work in its "Blue Book," in the following fashion: The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labours. No statistics can give a fair view of all that they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the life of the great population placed under English rule.

THE Perth and Aberdeen presbytery of the Original Secession Church has forwarded to Lord Salisbury a strong remonstrance against the appointment of a Roman Catholic, Mr. Matthews, Q.C., as home secretary, expressing also a hope that the earliest opportunity may be taken to remedy this matter. Objection is taken to the appointment because the Church of Rome teaches that allegiance to the Roman pontiff takes precedence of dutiful allegiance to our sovereign, the Queen in all civil matters, and embraces in its communion the society of the Jesuits, an intriguing political organization which is ever aiming at the possession of cabinet secrets to turn them to its own uses; because the appointment is inconsistent with our Protestant constitution, and is fitted to encourage the Church of Rome to prosecute with renewed zeal what has long been her desire in this country—the subjugation of British rule to popish rule, and for other reasons.

THE financial position of the Salvation Army is causing some anxiety among the heads of the organization, and a strong effort is now being made to raise the sum of £5,000. General Booth has addressed the following letter to all the members of the army:—101 Queen Victoria-street, Aug. 20, 1886. Dear Comrade,—You have seen in the *War Cry* a request made to the friends of the army to deny themselves during the first week in September in some way, which, without lessening their ordinary gifts to their corps, will enable them to help in this time of difficulty to keep the holy war advancing all over the world. We cannot doubt as to the response this appeal will bring forth from the multitudes of true hearts, but we wish to pledge ourselves and each member of our family to join, and to ask you to join with us, in this grand effort. Let us all give ourselves over to Him for this war. We know each other, and while we remain united in devotion and continue by self-sacrifice to seek the salvation of souls He will never fail to help us forward in this desperate struggle for the conquest of the world. Believe us, dear comrade, yours affectionately—WILLIAM BOOTH and CATHERINE BOOTH. A printed form accompanies each letter, which is headed, "Self-Denial Week, 4th to 11th of September, 1886," and underneath the Salvationists are to state what they have given up and the amount saved thereby, and having signed their names, they practically enter into a formal agreement, the wording of which is as follows:—"For the glory of God and the Salvation Army the undersigned have agreed to deny themselves during the above week in the way here stated and to forward the money so saved to headquarters." It is anticipated that the experiment will secure a very large sum of money.

A NATIONAL EVIL. There is no question but that Dyspepsia is the national disease of our country, and when complicated with diseases of the Liver and Kidneys is the cause of much misery. Burdock's Blood Purifier will almost invariably cure the worst cases known.

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Presbyterian Review.

THURSDAY, SEPTEMBER 23RD, 1886.

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

THE Ladies' Aid of the Sutton church will hold a bazaar on the second day of the Fall Fair.

The receipts of the bazaar, St. Andrew's church, Chatham, N.B., are reported to be \$1000.

Rev. Dr. McTAVISH, Lindsay, recently preached the anniversary sermon in Oakwood church.

Dr. REID has received from a member of Dumfries Street church, Paris, for Home Missions, \$10.

COMMANDER CHEYNE is announced to deliver two lectures in aid of the Sutton Presbyterian church.

The new Division Street church, Owen Sound, Rev. J. Sumerville, M.A., pastor, was opened last Sabbath.

The vote in the Innerkip congregation in favour of the use of an organ stood 33 to 27, while 45 expressed no opinion.

Rev. E. F. TORRANCE, Peterboro', received a warm welcome from his congregation on his return home from Europe.

St. Andrew's church, Glencoe, was reopened on Sunday, Sept. 21st, Rev. W. R. Hall, of Vanneck, delivering the sermons.

The Rev. R. H. Myers with his family have returned to their home, Norwich, Ont., after spending a very pleasant time in Dakota.

Rev. G. M. MILLIGAN, pastor of Old St. Andrew's, Toronto, returned to the city last week after a two months' trip to Europe. He occupied his own pulpit last Sabbath.

In the Peterboro' Presbytery there are 24 congregations. During the last ten years there have been no less than 17 changes in the pastorates. In the Montreal Presbytery 14 congregations and 11 changes.

The Presbyterian congregation of Dalhousie, North Sherbrooke and Snow Road has unanimously decided to give a call to Mr. Alex. McAuley, licentiate of Queen's College, Kingston, promising a salary of \$850.

A PARLOR concert and garden social in aid of the improvement fund of the Presbyterian manse, Churchill, was held at the residence of Mr. J. A. Rogers, Lot 20, Con. 2, Innisfil, on Tuesday, Sept. 14th.

It is now in season to warn our readers against the sudden attacks of Cholera, Camp, Colic, and the various bowel complaints incident to the season of ripe fruit, vegetables, etc. Dr. Foster's Extract of Wild Strawberry is the grand specific for those troubles.

