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LIFE'S AUTUMN.

I HAVE no wit, no words, no tears ; My heart within me, like a stone, My heatt within me, like a stone,
Is numbed too much for hones on fears;
Look right, look left, I dwell alone;
I lift mine eyes, but dimmed with grief,
No everlasting hills I see;
My heart is in the falling leaf;
O Jesus, quicken me!

My life is like a faded leaf, My harvest dwingled to a husk; Truly my life is void and brief And tedious in the barren dusk. My life is like a frozen thing, No bud or grounness can I see. Yet the it shall—the sap of spring; O Jesus, rise In me !

-Christina Kosetti.

A UNIQUE SUNDAY SCHOOL

A Southern correspondent writes: "In the city of Augusta, Georgia, there is a Sunday-school of a unique kind, conducted by Mr. F. T. Lockhart. Water from the Savannah River is taken out some eight or nine miles above the city, and brought down in a canal to the higher grounds of the city, thus supplying many manufacturing enterprises,—several large cotton-factories, flour-mills, machine shops, ice-factory, etc.,—with water. Mr. Lockhart has had a boat sixty feet long and twenty feet beam built, and on this he has, every Sunday, a Sundayschool of three hundred boys, taken from among the factory children- There are six hundred scholars; but he can take only three hundred at one time, and so alternates, taking three hundred one Sunday, the remaining three hundred on the next Sunday. None are taken older than sixteen years, and no "pleasure-seekers" are taken. Mr. Lockhart has an organ and two crenets to assist a choir of male and semale voices in leading the music. The hoat leaves the budge, in the city, at three o'clock on Sun-day afternoons, and is drawn by horses up the canal to the locks, seven, miles distant. Then a half-hour is given for a run for the children. after which the boat returns to the landing in the city, arriving at seven o'clock. Tickets are issued admitting to the boat. They are not transferable, and this cuts off pleasure-seekers. On the way out, the children have a small hymn-book of selected hymns (which Mr. Lockhart has arranged and had printed expressly for this work); and, led by the choir, they have good music—simple and attractive. The exercises consist of music, prayer, Bible reading, and lesson teaching, in the simple and practical method in which Mr. Lockhart is an adept. On the return trip, again, there are papers, etc. Thus is conducted one of the best arrangements to get 'a full Sunday-school of a class of boys 'hard to get hold of.' It is made attractive, and it keeps just so many secure from going in evil ways on Sunday, as the general tendency is, among, the boys from the factories. This same boat is also used during the "heated term" by oMr. Lockhart to give tired mothers; of feeble, feverish, or teething babies, and young children, a trip for fresh air. Every Saturday afternoon it gives them a three hours ride. Tickets are issued to the physicians to give to their patients, especially among the poor, admitting "mother and child" on board. Milk is provided for children who may need it. Good music, prayer, and short converse together on God's promises and love, are engaged in, and give evidence that spiritual matters are not neglected during the excursions. God has blessed this whole enterprise so far by sending, without solicitation and just when wanted, the means to cover all necessary expenses." S. S. Times.

THE following is the programme for the winter season Sabbath morning prayer meeting; Young People's Association, Old St. \Andrew's, Toronto:-

- 1880.
Oct. 17-The Bible-The Rule of Life. Psalms cxix. 105.
All the Head of the Warden of Detail Ward
-11 :24- " -Its Warnings. 2 Peter lil. 17
" 31- " -Its Promises. 2 Pet.1 1712 Cor.1.20.
Nov. 7-The Church-Its Membership. Acts il. 47.
14- " —Its Worship. John iv. 23.
11 14— " —Its Worship. John iv. 23. 11 21— " —Its Work. Acts viii. 4.
" 21- " —Its Work, Acts viil, 4. " 28- " —Its Triumph. Dan. ii. 35, 44.
" 28- " -Its Triumph. Dan. ii, 35, 44.
Dec. 5-The Christian's-Faith. Heb. xl. 1.
" 12- " -Example. Titus lil. 8.
" 10— " —Consecration, 'Rom, xii. 1.
" 26- " -Reward. 2 Tim. iv. 8.
1887.
Jan. 2—The Holy Spirit's—Personality. Matt. xxviii. 10.
11 A- 11 11 - Mission John and a C
" 23- " " -Intercession. Rom. vili.27.
" 30- " " -Abode. 1 Cor. vi. 19.
Feb. 6-Death-Its Origin. Gen. ili. 24.
13—
" 20- " -A Sleep. 1 Thess, lv. 13.
" 27 " -Eternal, Rev. xxi, 8.
Mar. 6-Heaven-Its Inhabitants. Rev. vil. 9, 14.
Mari O-Metrell-Manuschina Berning 14.
" 13- " -Its Occupation. Rev. v. 9
" 20- " -Its Happiness. Rev. xxil. 3, 4.
" 27- " -Its Glory. Rev. xxi. 11.
2, 212 = 223, 200 000 0000

Work. Mission

AFRICAN ENTERPRISE. Ten thousand converts of the Methodist missions in Sierra Leone and the Gold Coast have raised a jubilee fund

A Propurcy.—Christ will surely reign over India. Already His Lenign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, dark-ness will pass away and the full and everlasting light shine, never to set again; for India is already won for Christ.—Kishub Chunder Sen.

CHINA.—Rev. Frank P. Gilman is the only clerical missionary on the island of Hainan, with its 1,500,000 population. Rev. B. C. Henry, of Canton, spent a month in Hanan, lately, itinerating and found the people unusually impressible; he haptized twelve, and had overfifty inquirers. He regards this as one of the most promising of all the open doors of missions. There is no opposition, and universal readiness to receive missionaries. This island is the counterpart of Formosa.—Homiletic Review.

MEXICO WANTS LIGHT.—Joaquin Miller writing to the N. Y. Independent, an account of his visit to "the largest Itol in the World" says incidentally of the Methodist Missions in Mexico, where the giant idolais. "And right here I want to say that these missions and the good! they are doing deserve volumes in their praise. I have gone about the world for fifteen years sending letters to The Independent about the people of the earth; but never before did I feel myselicat to advise or suggest anything in the way of religious instruction; nor do I feel that I am good enough to do so now. But I do most emphatically feel that here is a tremendous chance for young men and women to do end-less good. These people are tired of their priests, and they want light!"

THE Missionary Review, a perfect magasine, the following startling array of figures—startling as revealing the coent to which the missionary, spirit has developed of late beyond the willingness of the Church to engage in the work. Totals in 1884-5: Income \$62,326; Missionaries 58; lay workers, men 106, women 107; native workers, ordained 6, lay 147; communicants 7,765 (year's gain 748); Pupils 8,520—showing an increase over the totals of last year in every particular but the one of lay workers male, and a very decided advance in this department of Foreign work. Surely such spirit and zeal should stir up all Christian Churches to enquire whether they are doing all they ought in this wide sield of Christian esfort.

THE MISSIONARY'S CREED.—The Rev. Joseph Cook thus clearly pronounces himself against the chief doctrine of "The New Theology": "Omitting everything unessential in the Christian creed there are at least three doctrines which appear to me to be essential to the work of missions: the necessity of the new birth, the necessity of atonement, and the proposition that now is the accepted time, now the day of salvation. This is a tripod, and you know that striking away one of the three supports of a tripod causes the whole to tip. Undermine faith in the atonement, and faith in missions is undermined; give up the doctrine of the new birth, and the tripod falls; and so if you remove the faith that now is the accepted time, now the day of salvation, however objectionable that may be, and however well the tripod may be supported at the time, it will'ultimately fall.

A GOOD SUCCESTION. The fact that the first Salbath in November will be observed by all Protestant missions, and the societies and denominations that support them, as a day of special prayer for the conversion of the heathen. should not be forgotten. Missionary sermons should be preached in every church, and it would be well if, for the sake of an unbroken and more lasting effect, the plan-now quite generally adopted by the friends of missions in Great Britain should be carried out here, viz: that of making that Sabbath a missionary day. Two services of some kind might be held. In England in such cases a second sermon is secur. ed by an exchange of missionaries. The simultaneous February meetings, now annually the damage. held in the interest of the Church Missionary Society, would in many respects be a good model. Those which are held in all parts of London and its suburbs by the English Baptiste on the Sabbath after the auniversary of their society would also be worth copying. May the day be prayerfully remembered in advance! --Foreign Missionary.

A NEW DEPARTURE IN FORRIGH MISSIONS.-Many of the leading theologians in Germany one. It grew, as all our evils in China do, out can excuse such an outrage. In self protection belong to a new missionary organization set on of troubles in the United States." Still later, worshippers should depart at once when they find foot three years ago by the liberal party in the on July 19, the mob attacked the mission pro-German Protestant church, with the view of perty at Chung King and destroyed it. Mr. less of any disturbance which their quiet de-working among the upper classes of the cultured Denby filed a protest.

Gentile nations of the East, by means of the best moral and philosophical literature produced by the Christian culture of the West. The design is not to oppose or supplant existing Forthe Passeyrapian Raview. mission societies, but rather to supplement their work by winning for Christianity a class who are apparently not touched by the timple preaching of Gospel truth by the missionarios. There are now 38 branch associations with 3,000 members. Two missionaries are in their employ. Partor Spinner, who is engaged in Japan, has established two congregations of Germans in Tokio and Yokohama, and is reported to be gaining steadily among the Japanese students also. Pastor Faber, working in China chiesly in a literary way, has recently been appointed by the under heaven given among men whereby we British Book and Tract society as the editor of must be saved "? Many a heart throbs with literary way, has recently been appointed by the the series of works of a historical, linguistic, and an intense desire to be no of the number of religious character. - Christian Leader.