A WORD OF EXPLANATION. The liver secretes bile to move the bowels; the kidneys secrete urine to carry off uric acid, which would poison the blood; the stomach secretes gastric juice to digest or dissolve the food, etc. Burdock blood purifier acts upon these organs and purifies the blood by cleansing all the secretions of the system.

REV. GEO. BURNFIELD, M.A., Brockville, lectures this evening on "In and About Jerusalem in 1852," in Zion Congregational church, city. Mr. Burnfield preached in Zion church last Sabbath morning and evening.

Rev. ROBT. ROBERTS, well known in Collingwood, having given up his pastoral charge, is about to remove to Owen Sound and go into business in the stationery and fancy goods line. We welcome him to our town.—O. S. Times.

THE Rev. G. Bremner having lost his horse, the congregation of White Lake and Burnstown at once presented him with the liberal sum of \$150 to purchase another. Such a prompt act on the part of the people speaks well for the congregation and the harmony that exists between pastor and people; and this is only one of the many acts of kindness they have shown.

KNOX CHURCH, Hamilton, Rev. Mungo Fraser, pastor, after being thoroughly repaired and refitted is now one of the handsomest churches in the city. The re-opening services were held on Sabbath, 12th inst., when Rev. Principal MacVicar preached morning and evening, and the pastor in the afternoon. The collections amounted to the very large sum of \$601.

ANOTHER resident of East Niagara has gone to her rest in the person of Robina McKay, wife of Thomas McKay, elder of Kintore Presbyterian church, in the 77th year of her age. Mrs. McKay was a native of Cumberland, Scotland, and emigrated to this country with her husband in the year 1847, when the country in this section was almost an unbroken wilderness. The funeral took place on Thursday, the 27th ult., and was attended by a large number of friends and acquaintances.

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THIS Rev. G. Cuthbertson was inducted into the charge at Wyoming and South Plympton on 18th April, 1877. Since that period the village church has been enlarged and repaired, and the attendance has steadily increased. In the end of July last the united congregation directed their minister to take a month's holiday, recognizing that preaching three times every Sabbath with week day duties connected is a great tax on mental and physical power. Taking advantage of the absence of their minister the Plympton part of the charge overhauled and repaired their church, carpeted their platform, and carpeted and painted the vestry, making it a snug little retreat. The re-opening services took place on the 29th ult. The Rev. John McRobie preached an eloquent sermon on the Call of Zacharias, and in the afternoon Mr. Cuthbertson preached on the Abundant Entrance. Collection \$40, which, added to the proceeds of a social held on the grounds of John Dewar, Esq., makes the sum of \$100. The expenses are thus nearly fully met. Since Mr. Cuthbertson's settlement the congregation has given him a manse and twice an increase of salary.

Miscellaneous.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. J. C. Foster's Golden Medical Discovery, and good diet, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst scurf, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Itch, Erysipelas, Herpes, Eczema, Scrophulous Sores and Swellings, Enlarged Glands, and Itching Ulcers. Golden Medical Discovery cures Consumption (which is Scrophulous of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Hæmoptoe, Revere Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Croup. For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists. DR. J. C. FOSTER'S PERFECT ANTI-BILIOUS REMEDY. See a full list by druggists.

Marriages.

WEDDING.—On the 18th inst., at the residence of the bride's parents, by the Rev. A. A. Scott, M.A., Mr. J. M. Brown to Mrs. Mary E. Brown, only daughter of Mr. John Hett, all of Carlton Place.

MARRIAGE.—At Knox Church, Montreal, on the 18th September, by Rev. James Fleet, B.A., brother-in-law of the bridegroom, Andrew K. McLaren, son of W. H. McLaren, Esq., to Marie Laura, only daughter of Joseph Rodrigue, Esq., all of Montreal.

WEDDING.—At the Manse, Chatham, September 1st, 1886, by Rev. J. R. Gilmour, M.A., William Bayne, to Miss F. Gilmour, all of Chatham.

WEDDING.—At the residence of the bride's father, on the 18th inst., by the Rev. W. D. Ballantyne, pastor of Calvin church, John C. McCormick, Esq., to Sarah, youngest daughter of Archibald Thomson, Esq., Clerk of the County Court.

WEDDING.—At Knox Church, Toronto, Thursday evening, Sept. 16th, 1886, by Rev. M. Parsons, Charles Wesley Henderson, to Annie, youngest daughter of the late James Berry, Esq.

WEDDING.—At St. Andrew's Church, Toronto, on Wednesday, Sept. 15th, by the Rev. D. J. Macdonnell, D.D., Marie Patterson, of Toronto, to Samuel W. Child, of St. Paul, Minn.

WEDDING.—In St. Andrew's Church, Toronto, on the 18th inst., by the Rev. T. Cumming, assisted by the Rev. James Gray, of Sussex, N.B., the Rev. George R. Casoy, D.D., pastor of Knox Church, Toronto, to Lillian Calkin, daughter of J. R. Calkin, Esq., Principal of the Normal School, Toronto.