PROGRES's -The extent, as well as the success of the missionary operations of the American byterian neighbours—may be seen by a glance at the latest statistics. The rate of gain during the last decade is over 136 per cent. The total number of communicants, at present, in all their mission churches is 20,294, as compared with 8,577, ten years ago.

| 1876. | 498 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 698 | 69 Indiana 1,595 Guatemala 1,595

IN PERILS AMONG THE HEATHEN. - A Mr. Burnet, one of the colporteurs of the National These women, prisoners in gilded but unclean Bible Society of Scotland, reporting recently, cages, living in ease and indolence; differ much illustrates forcibly the difficulties and dangers from the poor native women. They are the THE Missionary Review, a perfect magasine, incident to pioneer mission work, such as colbitterest opposers of Christianity, for far more comissionary information; concludes its extending porteurs of the bible society often do without diligently, han the man do they serve the house-of notice of Foreign mission work carried on snuch credit or praise save from the Master hold gods. Their prayers are but vain repetilindependently of any Church organization, with himself:—"At Hwul-Lung ki, where he and his tions, but they are never forgotten. Daily they himself:—"At Hwul-Lung-ki, where he and hard party were pelted with wet clay from the river bank till some of them looked like brickmakers, bank till some of them looked like brickmakers, to feed and clothe the poor. They have been to feed and clothe the poor. light on the disappearance of Mr. Johnson, of taught that their gods, are pleased with their the British and Foreign Bible Society, who, in 1869, set out on a journey in this province from "unspeakable Gift." They deem no sacrifice 1869, set out on a journey in this province from which he never returned. In the talk excited by the attack on Mr. Burnet, an old inhabitant of Hwui-Lung-ki, informed one of his boatmen that 'twenty years ago there was another foreigner here selling books. During the day a The triumphant cry ringing down through fire broke out and burned a large part of the place. The foreigner was blamed for this, and at dead of night a number of men boarded his day they long for rest, but find n ne. They at dead of night a number of men boarded his day they long for rest, but find n ne. They boat, and killed him and all on board, afterwards have not learned the secret of our peace; the destroying, the boat.' There seems too much blood of Jesus Christ that cleans the from all reason to believe that poor Johnson thus died a sin; and going about to establish a righteousmartyr's death. Mr. Burnet having escaped ness of their own is all that is left to them. from this virulent community, was prostrated by an attack of small-pox when 400 miles from on the verge of baptism, he has been held back

> CHINESE OUTRAGES.—United States Minister Denby, at Pekin, has reported to the Secretary of State, at Marlington, two cases of recent outrages perpetrated by Chinese upon Americans. Rev. A. A. Fulton and wife, and Miss Mary Fulton, M.D., all of the American Presbyterian station in Ching, established a mission hospital and station at Kwai Ping, about 400 miles south west from Canton. When they had expended a considerable sum in putting up buildings, placurds appeared on the walls declaring that the "foreign devils" must go in three days and their buildings be destroyed. The Literati, as case in Zion when she contrasts her life with usual, were at the bottom of the disturbance, that of women in India? Must we not arise with Fulton set out to secure the protection of the military. He was stoned on his way and not permitted to return, and no soldiers were sent to by the tender protection of our husbands, by protect the mission. On May 6 the mob piled straw and faggots against the house occupied by Mrs. and Miss Fulton, and a little Horner, upon which the inmates fled and the house was looted lour, own hearts, we are compelled to do all in and burned. The ladies sought refuge on the our power for the cause of Foreign Missions. boats; but the mob threatened to distroy any Let there be no idlers among us when these boat that should receive them, and after some delay they reached the point where Mr. Fulton had been compelled to remain. Two days after they were put on boats and conveyed to Canton. The value of property destroyed is about \$500, and Consul Seymour demands the payment of recent. On Sunday, June 6, in the absence of all the gentlemen connected with the Methodist Episcopal mission hospital at Chung King, and while only a lady was present, a mob collected, broke down the gates, threw stones at the lady, one of which cut open her index finger its entire | damage similar to that, which visitors in Rome length, while she was otherwise injured about the incur by going out of the hot sun into the damp head and arms. Complaint was made but the cathedrals and cloisters. Neither the idleness matter was treated lightly. "This is a serious nor the thoughtlessness of sextons nor the case," writes Mr. Denby, "and may be a test neglect of committees to put furnaces in repair

Woman's Work.

WOMEN OF INDIA.

BY BELLE HALKETT, OTTAWA. At the present day every portion of the

Church of Christ is more or less interested in the work of Foreign Missions. How could it be otherwise, when Christians remember that nearly three-fourths of the whole human race are either entirely ignorant of Jesus Christ or still refusing to accept him as their Saviour, of whom God says, "There is none other name consecrated lives given to this work of spreading abroad the glad tidings of great joy. Although we may not go in person, it is our privilege as well as duty to be represented in Presbyterian Church (North)-our nearest Pres- those far off lands of heathen darkness. Our money sends those who can go, our prayers bring down gracious answers from the mercyseat—that meeting place of friends in Jesus the wide world over. During the last ten years woman's work for women in India has widened and deepened until now hundreds of avenues are open for the fruth to enter. Recently our attention has been drawn towards the six millions of high-caste women in the closed zenanas who have all their lives been taught that they have no souls. Day after day they spend in sleep or gossip, in petting their children, or dressing in elegant garments, decking themselves in jewels rich and rare, while the Pearl of great price is still unknown. They are never allowed to go out except in closely-covered carriages. They are taught that their whole duty is to obey their husbands, receive their frequent beatings without murmuring, and to look forward to a time when they shall die and come again into existence as, men with souls !

too great, no hardship too severe that may purchase the favour of their gods. But there are always more gods to be worshipped, more offerings called for, more good deeds to be done. Time and again when a caste convert has been by the loving opposition of wife or mother who trusted as yet in the gods of her youth. Our work now is to send loving, earnest, Christian women into each of these zenanas to tell of our Saviour and to win their dark hearts to him, that when, through the preaching of missionaries, the husband's feet turn to the way of life, his wife may he able to take her place at his side. The doors of these heathen homes, so long barred against any stranger, are now opened gladly to the lady teacher, and cager listeners hunger and thirst for more tidings of the life that never dies. Is there one woman in our Christian land who can remain at that of women in India? Must we not arise with A crowd gathered near the hospital, and Mr. one accord and go forward in his work for our sisters in heathendom?—for no one but us can do it. By the memory of our happy homes, the love and respect of our children, by all that inakes our earthly, home (so happy, and, far above all these, by the blessing of the gospel in women of India are perishing in their darkness, while the "Light of the World" is still unknown to them.

> NEGLECT to heat's church upon a cool day is The second case is still more an outrage upon many persons. It is often the case that on an autumn day the sun is warm, while the church, having been cooled by the nights, is dangerously damp and chilly. Persons walk to the house of God in the sun, enter the chilly atmosphere of the huilding, and receive

The Family.

MORNING.

HENCE on thy shadowy wings, thou Queen of Rest, Enchantress of the night, soft Steen away! Hence on thy shalowy wings to the far West Where shades await thee; haste, the King of Day Is fast approaching to resume his royal away

But welcome to my chamber, early ray
Of morn i hall, sky of azure, gold and rose Hair, silent hour, bless harbinger of day i Thou, gorgeous Day king, hasten to disclose The charms of eager Nature waking from repose.

Awake, ye sluintering herds in yonder mead ; And juyful lambs, your gambols now renew, Or in your heaven provided pastures feed Your sweet green pustures strewn with pearly dew; Awake, ye flocks and kine, the morning breaks for you

Ye glancing fisher, hiding from our sight-Silent inhabitants of yonder stream—

The morning breaks for you; the genial light
Reaches your caverus, and ye too, I deem,
Rejoice when from the East motif's splendid glottes

As in the water, so beneath the ground, A thousand tribes their habitations hold— In how small compass wisdom may be found '
The ant, skill'd architect and warrior bold,
Halls morning from his dusky city in the mould.

Rouse up and half the day, ye aerial things.
That slumber in the bosons of the flowers. Spread in the perfumed air your belitteous wings, And half the foremost of the half py Hours; Rejoice till the tuby West the Pay-car lowers.

The flowers which droop'd and seem'd to pine for day,
Toward the light their shapely heads now raise;
They own the joyous morn and who shall say
The sweets they breathe are not their silent praise—
That they are joyless while on heaven they daylong
gaze?

See, while I watch, the influence of the morn
Wakens the flowers to hail the new-born day t Their petals open and the emerald lawn Below is dia, et'd with bright display Of starry daisses opining while I pen my lay.

O where can fancy reach or eye survey
Through all this scene, but joys and beauties are,
And wonders infinite? Stay, Fancy, stay !
Lead not my spirit to that waning star;
*Tis vain for human thought to penetrate so far !

Of earth—among the astral host a grain—
Speck of that gold dust sprinkled o'er the sky—
Man seeks to grasp the knowledge all in vain.
Vain were it then for human thought to try To solve the wonders of the countless orbs on high.

Meantime, hall warblings sweet ! Released from Night A thousand throats welcome the morning rays With songs of gratitude, and sweet delight. O Father of the Universe, these lays Are Nature's hymns to Thee-thy creatures' grateful

Then hall? increasing choir: sweet to mine ear Your morning hymns of praise. O all I see, And all beyond surveyance; all I hear—All nature, blighty Father, praises Thee, All lovely scenes and sounds, all varied harmony! —W. H. Goss, F.G.S., in Good Words.

PROFESSOR HENRY DRUMMOND.

THE subject of this sketch was brought up in the midst of influences which made him acquainted from the first with the finer aspects of character and the most earnest forms of evangelistic energy. He is a nephew of the late Mr. Peter Drummond, well known throughout the world as the promoter of the Stirling Tract Enterprise; and his father, Mr. Henry Drummond, and his family, are con-nected in Stirling with every good work.

He received his preliminary education in his

native town and at Crieff Academy, and afterwards and at the University of Tubingen, Germany. Besides pursuing the ordinary course of study for the ministry in philosophy and theology, he de-voted himself with enthusiasm to Natural Science, and, when his curriculum was completed, he was appointed Lecturer on this subject in the Pres Church College, Glasgow. Two years ago his lectureship was raised to the rank of an ordinary professorship. He has done much geologising, in company with Professor Geikie; but his most original scientific work has been a geological and botanical survey in Central Africa, which he ex-ecuted three years ago for the African Lakes Com-pany. As a scienufic lecturer, Professor Drummond excites much enthusiasm among his students.

The steps by which he was led into the work of evangelisation were somewhat remarkable.

In the winter of 1873 he read a paper before the New College Theological Society on Spiritual Diagnosis, in which he advanced the thesis that the regular work of the pulpit ought to be supplemented by constant dealing with individuals about their spiritual state. He maintained that the mere preaching of sermons leaves the majority of hearers unaffected, and that the preacher ought to come down and acquaint himself with the condition of his hearers one by one, as a doctor examines the cases in a hospital. This clinical work he held to be the chief business of the Christian ministry. No other essay read that session produced so deep an impression; but, in his reply at the close of the discussion, the essayist admitted that his views were purely theoretical, as he had never had an opportunity of putting them in practice.

For this opportunity he was not to have long to wait. Messrs Moody and Sankey came to Edinburgh the same winter. Many of the New College marred and mis-spelled and blotted. I am atudents flung themselves with ardour into their ashamed to show it to the Master. And yet I movement, helping in the inquiry-room, and organ-know He will be patient with me; I know how saing deputations to carry the news of what was loving and gentle He will be. Why, how patiently burgh the same winter. Many of the New College atudents flung themselves with ardour into their doing in Edinburgh to every part of the country. Mr. Drummond was one of these and was soon looked up to by the others as their leader.

With the eye for character which is one of his gifts, Mr. Moody recognised the value of his young coadjutor, and pursuaded him to suspend his studies for a time, and accompany him on his evangelistic tour through the three kingdoms. For two years Mr. Drummond was with Mr. Moody in Ireland and England, devoting himself specially to young men, among whom it has always been his predileccion to labour.

At this time Mr. Drummond was under five-andtwenty years of age; but he acquired an amount us a stone. Life is a simple, easy lesson, such as of experience which few are able to collect in the any child may read. You cannot find its solution course of a lifetime. From the confidences of the in the ponderous tomes of the old fathers, the

day to handle large and difficult audiences. His letters that the blind may read; a sweet, plain, style of speaking is quiet and cultivated, with an air of simplicity, beneath which, however, is concealed the skill of the artist. There runs through and happier.—R. J. Burdette. all his addresses a strain of poetry; and, more than most other speakers we have ever listened to, he has the power of arresting attention and holding

Three years ago Mr. Drummond leaped into sudden fame by the publication of his book, "Natural Law in the Spiritual World," which has had an extraordinary success. It is in its fiftieth thousand, and Mudie advertises five hundred copies as Hill, Gloversville New York, in grateful remembers to the supplier of the supplier of the supplier in the supplier is the supplier of the supplier in the supplier is the supplier in the supplier is the supplier in the supplier in the supplier is the supplier in the supplier in the supplier is the supplier in the suppl in eleculation in his library. In America it has attracted at least as much attention as in this country, and, in short, it may be said to have made its author known wherever the English language is spoken.

One effect of its popularity has been to give Mr. Drummond access, as an evangelist, to classes which it is peculiarly difficult to reach. In May last year he conducted a remarkable series of evangelistic meetings for the nobility in London, under the auspices of Lord and Lady Aberdeen; and for the last two winters he has headed a great revival movement in the University of Edinburgh. Week by week he has come from Glasgow, and on the Sunday evenings addressed large meetings of the students. Many have been converted, and, under the name of the Students' Holiday Mission, they are carrying their testimony into every part of the kingdom. Four hundred and fifty of the students connected with this movement sat down together, last April, at a special communion service. Among these the very flower of the youth of the country might be found. For example, at the close of last winter assion only four men took first-class honours. winter session only four men took first-class honours in Philosophy, and three of them have been engaged on the Holiday Mission.—Condensed from the Christian.

THE HOUSE AT MIDNIGHT.

How quiet the house is at midnight. The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come backintoit. Every house has thesetwoclasses of tenants. Do we love best those with whom we can laugh and talk and sing, or the dear, silent ones who come so noiselessly to our side and whisper to us in faint, sweet, far away whispers that have no sound, so that we hear only their very atiliness ?

I am not tired, but my pen is weary. It falls from my fingers and I raise my head. I start to leave the table and my eye falls upon a little book lying on the floor. It is a little "First Reader." He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson—such an easy lesson—and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes, his mother's brave, patient cheeriness, struggling with his disappointment and pain. I see him lie down on the floor, and the little face bend over the troublesome little lesson, up, and the baffled, little soldier, with one more appealing look toward me for reinforcements, sighs and goes away from the lesson he cannot read to the play that comforts him. And there lies the little book, just as he left it. Ah me, I could kneel down and kiss it now as though it were alive and

loving.

Why, what was my time worth to me to-day?

Why, what was my time worth to read one What was there in the book I wanted to read one half so precious to me as one cooling word from the prattling lips that quivered when I turned away. I hate the book I read. I will never look at it again. Were it the last book in the world, I think would burn it. All its gracious words are lies. say to you, though all men praise the book and though an hour ago I thought it excellent, I say to you that there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know I want to go to the door of his room and listen; the house is so still; maybe he is not breathing. Why, if between my book and my boy I choose my book, why should not God leave me with my books? My hateful books.

But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah, me, there were two of us trying to read this afternoon. They were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy and the sentences so short. And I! Oh, pity me, I missed every word. I did not read one line aright. See, here is my copy now, all blurred and blistered with tears and beartache; all and loving all these years he has been teaching me this simple lesson I failed upon to-day. But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's that I cannot teach the little lesson more

than once? Ah, friend, we do waste time when we plait courges for ourselves. These hurrying days, these busy, anxious, shrewd, ambitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame for love and gold for kisses. Some day, then, when our hungry souls will seek for bread, our selfish god will give

inquiry-room he learned to know human life on philosophers, the investigators, the theorists. It every side, and the human heart to the bottom. He is not on your book shelves. But in the warmest became mature also as a speaker, for he had every corner of the most unlettered heart it glows in

A SEA-PARING BIBLE.

his audience spellbound from last. This, however, is accomplished without noise or trick of rhetoric, by the fascination of the man and the freshness of his message.

After his two years with Mr. Moody, he returned to college to complete his studies, and then he acted for a few months as assistant to Rev Dr. J. H. Wilson, of the Barclay church, Edinburgh, who has exercised a profound influence on many of the younger ministers of Scotland. Immediately afterwards, he entered on his academic work in Glasgow.

His dedication to science did not make him abandon evangelization. On the contrary, he prosecuted it with unabated zeal. In his first years in handed over, when it was the manual tendence of the seathered a mission congregation at handed over, when it was the manual tendence of the manual te Tite young people who read the Children's Record have their Mission ship, the Dayspring, which
sails among the islands of the New Hebrides, carand as soon as he could get away he was off for a them, and in many ways helps on the good work.

Do not forget your ship, children. She is doing a good work. Other inissionary societies have their ships too. One society in the United States has a standard the state of the control of the control

day there came on board a very precious thing. It was a nice large Bible, given by two little children. On the outside were the words Morning Star in gilt letters. On the inside of the fly-leaf were

back and forth from Honolulu to the Micronesian lalands, carrying its precious message from place to place. At last, one bright day in October, 1869. the Morning Star was starting off from Kusaie to go to Honolulu. There were some missionaries on board going to America, very happy that they were so soon to see the dear ones at home; and you can imagine how joyfully they sang "Homeward Bound " at evening prayer.

When the captain went on deck after supper he found that the ship was dangerously near the rocky shore. He tried very hard to keep her out in deep water, but she soon struck a rock, and began to fill with water. The missionaries and other people on board got into the little boats as quickly as they could, and although they thought at one time some of them would be drowned, they were soon safely on land.

There were only a very few things saved from the ship, but some one thought of the Bible, and it was taken on shore. Afterwards the captain wrote

"Saved from the wreck of the second Morning

Star, Oct. 18 1869."

After a long month of waiting the missionaries and others went on to Honolulu in a small ship called the Annie Porter, and they took the Bible with them. When it was known in America that the second Morning Star was wrecked, the child-ren went to work with a will and built another; and about a year afterward she went booming around into Honolulu harbour with the flags flying and all sails set.

In all the rejoicings over the new ship, as well as in the trials of the old one, they remembered the Bible, which was brought on board, and Capt. Matthews wrote in it:

"Transferred to the third Morning Star, July

22, 1871." So our Bible went back again to the islands, and for twelve long years it went about among them doing its beautiful work of comfort to the missionaries, and giving good news to the ignorant islanders.

About two years and a half ago the third Morning Star was wrecked near Kusale. Mrs. Rand, a missionary wholwas on board, describes it like this

"I was sitting in the cabin braiding Maber's hair when the crash came. The jar threw us over to the opposite side of the cabin, where we had to hold went through a lengthened academical curriculum such a simple, easy lesson, any baby might read it.

at the University and the New College, Edinburgh, after a little arruggle alone it has to be given as the If averaging of Tithingan Command at the If averaging of Tithingan Command and a the If averaging of Tithingan Command at the If averaging of Tithingan Command and a the If averaging of Tithingan Command and a the If averaging of Tithingan Command at the If averaging of Tithingan Command and a the If averaging of Tithingan Command and a the If averaging of Tithingan Command and the If averaging the If a the before we atruck, tried to keep her from being afraid by telling her he would save her; but it was of no use; she could not stop crying until after we had left the wreck. Every crash seemed as if it would break the vessel in pieces. We managed to get to the companion way, which seemed to be the safest place while the masts and spars were falling. The foremast broke away, and the mainmast was cut away, and then it was thought to be safe for us

to leave the ship.
"Mabel and I were picked up from the deck, and dropped into the arms of a sailor who stood in a boat ready to catch us; and then, with natives outside to steady the boat, we were pulled safely through the breakers. When I looked back and saw our dear little vessel on her side, dead as it were, my tears fell thick and fast. There were no

lives lost, and the cargo was all saved."
With the cargo the precious Bible was taken on shore, once more saved from another wreck, and Capt. Garland wrote in it:

"Saved from the wreck of the third Morning

Star, Peb. 22, 1884. Now it is on board our own new Morning Star, and we hope it will stay there a great many years.

The last writing in it is:
"Transferred to the fourth Morning Star, June 22. 188¢."

Capt. Bray says of it:
"This book has sailed the Atlantic and Pacific

Oceans. It has rounded stormy Cape Horn. It has seen two shipwrecks, has been opened and read at many religious exercises on the vessel; and now it has come to our new steamer, sound in body, with the gilt, words Morning Star on the cover still distinct, and ready and good for further service. Surely 'Heaven and earth shall pass away, but my word shall not pass away." "Calidren's Record.

THE YELLOW YEAR.

THE yellow year is hasting to its close:
The little birds have almost sung their last,
Their small notes twitter in the dreary blast— That shrill-piped harbinger of early snows : The patient beauty of the scentless rose, Oft with the morn's hoar crystal quaintly glassed, Hangs a pale mourner for the summer past, And makes a little summer where it grows ;-In the chill sunbeam of the faint, brief day. The dusky waters shudder as they shine; The russet leaves obstruct the straggling way Of oosy, brooks, which no deep banks define, And the gaunt woods, in ragged scant array, Wrap their old limbs with sombre ivy-twine.

HOW WE GOT NED TO SIGN.