MEETINGS OF PRESBYTERY. BARRIE.—Barrie, Tuesday, Sept. 22nd, 11 a.m. HICOG.—At Clinton, on second Tuesday of November, at eleven a.m. LANSING.—At Uxbridge, last Tuesday of November, at 11 a.m. NEWCASTLE.—In Newcastle, on October 4th, at three p.m. OTTAWA.—At St. Andrew's Church, Ottawa, first Tuesday of November, at ten a.m. PARIS.—In First Church, Brantford, Nov. 9th, at eleven a.m. PRINCE EDWARD ISLAND.—In Summerside, on Wednesday, 3rd November, at eleven o'clock a.m. ROCK LANA.—Pilot Mound, September 22nd, at 10.30 o'clock. ST. JAMES.—In St. Andrew's Church, Strathroy, 22nd September, at 2 p.m. ST. JOHN.—Last Tuesday of October, usual place. STONEY.—In Falmouth St. Church, Sydney, Tuesday, 22nd September, at 3 p.m. TORONTO.—Knox Church, Toronto, first Tuesday in October, at ten a.m. WHITBY.—Bowmanville, Oct. 19th, 10.30 a.m.

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KNOX COLLEGE. THE Session of 1886-7 will open on Wednesday, 6th October. The Introductory Lecture will be delivered by Rev. Prof. McLaren, D.D., in the College Hall, at 3 p.m., to which friends of the College are cordially invited. The Board of Management will meet at 1.30 on the same day, and the Senate at 3 p.m.

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

HOME MISSION COMMITTEE. The Executive of the Home Mission Committee, and sub-Committee on Agitation, will meet on Tuesday, October 13th, at 9 a.m., in St. Andrew's Church, Toronto. Claims for the past six months, and all applications for appointment as missionaries during the winter season, should be in the hands of the Committee of Secretaries by the 7th October. Ministers or Probationers desirous of special fields, such as British Columbia or Prince Albert, should correspond at once with the Caretaker. W.M. COCHRANE, Secretary H.M.C. Brantford, Sept. 12th, 1886.

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NORTH AMERICAN Life Assurance Company. INCORPORATED BY Special Act of the Dominion Parliament. PRESIDENT: Hon. ALEX. MACKENZIE, M.P., Ex-Prime Minister of Canada. VICE PRESIDENTS: Hon. ALEX. MORRIS, M.P., JOHN I. BLAINIE, Esq. MANAGING DIRECTOR: W.M. MCCABE, Esq. Full Deposit with the Dominion Government. HEAD OFFICE: 22 to 26 KING ST. WEST, TORONTO.

"Much of the Company's unequalled success as a Home Institution is to be attributed to its very liberal and varied forms of insurance, combined with its liberal principles and practices, and especially to its prompt payment of all just and approved claims upon maturity and completion of proofs—a practice introduced here by the Company, which has continued to afford the representatives of deceased Policy-holders the greatest satisfaction."

COAL AND WOOD! During the next Ten Days I have to arrive on cars 2,000 Cords Good Dry Summer Wood: Beech and Maple, which I will sell, delivered to any part of the city, at SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION. P. BURNS. OFFICES AND YARDS—Cor. Bathurst & Front Streets, and Yonge Street West. BRANCH OFFICES—51 King Street East, 334 Queen Street West, 200 Yonge Street. Telephone Communication between all Offices.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY OF NORTH AMERICA.

INCORPORATED BY SPECIAL ACT OF THE PARLIAMENT OF CANADA. Hon. GEO. W. ROES, Minister of Education, PRESIDENT. Hon. S. H. BLAKE, Q.C., VICE PRESIDENT. ROBERT McLEAN, Esq. GUARANTEED FUND, \$100,000. DEPOSITED WITH THE DOMINION GOVERNMENT FOR THE SECURITY OF POLICY HOLDERS, \$50,000.

Head Office—MANNING ARCADE, King St. W., Toronto. This Company has been organized by prominent temperance and business men on the basis of the United Kingdom Temperance and General Provident Institution of Britain, one of the most successful of British Companies, whose experience for the last twenty years was NEARLY 30 PER CENT. IN FAVOR OF TOTAL ABSTAINERS over their general class. The Manager of the Whittington Life Assurance Company of England says, that the death claims in six years had been 2 1/2 PER 1000 IN THEIR TEMPERANCE BRANCH AGAINST 50 PER 1000 IN THEIR GENERAL BRANCH. The experience of the Scotia Life Assurance Company for the last ten years shows that the deaths in their total abstinence branch were MORE THAN TWENTY FIVE PER CENT. IN FAVOR OF THAT CLASS OVER MODERATE DRINKERS INSURED IN THE COMPANY. Agents Wanted. H. O'HARA, Managing Director.