WR Just had a dreadful time at our house this morning. I'ana looked so stern and yet so sorry, and mamma was sick, and Cousin Claro's eyes

were all pink with crying.

May and I didn't know what it all meant, only we guessed that brother Ned had been doing something very, very naughty; for he didn't come to breakfast till we were almost through, and then

After a while Cousin Clare told us to put on our things, and we would take a walk together. She wasn't a bit like herself that day, for she walked along so quiet and solemn and only said "yes" and "no" to what May and I said. Pretty soon Ned rode up behind us, and he gut off his horse and walked along beside Cousin Clare.

May didn't pay much 'tention; she's a little thing—only six and a half; I'm eight, and I list ened to what they were saying, and I tell you 'twas terrible! I heard Ned say:

"I want to know just how it was; I want to get at the bottom of this thing."

at the bottom of this thing."

She just bit her lips as if she were trying to keep

from crying, but she kept still till he seld . "Let me seel that I know the worst." Then she spoke up very firm, though her voice

trembled : "Aunt and I were sitting up when we heard a noise of stumbling and shuffling, and then the bell rang. When the door was opened you were held up by two or three men, all of them tipsy; and

when you got inside you fell down-"
"Say it out," said Ned, much excited. "I was dead drunk, or beastly drunk—whatever you call it."
Clare kept still, though the big tears kept drop-

ping to the ground.
"And—how — did — mother — take — it?" as if

every word hurt him. "She thought at first you were hurt or sick, but when she found it was—worse, she clasped her hands and looked as if she wanted to die."

"Well," he said, "I hadn't any idea that I was taking more than usual, but I suppose I did, and made a fool of myself."

"That's just what he said, truly. My! but I did feel badiy! I told May when we got home, and we just cried and cried. Then we went to Cousin Clare, and had a long chat with her about it. She told us then that the wrong was in taking it at all. it at all. May and I were surprised at that, for didn't papa have his glass of sherry every day after dinner? But Clare said that if no one ever tasted

it, no one would ever be a drunkard. We both said we'd never, never touch it, and she wrote out a pledge, and we put our names down, and so did she. I like Cousin Clare; I'm going to be a young lady just like her when I grow up.

All at once May looked at me, and I looked at

her. We both thought the same thing.
Why couldn't we try to get papa and Ned to put

their names down too?
We took the paper to mamma's room, and she kissed us and said we might try. But before we went, she had us kneel down with her, and she prayed that God would save her boy and help us

of right.

I tell you we felt solemn! We almost wanted to give up—that is, I did, but May said she was going to go, anyhow, and I felt ashamed to have a little thing like that beat me; so we walted till after dinner, and went to the dining-room when everyone was gone and papa was alone with his bottle and glass of sherry. He looked astonished when we walked in and laid the paper and pen and link before him, and then we thought he was apery. ink before him, and then we thought he was angry, he looked so for a minute. I wanted to run, but I

said,—
"It's to save Brother Ned, papa." Then he put his head down on the table and cried, and said, so dreadful-like, just as if his heart

was breaking—
"Oh, my son, my son! would God I had died
for thee!" We would have gone away, but he hadn't signed

yet. May kept her arm over his neck and stroked his hair, and petted him lots—she's the loveliest little thing I By-and-by when papa raised his head and put his arms around us, I said again—

"Papa, please, and then we can ask Ned." He took the paper and read it all over again; and then he put us down and walked up and down

the room for the longest time; and there was a glass of sherry he hadn't tasted yet.

At last he went to the table, took up the glass and we felt so disappointed, for we thought he was

going to drink it; but he took it and threw it—
smash! right into the grate, and the bottle after it.
"There" he said, "I'll see if you'll stand between me and saving my boy!" and then he reached
for the pen and wrote "Herbert Standish" in those great letters of his. We didn't stay long, only to kiss and hug him.

and then we skipped up-stairs where mamma and Clare were sitting so white and anxious. They could hardly believe it, but there it was—papa's name. They consulted us for a while, and then they de-

cided that, as we had had such good success with papa, we might try alone with Ned.

We heard him practising the violin in his room, but when we knocked hard he said:

Well, we were even more scared than when we went to papa; but he took the paper and read it, and when he saw papa's name he whistled right "Wheew!"

Then his face began to work, just like May's does when she is going to cry, and he walked to the window and blew his nose hard. May took the

pen and paper to him, and said:
"Please, brother Ned, won't you write your name here?" And then she told him, so sweetly, about papa's feeling so bad and throwing the wine into the grate. He trembled a little, but he said:
"Yes, I will. I'll keep it, too, God helping me.

If father can, I can."
And that's how we got Ned to sign, and we are all so happy now.—Royal Road.

> BUTTERFLIES. A TREE in yellow and red Out in the garden glows, And the leastets lightly stutter In every breeze that blows.

Which little Maud observes At the window-sill, and cries : "Just look at the tree there, Mamma, All covered with butterfies." -N. Y. Independent.

dur Story.

BARBARA STREET.

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

CHAPTER XXXVI. (Continued.)

BY-AND-BY Waterhouse made a deliberate effort to get in line with Grace, and there was so much of determination in his manner, that he succeeded in gaining his end, and the two found themselves out of earshot of the others. There was allence for a moment or so; then Waterhouse said, in a tone there was no mistaking—
"Your mother says I may come back to Barbara

street,"

There was no reply.
"May I?" he continued, stooping to look into her face. But Grace kept it averted.

"Why do you ask my permission, since you have settled it between you?" she said. "Not to say 'no,' is to say 'yes,'" replied Water-

"Oh, no," replied Grace, hurriedly.

"Yes; I don't think you can draw back now," insisted Waterhouse, with an unmistakable ring of trumph in his voice.

Grace gave him a hasty and rather frightened "Yes, indeed it is," replied he, emboldened by the look. "You could not possibly send me away

now."
"Well, if you come back," said Grace, after a

pause, and with an effort to assume a playful tone,
"you must promise to behave well."
"Have I not behaved admirably since I came

"I do not call that affair of the penny admirable."

"Oh, well, that was a slip. The penny is in my pocket now, and shan't come out again." "I understand that as a promise, then," said Grace.

And in the same breath she called Kitty to look at a hovering butterfly of gorgeous hue; and the Ille delète was at an end.

Waterhouse muttered something between his teeth, in a threatening tone, concerning the bad effect the country was having upon her, and that itself, were due to Mrs. Norris, who perhaps in-he would find out whether Barbara street did not tended to give Grace time to miss him. But when see her less cruel; but Grace, fortunately for him, he returned, it seemed to him that Grace had put did not hear him, and remained under the impression of his absolute submission. He fell back, and him. She had resumed the duty of waiting upon in a few moments found himself walking alone with Heater. He was still absorbed in his own feelings, and started when the question reached his ear-

"You leave Martenhoe to-morrow, Mr. Waterhouse?"

"Yes," he said, absently. Heater impelled by her fears, which had grown in strength, took a sudden resolution to speak openly,
"Do you know," she said, "I am rather glad of

that?"

Waterhouse looked into her eyes, and understood her meaning instantly. "Are you in your sister's confidence?" he asked, hastly.

"No," said Hester, colouring slightly.

"Ab," he said, with a sigh of relief, "who is?"

This care mather tells me to come back again, and

But your mother tells me to come back again, and I mean to do so. She will neither tell me to go nor to come. I made a mistake once, you see, in being too precipitate. So that makes me cautious. You meant to warn'me, I'suppose, and I thank you for it; but I hope you wish me success," he added,

hesitatingly.

Heater looked at him, for the first time fully realizing that it was possible Grace might love this man, and that the future might be going to hold in store for her and for them all something very different from expectation. Waterhouse felt that it was a look which meant a good deal, but he sustained well. His manhood was softened by a shade of hasistion of modesty, which was very winning hesitation, of modesty, which was very winning. He was not confident of being approved by Hester, as he knew himself to be by her mother. "It is a surprise to me," said Hester, at length.

"I had never supposed we should any of us marry,

and Grace least of all."

this girlish speech. "You think I am not worthy of moved by Grace. you know. I do not mean to idle away my life like by Mr. Waterhouse's pencil. She could not refrain work agreed withis always. I have only stayed in Barbara street from a glance in his direction, which he was not it before long, for your sister's sake. You have all done me so unconscious of, though he did not return it.

Waterhouse, for your sister's sake. You have all done me so much good. I never knew what home was before."

Heater met his eyes and smiled. You are very good and kind, I know," she said, "and if Grace marries you I am sure she will be happy, because she will not do it unless she loves you enough." More towards discouragement than this Hester could not find it in her heart to say, but secretly she very much doubted whether Grace did love enough. "This is all so sudden to me," she added; enough. "This is all so sudden to me, and are is "I have known nothing of it. If it is for Grace's

happiness, I do wish you success."
"Thank you," said Waterhouse, earnestly.
There had been an indescribable atmosphere of womanliness about Hester during the little scene which, sensitive as he was to feminine influences, penetrated Waterhouse keenly. Her own experi-ence had taught her sympathy and the sacredness of love. Her words had not been very gracious, but then her bearing had been more so than Water house had ever known it. He impulsively took and raised to his lipe the hand which was hanging by her side. "I shall hope to make a good brother, if you will let me," he said. Hester had blushed, but she felt more drawn to Waterhouse than she had done before, and she made up her mind that moment to brave Grace's displeasure by another attempt to win her confidence.

An opportunity occurred that very evening, and she did not let it ellp. The parting with Water-house was over, and Grace was up-stairs in her room, Hester made an excuse to go to her, for she felt that just now. Grace would probably be less able to turn off the matter lightly. But her expectations of lightness were quite at fault. Grace was sitting with her face buried in her hands, and was crying most bitterly. She did not hear her sister

"Grace I" cried Hester, alarmed. Grace started

""Why, Grace," said Hester, " if you do not love | have me stay to be played with, to fritter away my him, you have done a great deal, for he thinks you

Gra:a's face grew crimson. I have never meant him to think so." she said,

less vehemently.

"But do you, Grace? Do tell me. He is coming back to Barbara etreet. Surely you ought not to let him come if you feel like tals. He is too good and too much in earnest to be played with." "My dear Hester," said Grace, in an altered voice, and, putting her arm round her sister, "do you think him good? Do you like him?"

The sudden transition was so odd that Hester go, but I shall take you with me. Did you suppose

could not forbear a smile.

"He showed how good he was when papa was with us, and I am beginning to like him; but since you ask me that, it is all right then, Grace? I know ought to have trusted you."

"I don't know what you meant by 'all right." I dinner grew should call it all wrong," said Grace, sighing; a wondering. "but," and a smile began to dawn in her eyes, "he Waterhouse seems to be satisfied, and mother is, and I'm sure Kitty is, and if you are, Hester, why, I am the only one who objects, and one is too small a minority to signify. I have been shamefully drawn into it, and I only seem to get deeper and deeper. But we will never say any more about it, please. He has promised not to do so."

With that, words ended between the two, but they kissed each other, and Grace's tears fell again and wet Hester's cheek.

ever felt before; for the sacrifice she was ready to make on behalf of her father's memory (for naturally this was the aspect of the matter which appealed most strongly to Mrs. Norris) called out her mother's affection and gratitude as nothing else could have done. And love always made liester

Three weeks afterwards she heard from Miss Denston that her brother had sailed.

CONCLUSION.

WATERHOUSE remained abroad for four months. This extended absence, and, indeed, his departure him, but with it also that manner which set up, as of old, an intangible and impassable barrier between them. The dainty mockery came now and again to bewitch and tease him, but never was he allowed a glimpse of that subdued and shy consciousness which had once or twice filled him with delight and hope. She was again a thing of spirit and air, not to be tamed or touched. But though Waterhouse did not see the change, her mother and the rest knew that Grace was not her old self. She was bright and gay as of old, in the main, but with unaccustomed lapses into thoughtfulness, and a new taste for solitude. Also she suffered and even ought caresses which once would have been playfully set aside. Her eyes more often looked soft and deep, and it was only Waterbouse who always saw in them a gleam and sparkle or a cold reserve. The winter passed thus, but when the first spring days, with mild sunshine and soft winds, visited Barbara street once more, and set country-lovers alonging, they found Waterhouse quite desperate, and bent on desperate measures.

One day Grace, when she came up to his room at dinner-time, found him seated at the table with his head resting on his hand, pouring over some printed list. So intently was he occupied, that he

did not move or even look up.

16 Excuse me, "said Grace, after waiting a moment
in silence, "may I spread the dinner-cloth?"

She spoke in the formal manner which it was her custom still to assume when she put on that cap and apron which to the last inspired Waterhouse with as keen a disgust and irritation as ever they had done Hester, but which Grace with firmness

I had never supposed we should any of us marry, and gravity had declined to remove.

"Oh, I beg you pardon, I'm sure," cried WaterWaterhouse was too much in earnest to smile at
house, starting up, and leaving his papers to be re-

her," he said, with some eagerness; "and perhaps
I am not, but where there is a great deal of love it
makes up for much. I think I could make her
out any idea that here was an ambush prepared for happy. You have seen me under a disadvantage, her. An estate agent's list, marked here and there

> I am thinking of buying some land, at last, and settling down, Miss Norrie. It is high time I gave up this dawdling, good-for-nothing life. I know I

> shall have your approval."
>
> Grace did not reply for a moment. She smoothed the creases of the tablecloth carefully. "I do not wonder that you are getting tired of Barbara street," she remarked.

"Yes, I am excessively tired of it," he said, with

A slight colour mounted into Grace's checks. Was she thinking of the occasion, not so very long ago, when he had begged so hard to be allowed to

stay? She had apparently no reply to make.
"You see, I could not possibly spend the summer here," he continued, coolly, fetching the list. from where Grace had laid it, and turning over the leaves. "There is one place here I rather take to, only these descriptions, I am afraid, are got up to humbug one. Oh, here it is, 'Buckhurst, Hamp-shire, a freehold residential estate—""

"Excuse me," interrupted Grace; "I am afraid the fish is spoiling," and she left Waterhouse alone.

If she expected by that means to turn the subject
she was mistaken, for he was still at the list on her
return, and insisted on gaining her ear for further details concerning acreage, shooting, fishing, etc., and the "family mansion" of Queen Anne date, which commanded extensive views of the New

"When are you thinking of leaving?" asked Grace, coldly, with an averted face.

"Why? are you wanting my rooms for some one else? If so, I can go at once," he replied, lightly.
But the farce was ended there, for he surprised the involuntary reproachful gaze of eyes swimming in tears. The next moment, with a leaping heart, he had kissed the face which was pale with emotion and surprise. Grace covered it instantly with her

time, and never to get my answer. Isn't that very unkind and unjust?

As Grace did not speak, or remove her hands, he removed them for her, and made her look at him, which she did in a frightened and deprecating way. It was evident that he had successfully stormed the citadel, taken it by a surprise, which is supposed to be equally fair in love and in war. As they looked at each other, the alarm gradually

go, but I shall take you with me. Did you suppose I meant to go by myself?"

Grace's great dark eyes continued to gaze at Waterhouse, but now with a kind of startled fascination, like that of a deer before it bounds away. But Waterhouse held her fast, while the forgotten dinner grew cold, and Sarah down below fell

Waterhouse and Grace were married two months after this. Grace had said to her mother,

very gravely—

"Mother, if I am to be married at all, you had better make me do it as soon as possible. And in the meanwhile you must take care that I don't run

away. I shall have to be watched."

"But, my dear child," replied her mother, anxiously, "we do not want to marry you against your will."

"Mr. Waterhouse does," said Grace, with a After this, the days slipped back into their old course, and Waterhouse was no more referred to ed, but he says I have gone so far, and given him under his aspect of suitor. Mrs. Norris was told at an much encouragement that I can't in honour last the long-kept secret, and Hester's plans were draw back. Ob, mother, why did we ever take a laid before her. In consequence, Hester was made lodger? How happy we might be now but for to feel more sure of her mother's love than she had that!" Grace's sentiments were so alarming, and her moods so extraordinary, comprising so many fits of depression and irritability quite foreign to her, that her mother betook herself in perplexity to ber lover. Waterhouse laughed a little, but he was nevertheless rendered uneasy and miserable, for of Grace after that one decisive occasion be could scarcely get speech. It was not to be ex-pected that he, although much advanced in knowl-edge of feminine nature, should be able to under-stand these vagaries. Nor could Hester et all understand her sister. Her mother, after all, knew her best, and after a little while came to the conclusion that she had in reality fallen very deeply into love, though her high-spirited nature kept up to the end a fight against it, and that the sooner the marriage took place the better it would be for every one. And so in truth it was. Though Waterhouse's courtainp had been but a stony path, his wedded life blossomed like the rose, and continued sunshine after marriage made up to him for

the stings he had known before. Waterhouse took Grace to the old house at Buckhurst, Hampshire, which naturally had borne off the paim from all others that had not its special recommendation—that of having startled his wife into accepting him. Mrs. Norrie and Kitty were installed in a charming cottage which atood on Waterhouse's land, and Hester and Miss Denston, when they looked across the road to No. 47, saw no longer the cheerful red curtains and glossy no longer the cheerful red curtains and glossy evergreens, but only blank windows and staring bills. Hester had by that time become thoroughly at home and settled in her new life. She had been engaged as daily governess by one of Mr. Waterhouse's friends, and she was fairly interested and successful in her work. Her dignity and self-command gained for her at once that first essential to success, the respect of her pupils. At home she had for comfort the sense of being cf supreme value, and of being well, if selfishly loved. But value, and of being well, if selfishly loved. But supreme comfort of all was the sense of comrade-ship with the brother far away, which made each act of devotion to the sister a tie which bound them together, and which was none the loss sweet because it was recognised nowhere but in the secrecy of her own heart. For three years Hester worked on thus, and from time to time came cheering news of Philip. At the end of that interval, and when he was soon to be expected home, Miss Denston, who had been in better health during those years than for many previous, suddenly died as she war sitting in her chair with Hester by her side. Then Hester went to her mother and slater, and to all the sweet sights and sounds of the Hampshire spring, to the cottage from whose windows she saw the tender haze of green spreading over the stretches of forest and heard the cuckoo notes startlingly near. And she was petted and made much of by her mother and Grace, who were grieved to see her pale looks. But Hester, though she basked in the love as in sunshine, said she must only stay for a boliday, that work agreed with her, and that she must return to

Waterhouse, who had grown to admire Hester more and more, though he still did not feel quite at home with her, on one occasion called his wife to the window to look at her sister as she stood outside on the lawn with Grace's little boy in her arms.

"She is a fit model for a Madonna," he said;
"see the way she carries Jack; and what an exquisite look she is giving him." Here Hester quisite. look she is giving him." Here Hester caught sight of the pair watching her and smiled at them. "I suppose," continued Waterhouse, "you used to see that Denston had views in that direction? You woman have generally sharp eyes in such matters. I hope she won't be cruel to him, don't you?"

"Now, pray don't expect me to fall in with any match-making schemes. You know my opinion of matrimony.

"Come, Beatrice, Beatrice ! that sort of thing does not become you now; your railing days are

Over. And Waterhouse put his hand on his wife's shoulder. He often excited her to merry rejoinder by addressing her thus-though Grace, probably, was not loth to be reminded of an illustrious and charming lady who had, like herself, forsworn her maiden resolutions. But he received no merry answer now. She gave a little sigh, as she looked out of the window at her sister, and caressed with her own small hand the muscular one that rested on her shoulder. It will be seen that she had kept

more than one secret from her husband. Philip had started on his homeward voyage befor the news of his sister's death reached him; but it met him on the way. Barbara Street was de-serted, and, on landing, he went straight into Hampshire, where, as Hester had once promised, a warm welcome awaited him.

THE END.

up, and forced back the tears. 'Hester took her hands by force, and said, "Is this about Mr. Waterhouse?"

Waterhouse?"

"Oh." cried Grace, a gleam coming into, her great eyes, "I will not be talked to about him. 'He and mother, and now you, combine to 'tease me. What have I done to deserve it?"

"I see you do not want me to go, yet you would instantly with her hands and surprise. Grace covered it instantly with her hands, and was making her escape without a word, but Waterhouse barred the way. He felt it must be now or never with him.'

"Why have you been so cruel to me, all this and mother, and now you, combine to 'tease me. What have I done to deserve it?"

"I see you do not want me to go, yet you would the east to engage in missionary work."

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LESSON HELPS.

FOURTH QUARTER. THOMAS CONVINCED.

LESSON VI., November 7th., John xx. 19-31; memorise verses 26-28.

GOLDEN TEXT .- And Thomas answered and wid unto him, my Lord and my God.—John xx. 28. Tiste.-Sunday evening, April 9, A.D. 30, and

Sunday evening, April 16. PLACE - A room in Jerusalem.

INTERVENING HISTORY .- Mail xxviii. 8-15, Mark xvi. 12, 13; Luke xxiv. 13-35; 1 Cor. xv. 5. PARALLEL ACCOUNTS - Mark xvi. 14 22; Luko

(xiv. 36 49 ; 1 Cor. xv. 5 HELPS OVER HARD PLACES—Second appearance of Jesus: Sunday morning, April 9, to the other women (Matt. zxviii. 9, 10) Third appearance: To Peter alone (Luke xxiv. 34; 1 Cor. xv. 5). Fourth appearance: to two disciples on the way to Emmaus, Sunday afternoon (Mark xvi. 12, 13; Luke xxiv. 13 35). Fifth appearance: to the disciples, except Thomas, the same Sunday evening (va. 19 20; Mark 16-14; Luke xxiv. 36-14). 43). 19. Came Jesus and stood in the midst. miraculously, but perhaps by eilently opening the door. Peace be unto you: common salutation of the Jews. 20 Shewed unto them his hands: to show that he was precisely the same Jesus who was crucified, and not a spirit. They were tertified at his appearance. 2t Even so send I you to take my place and do my work. Mark adds that they were to preach the gospel to every creature. Every Christian is able to be a missionary. 23, Whose ever sins ye remit, etc.: the Holy Spirit would so lead them that what they did would be endorsed by God. They would preach the true doctrine of for-giveness of sine to all who believed on Jesus; and lesus would forgive all who believed through their preaching. 24. Didymus: the twin, Greek for the Hebrew Thomas.

SUBJECTS FOR SPECIAL REPORTS.—The appearance of Jesus.—The beginning of the Lord's day as a Sabbath.—The mission of the disciples.—The gift of the Holy Spirit.—Ver. 23.—Ver. 29—The object of John's Gospel.

QUESTIONS.

INTRODUCTORY.—To whore did Christ appear first after his resurrection? To whom did he make his second appearance? The third? The fourth? SUBJECT: FAITH CONFIRMED AND WORK APPOINTED.

I. FAITH CONFIRMED BY THE PRESENCE OF I. FAITH CONFIRMED BY THE PRESENCE OF THE RISEN LORD (vs. 19, 20)—How many times did Jesus appear to his disciples on the day he rose from the dead? What were the disciples doing on that first Sunday evening? (Mark xvi. 14.) How many were present? Why were the doors closed? What reason had they to fear the Jews? How does Jesus bring peace? What was the effect of his appearance on the disciples? (Luke xxiv. 37.) How did he prove that he was the same Jesus that had known before? What other proof is Jesus they had known before? What other proof is given in Luke? (xxiv. 41-43). What was the effect of this assurance on the disciples? Does the conscious presence of Jesus always bring gladness to those who love him?

II. THE DISCIPLES COMMISSIONED (vs. 21-23, 30, 31).—Where did Jesus send his disciples? (Mark zvi. 15, 16.) What were they to do? How did he prepare them for this work? (v. 22.) How did the Holy Spirit enable them to carry on the work of Jesus in the world? (John ziv. 26; xv. 26; xvi. 7:11.) When was this gift fully bestowed? (Acts il. 1, 2 16:21) What further promise did Jesus make? (v. 23.) What does this verse

III THE DISCIPLES' FAITH STILL MORE CON-did he say to Thomas? What was the effect on Thomas? Did he then see Jesus as divino? Was his true faith? What kind of faith did Jesus say was still better? Why?

PRACTICAL SUGGESTIONS.

I. True disciples love to meet together for worship. II. Jesus will be present at such meetings.

111. Jeaus' presence brings peace, gladness and IV. It is a great lose to be away from such

meetings. Thomas lost (1) the blessing of Jesus; (2) the gift of the Holy Spirit, (3) the teachings of of Jesus, (4) confirmation of his faith.

V. The duty of preaching the Gospel to every creature is laid upon us all. VI. Jesus has promised to bless faithful labours in his cause.

VII. There are those whose salvation or loss depends on our faithfulness.

VIII. A believing, trueting, loving heart is a great blessing.

REVIEW EXERCISE: (For the whole school in concert.)—5. When did Jesus appear to his disci-ples in a body? ANS. At a meeting on Sunday evening after his resurrection. 6. How did he prove that he was the same Jesus? ANS. He showed them his wounded hands and side, and ate with them. 7. To what work did he send them? Ans. To go into all the world and preach the Gospel to every creature. 8. What help did he give them? Ans. The gift of the Holy Spirit. 9. What is the object of the Gospel? Ans. (Repeat | v. 31.)—Peloubet.

The Presbyterinn Neview.

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Manager Presbyterian News Co.

THURSDAY, OCTOBER 28TH, 1886

OUR STORY.

WE need scarcely inform our readers that the delightful serial s'ory " Barbara Street," which has been running through the pages of the REVIEW for some months, comes to an end with this issue. In a week or two we shall announce the title of the New Senal, which we trust will be as acceptable to young and old as "Barbara Street " has proved to be.

THE GEORGIA EVANGELISTS

WHEN the proposal to bring the Georgia Evangelists to Toronto first took shape. we called attention to what we might expect if the so called "gems from Sam Jones" going the rounds of the papers were to be taken as a sample of their sermons, and to protest against the irreverence and vulgarity manifested in those he case of Sam the popular title without meaning any discourtesy), there is no need for us to withdraw the grave charge of constant offences against propriety in speech and sentiment then made; and if they are so minded they can readily make a collection of new "gems" of rarer quality besides which any then quoted would pale their feeble light. It would be possible to make from his public utterances since he came to this city, such a collection of low vulgarity; and daring irreverence as would fail to find a place in any decent family.

But while we would emphasise our stern disapproval of crimes against the purity of the English tongue and departures from the canons of good taste as seen in Sam Jones' sermons, we do not hesitate to declare our conviction, from cur increased knowledge of the man, that these so-called "gems," are not the best parts of his addresses, but the fantastic excrescences which hide from those who have not had the opportunity of hearing him, the real power and pathos which thrill his audiences and put them in such thorough sympathy with the speaker that they find it impossible to be offended with him. Upon reflection the charitably disposed, however much offended for the moment, will probably admit that Sam' Jones is no mountebank necessarily obliged to resort to vulgar stories and coarse jokes to tickle the ears of the groundlings, but an honest man who is in deep earnest in his work of winning souls, and who is used in the conversion of many.

. itow far his work for good will prove lasting it would be idle to speculate, but we may venture to utter a caveat against any imitations of his occentricities. We have some reason to fear that some, weak brethren who have nothing of Sam Jones' genius-for he is a genius in his way or his spiritual power-and he has undoubted spiritual power, will strive to imitate his foibles and end by degrading their pulpits and driv-ing people out of the church. And we fear also that the rein that Sam Jones gives to his buffoonery will ultimately have a disastrous effect upon his own mind: It is undeniable that

Subscribers falling to receive the "Review" times months ago, and which in certain quarter by our Auglican brethren, and, as we recently ers provoked no little resentful opposition. There ing the Manager. course, many pungent, pithy utterances calculated, if apprehended, to do good, but they were were so distributed as to make the audience endure the serious reflections for the sake of the fun that was sure to follow. It is not uncharithe only parts of the discourse which the majority of the vast audience carried away. At any were present in large numbers, and whose appreciation of the Jokes was as demonstrative as shown by its doctring and discipline and the of the building before the after-meeting, left no las ever the Church of lingland had for Christian will receive THE PRESBYTERIAN doubt that the service had failed to impress a unity. There is good hope, therefore, that if REVIEW for the price of ONE portion of the audience with much solemnity, neither of the Churches is disposed to say what Sam Jones as entertaining as anything to be good feeling may yet atise between them. The found at "The Grand."

> To all who gave Mr. Jones a fair hearing it is evident that he has no need to seek for power in tists has been going on rapidly since the he pulpit from such courses. He may be at Evangelical Alliance, Bible Society, Young tractive and powerful without offences against good taste and without appeals to methods to institutions have brought them together. It is attract men to the sound of the gosper unworms, of the Christian pulpit. And we venture to hope agencies have not brought us into close contact that his friends will seek to advise him with tact with Anglicans. Perhaps co-operation is nearer at hand than we suspect. When it comes have blensishes which scandalize many attract men to the sound of the gospel unworthy only to be regretted that the same unifying of God's people and repel those who would otherwise gladly take him by the hand and co-operate with him in every good work.

> not only thoroughly devoted to his great work | Anglicans do not see points as they appear to but also of very remarkable ability as a preacher, a man of culture and refinement. Sam Jones theless an appreciation of the Presbyterian posican hardly be said to preach in the ordinary tion and the concession of an intelligent and sense of the term, so entirely independent is he conscientious holding of certain views on our of his text and so supremely unconcerned as to the logical connection of his utterances. Sam Small, however, is a born preacher, and he handles his subjects with consummate skill as well as scriptural soundness. He seeks, if, we judge correctly, to win his heaters simply by the force of the truth. Though his popularity is not as great as that of his colleague, we do not doubt that if his life be spared he will prove the more successful evangelist.

As to the doctrinal teachings of Sam Jones in general or his views of Presbyterianism it is almost unnecessary to speak. They are like and refusing to accept a church-theory which those of many of his class, the product of emotion and not of reason or revelation, and it here. If we have failed to enlighten the editor of the Holy Ghost and generally the superof the Christian Guardian as to his misconceptions of Calvinism, it would be a hopeless task to attempt to set right the Southern evan-gelist. Sam Jones "is glad," for instance; gelist. Sam Jones "is glad," for instance, are opposed to the use of a many of a liturgy "that Presbyterians have renounced the doctrine resist as unscriptural the imposition of a liturgy by the authority of the Church. A little enof infant damnation." It would, we suppose, be a waste of words to ask him to produce anyutterances. From the full reports of the sermons thing in the Standards of our Church to show in the daily, press, our readers will have dis- that such a dogma has ever been held amongst us. It woul Methodist friends to formulate out of the same addresses a creed that would prove acceptable to their own body. It would puzzle even Sam' Jones' most ardent admirers to find any satisfactory orderly, statement of gospel truth in the whole range of his addresses. And we are quite sure that many of his propositions, are self contradictory. But this aside. We must commend him for stumbling on one correct doctrine well known to Presbyterians, but not often heard in Methodist pulpits—the final perseverance of the saints. If this doctrine be accepted cordially by our Methodist brethren here, they will perhaps not find it necessary to bring Sam Jones back to Torouto for many years to come. If all who are professing conversion just now remain steadfast there will be a great company to spread the good tidings without the necessity of calling for help from without.

We earnestly trust that our Methodist friends have reason to be satisfied with the results of these meetings, and that a great impetus may be given through the movement' to the spiritual life of the Christian people of this city and

CHRISTIAN UNION.

T is certainly a pleasing indication of steady advance in Christian sentiment that our secular journals are giving a place for the discussion of Christian unity and occlesiastical union. The position of the Globe in advocating union of Protestants and Roman Catholics is simply absurd, for Popery can become one with evangelical Christians only by the abject submission of the latter to the Pope of Rome. Not so, however, is the proposition for union among Protestants. Writers belonging to the Anglican Church are at present very earnest in seeking to find comisson ground on which Presbyterians, Union was practically regarded at the recent Methodists and Baptists can unite with them. Episcopal Convention in Chicago when the The proposals made by these writers certainly resolution to send fraternal greetings to the Naafford ground for encouragement, and as the tional Council of the Congregational churches result, of that prayerful spirit and effort which convened in the same city came up for discusno man will ever greatly move his fellows who is they desiderate, it is reasonable to expect that slon.

destitute of humour. It is equally true that the God in His Providence will lead the Anglican fountains of tears and laughter lie very near Church nearer still to the other Churches, so each other. Of all men who have these gifts, the I that in His own good time these may come a funny, startling or grotesque things simply for that can be done consistently with scripture truth the sake of being funny, startling or grotesque, towards united action in the visible Church, and Into this error Sun Jones, we fear, frequently the formation of a grand whole which will confalls. His address on the Parable of the tain particular churches of all denominations, Prodigal Son, amply illustrates this unfortunate with variety of ritual and freedom of action, so tendency and alone would furnish justification far as God's word permits and provides therefor.

The Mail in a recent issue contains a long tetter from Rev. Dr. Roy, of Cobourg, setting quite lost amid the jokes and witticisms which forth from his point of view what the Church of England has done in government, doctrine, ritual and life to promote and maintain Christian union. A similar manifesto regarding the Preshytable to think that the jokes, and the stories are terian Church would perhaps surprise Anglicans; for it can easily be shown that the Presbyterian Church maintains the catholicity of the Church rate, the behaviour of the medical students who invisible and visible as strenuously as either it was intelligent, after their escape in a rush out I Christian life of its members, as zealous a desire They at least seemed to regard an evening with the other has done in times past to promote union, development of such a feeling between Presbyterians, Methodists, Congregationalists and Bap-Men's Christian Associations, and such like the desire for union will be developed also.

But in Dr., Roy's letters there are some points to which we venture particularly again to refer, Of his colleague; Sam Small, we are glad to as indicating the quarters from which disturbing speak in terms of unqualified approval, as a man clements may arise. That Dr. Roy and other Presbyterians is not to be wondered at. Neverpart are: absolutely, necessary if there is to be any attempt at unity:

1. It must not be assumed that Presbyterians are not as conscientious in regarding prelacy non-scriptural as Anglicans are in contending for it, or that they hold their opinion because they are more ignorant than Anglicans;

2., It must not be assumed that Presbyterians are ignorant of the nature of Christ's Church because they insist upon salvation and sanctifi-cation through faith alone distinguishing be-tween the visible and invisible Church of God ignores natural depravity; and supernatural renewing graces and makes it possible for men would be a useless task to combat his ragaries who deny the deity of Christ and the personality natural in Christianity to feel that they pro-perly are of the Church of Christ,

3. It must not be assumed that Presbyterians by the authority of the Church. A little enquiry will disabuse the mind of any one on this point; and yet it is always coming up as if there could be no unity or union without a fixed iturgy:

4. It must not be assumed that the Reformation was a mistake made by good but ignorant local history of New Glasgow and Pictou, and men in their revolt from Romish error, and that will be of great interest to Presbyterians in now Christians should return to practices and doctrines held by the Church of the 4th century before its division because quod, semper ubique et ab-omnibus is equally binding on the conscience with the written Word of God.

Whether the Presbyterian Church in these matters is right or wrong may fairly be discussed, but it will be impossible to hold conference with men who do not admit that they may be mistaken as well as Presbyterians may be mistaken. With infallible men discussion is respectfully declined. The conference must be between equals, and no assumed superiority of learning or piety can be permitted on either side. This offensive assumption appears in Dr. Roy's letter. It doubtless inadvertently found expression and he will be surprised to have his language called in question. He describes in glowing terms what the Church of England does, and finds in it an "ideal" which recognises "God's hand in raising up and authorising others to do what she herself has often failed to do and of welcoming them without humiliating them into fellowship with her. Now we do not admit that the Anglican Church is older than the Presbyterian; or that the latter was raised up to supplement the former; nor do we'desire to be welcomed into her fellowship. we'desire to be welcomed into her fellowship. the late Dr. Rogers, in the Chair of Sacred We might as well propose to admit Anglicans to Rhetoric, and Catechetics in the Assembly's our fellowship and assure them patronizingly that in joining us they are not humilialed. Humiliated | What can: it mean? That we must come down and become Anglicans and and not feel it? Rather let them come up to their election to such important posts, is regardthe Presbyterian level and we shall rejoice in ed with much satisfaction throughout the their elevation. Such language must be Church. Being both "anti-organ men," their eschewed if union is ever to come.

In another issue we shall show how Christian Episcopal Convention in Chicago when the

Nova Scotta, has lately celebrated some centenaries of a character peculiarly interesting to our Church throughout the Dominion, and occupant of the sacred deak should be on his manifestation of that spiritual unity which does not devoid of interest, we would hope to all the guard as to how he uses them. We are sure that exist between all the Churches, in a manner not numerous branches of the great Presbyterian no man will do lasting work for God who allows now conceivable. It may be taken for granted Church, wherever found. There is perhaps his sense of humour to master him and says that the Presbyterian Church is leady to do all some danger that the central business may be overdone, but even the London Spectator, which is growing weary of reviving the past, would admit that the planting of Presbyterian-iam in Pictou, Nova Scotia, a hundred years ago, September 17th, was an event of first-rate importance to that Province, and through it to all Canada, and as such deserved to be heartily commemorated. And we are glad to know that it was heartly and worthly commemorated. The Witness gives a full account of the proceedings from which we make a few extracts: "The celebration of the Centenary of James church, New Glasgow, took place on Friday, the 17th inst., and was in all respects most gratifying. The arrangements reflected the highest credit on the good taste, good feeling, and sagacity of the gentlemen in charge. George W. Under wood, Esq., an elder of James church, presided. Devotional exercises were conducted by Rev T. Sedgwick, (Moderator of Synod) Rev. A. P. Miller, and Rev. D. B. Blair, fathers of the Presbytery, Rev. E. A. McCurdy, the devoted and talented successor of Drs. MacGregor and Roy in the pastorate of James church, gave a realistic account of the civil and ecclesiastical condition of this province a hundred years ago. Dr. M'Cullech read a most interesting paper on the planting of Presbyterianism in Pictou. James W. Carmichael, Esq., gave a thoughtful and suggestive address on the political and educational influence of Pictou Presbyterianism, Rev. E. Ross, gave the more recent history of Pres. byterianism—its divisions and reunions.—The evening services were hardly less interesting or appropriate than those of the afternoon. Devotional exercises were conducted by the pastors of the other two congregations, Rev. E. Scott and Rev. George Murray. D. C. Fraser Esq., gave an admirable narrative of the work and progress, of James congregation under Rev. Dr. MacGregor, Dr. Roy, and E. A. McCurdy. The congregation is indeed a "mother church," five others having sprungs from it; and it may safely be said that it was never doing a better work, giving more liberally or living more worthily of the Christian name than it is now. And this indeed is as it ought to be 1 Two tablets were unveiled, one to the memory of Dr. MacGregor and one to the memory of Dr. Roy. James D. MacGregor gave an account of the progress of New Glasgow during the century.

James Carmichael (father of J. W. Carmichael,
Esq.,) was the virtual founder of New Glagow. Other good and true men were his fellow labourers. The Carmichaels, the MacGregors, the Frasers, Captain MacKenzie, John Cameron, John MacKay and others may well be men tioned with honour when theup building of New Glasgow is the theme. John S. MacLean, Esq., Halifax, gave an eatnest address in which, after referring to the proceedings of the evening, he presented briefly an account; of the progress of Presbyterianism in Halifax during the past thirty years. The proceedings were brought to an appropriate close with an address by Rev. J. D. MacGillivray. The proceedings during the whole day were most interesting, appropriate, and impressive. Not a jarring note was heard. All was harmony and happiness, as was fit. A very pleasant feature of the celebration was a banquet' at 6 p.m., of which some three hundred partook. A bountiful feast was provided, and was duly appreciated.

We understand that all the papers and adesses are to be published which will be a valuable contribution to the

general."

WE give in other columns extended notes of an address on "The Recognition of Christianity in our Educational System," by Principal Mac-Vicar, before the annual convention of Protestant teachers of the Province of Quebec, on the 15th inst., in the David Morrice Hall, Presbyterian College, Montreal. Sir William Dawson, President of the Association, occupied the chair, and on the platform were the leading educationists of the Province, prominent citizens, and invited guests from a distance, such as Dr. Buckham, President of the University of Vermont; Miss Freeman, President of Wellesley Ladies' College, and others. The Hall was densely crowded, and the views expressed met with the heartiest response from all. The address is emmently timely and suggestive, and deserves the careful consideration of all concerned directly in education, and in a no less, degree of all solicitous for the true welfare and progress of Canada.

At a special meeting of the General Assembly of the Presbyterian Church in Ireland, convened on the 8th inst., Rev. Archibald Robin. son, of Broughshane, was appointed successor to College Belfast, and Rev. Dr. Petticrew, successor to the late. Dr. Croskery, in the Chair of Systematic Theology in Magee College, Derry. Both are very prominent and able men, and election is also accepted as "security given for the permanent' burying of the unfortunate sub-Union was practically regarded at the recent ject, which too long distracted the peace of the Church."

> We would again call attention to the fact that this year a special edition of the Foreign Mission Report was published at a very low rate for gen

eral circulation throughout the Church. Presbyteries should tako Immediato steps to disseminate these reports among all our congregations. On account of the increase of our work in the Mission Fields, and the consequent increase of expense in carrying it on, ministers are carnestly requested by the Foreign Mission Committee to preach special sermons on our P. M. work, on the first Sabbath of November. The same day is to be observed in congregations as a DAY OF SPECIAL PRAYER FOR MIS

The Christian Leader is responsible for the following statement as to the advance of tem perance sentiment in Great Britain :- "Ten years ago the average consumption of intoxicating liquor was 194, 1d. per head of the population, last year it was only 14s, 9d. The reduction of last year is the largest ever known in a single year." Will some one send us the figures for Canada for the same period?

SPECIAL NOTICE.

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

THE RECOGNITION OF CHRISTIANITY IN OUR EDUCATIONAL SYSTEM.*

BY REV. PRINCIPAL MACVICAR, D.D., PRESBYTERIAN COLLEGE, MONTREAL.

AFTER bidding the teachers cordially welcome to the college, and inviting thom at the close of the meeting to examine the whole building, and especially the sich treasures of the Ilbrary, Dr. MacVicar referred to his deep practical interest in their great work, and to the satisfaction with which he had acted as President of their Association some years ago. He was himself a teacher, and regarded the profession, when worthily followed, as noble and eminently useful, even God-like. Jesus was "a teacher sent from God," and this fact alone stamped their work with a dignity and worth which nothing could efface. He then went on to say: Seeing you have assigned me no subject to speak on to night, I propose to ask and answer, as far as time will permit,

TWO VITAL QUESTIONS

I. Why should Christianity be recognized in our educational system?

I answer, not because we have any fear of its ultimate failure, or discern signs of its decay and approaching end. No. Christianity was never as strong, aggressive and wide-spread as to day ; and it can be no more overthrown than God Almighty can be dethroned. We are, therefore, not timidly trembling for the ark of God because of the bitter and foolish hostility of some against Christianity and the ardent wish of others to have it wholly eliminated from public education. We Insist upon its recognition for what we deem

THREE SOLID AND SUPPICIENT REASONS,

(1) We are professedly a Protestant Christian nation, and the education we want must include this factor. With a great price our ancestors obtained this freedom, and we do not mean in a dastardly way to forego it. We know its worth too well, we value too highly our vantageground to be induced to abandon it; and we have no wish or intention to lapse from this position into one of educated heathenism. We know that our Christianity, in spite of the imperfections of those who profess it, is the crowning glory of the nation, and we refuse to have instead of it Ichabod written on our escutcheon.

(2) That education is thoroughly, defective and onesided which ignores Christianity or gives it a subordinate position. It is so, because it fails to reach and to mould

THE WHOLE NATURE OF MAN.

He has as truly a capacity to serve and worship God as to in our schools, and that Romanists cannot point to our lie has as truly a capacity to serve and worship God as to in our schools, and that Romanists cannot point to our in many respects unique, and would make a valuable addition to any public library, however rich in rare and develop commerce. Moral relations and devices are part of the Book. Moral relations and duties are and develop commerce. more essential to him than the study of languages, mathematics and physics. It is of far greater moment to him to understand clearly his obligations to his God and Saviour and his true place in the fabric of human society, than to know his place in the physical universe and to be conversant with all sorts of cosmical problems. Why then should the highest functions of his nature and the best part of his interests be slurred or practically tabooed in a system of education? We protest against such injustice, such a gross invasion of the natural rights of men to have their whole natures developed and cultured, as well as against the national degradation which persistence m such a course inevitably involves.

(2) Christianity should have the place indicated in our education because of its worth to man-its intrinsic merit. It is not a thing of which to be ashamed, a badge of mental weakness and social reproach. It is, on the contrary, the distinctive mark of the strongest, wisest, and purest men of the age and of all ages. It is not a source of loss or lack of profit, in the commercial sense, to the nation, but the very reverse. It gives worth in every direction to what would otherwise be comparatively worthless. What would be the value of city property and broad acres without Christianity? And, what is far dearer to us-what of

THE PURITY AND SAFETY OF OUR HONES.

and the safety of human life and our most cherished institations without it? Christianity is not now on its trial for the first time as something of problematical utility. It has a history extending through conturies, and, wherever characterized by primitive purity and simplicity, it is one of the utmost beneficence and fraught with the highest benefits to man. The great outstanding figure in all history is the Founder of Christianity, and the benefits which His life and teachings confer upon men la this world, are past computation. But what shall we say when we take into account the world to come? The small fraction of our being here is not to be compared with that which lies beyond, and the beatitude which is to all up eternity and to last through time illimitable after all that purely secular training is concerned about has passed away, comes to us through the medium of

"Notes of an address before the Annual Convention of Protestant Teachers of the Province of Quebec, October 13th, 1886. Propared by the author for the PRESETTEMAN REVIEW.

Christianity. liecaus, therefore, of the present benefits which it confers and the future eternal weight of glory which it reveals it is not to be ignored, but to hold a foremost place in our education. I now ask another question :

11. How, or in what form are we to secure the proper recognition of Christianity in our public schools and colleges of all grades t

It is plain that we cannot assume a neutral, non-committal attitude regarding it, for Jesus said, " He that is not with Me is against Me," I know that

THIS SHARP ISSUE

is shirked by multitudes, and especially by public men, but the ethics of Christ have nothing but condemnation for the cunning evasions of this doctrine so much praised and admired by many in modern politicians.

It is plain, also, that we need something far better than an Act of l'arliament-à record on our statute books, declaring that God's truth is tolerated or not directly interdicted in our achools. We are to be thankful for good laws in every department, and especially in that of education, but we know how many such are inoperative, and that laws cannot do the work of the schoolmaster or the college professor-they are only designed to sustain and protect him in the discharge of his duty. Nor can we be satisfied with the fact that Sunday school teachers and parents in their homes undertake the work of Christian instruction. This is so far well, although these instrumentallties may not always be as effective in the performance of the task as Is often supposed. There may be weaknesses and defects in Sunday schools that call for discussion and correction. And, at any rate, we cannot on account of the good services they render exonerate ourselves from duty.

THE PUBLIC WEAL DEMANDS

the efforts of official teachers in the same direction. And surely it is not right that the good sought to be accomplished on Sabbath by volunteer religious instructors and by parents should be counteracted or neutralized through our supineness or the general influence we exert in the class-room. Still more, we cannot accept, as a sufficient recognition of Christianity in our schools, a little daily recitation of something called a prayer-a recitation which is frequently felt by pupils and students to be the most formal, heartless, and, as they judge, useless in their entire routine of exercises. And this being so we need not imagine that Christianity is promoted by empty forms however numerous and imposing; for if there is anything which Jesus denounces in severer terms than another, it is just souliers formally in public teachers who multiply appearances because the substance is not.

Nor is it sufficient to have occasional visits made to our schools by ministers of the gospel. These are good and useful as far as they go; and ministers do not object to the deference shown by our rulers to their office and work in permitting or inviting them to make such visits, but if this is all that is to be done in the direction of educational effort, it is virtually to give Christianity politely the goby. However regularly, wisely and efficiently such visits may be conducted they lack power to mould character and especially to counterbalance the intensely secular forces that are daily active in our schools and colleges.

Once more, we are not prepared to accept as adequate religious training what may be gained from

CERTAIN INONYMOUS BIBLICAL EXTRACTS

placed in the hands of pupils and teachers to be occasionally read in school hours. We care not by whom the extracts may be made, whether by a Minister of Education or by ministers of the gospel, and we care not how much profit or loss may be realized by some bureau in publishing and selling such extracts under sanction of school law, we cannot look upon this device as nonouring to God and His Book, or as an expression of the Protestant spirit of the Reformation and of educational wisdom. I am, therefore, truly thankful that in this Province of Quebec, as Protestants, we have

THE WHOLE BIBLE

We do not ask for the teaching of sectarian dogmas, The true spirit and essentials of Christianity arc not dependent upon them. Narrow, bitter sectarianism and Christianity are separate and distinct matters, and with the former we have nothing to do, but with the latter we have very much to do. Such sectarianism is contracting and enervating to the human heart and intellect, it is malevolent and deserving to perish, while Christianlty is catholic, beneficent, enduring as God himself. Specifically then, how do we desire to see it recognized in public education? I answer:

1. By the teacher himself, be his work elementary or advanced, being a Christian. Why not? Is it a reproach or disgrace to be such? The very reverse—the highest honour. Humanity is exalted and crowned with eternal glory in the person of Jesus Christ. Is not the Christian the broadest, most intelligent, highest style of man we have, and, therefore, tittest to engage in this sacred calling? And let us remember that we cannot help-revealing what we are, and nowhere else more effectually than in the school where we are in contact with the plastic nature of the young. 'The teacher teaches as he is, and he reproduces himself in his pupils in proportion to his intensity and power. The dominant inner moral and spiritual principles of his life and character sliently and surely project themselves upon his students and leave an indelible impress, no matter what subjects of the curriculum he may teach. Under the workings of this

GREAT EDUCATIONAL LAW

we naturally expect a wise teacher like Socrates to have s a distinguished student like Plato, and an infinitely wiser and purer teacher like Jesus to have such a student as John whose soul was filled with the spirit and the fulness of his Master, so that he acquired incomparable penetration into divine things and became the writer of five books of the New Testament canon. This out-going of the teacher to the pupil, this transforming power is of the utmost value, and something which cannot be supplied by books. It is to this in part that Jesus refers when he says, "Ye are the salt of the earth." Salt penetrates a great help to students of the Bible. The Notes on the substances which it touches, imparts to them its own properties, and assimilates them, in some degree to its own nature. So with the teacher in relation to his pupil. "But," says the Great Master, "if the salt have lost its \$1.00 a year. P.O. Address, Morgan Park, Ill."

sayour," if a saline character is not there, what then? "It is henceforth good for nothing." There may be penetrating, magnetic, transforming porter with those who utterly deny Christianity, or what is even worse, sometimes hold places in nominally Christian institutions, and cunningly disparage it by frequent innuendoes while teaching secular Lranches, but we bestiate not to say that the more power there is in such cases the worse it is for the youth who are the victims of their skill. Depend upon it he who delivers his daily prejections under the power of the truth and the spirit of Christ, teaches the lesson which our age and the world need most. And for this purpose give me, not a twenty-five cent or fifty cent lextbook on morals, or learned lectures on Ethica and moral purity and virtue, but living teachers who are themselves in constant sympathy with Incornate Victue, and who are themselves text-books, "living epistles known and read of all men."

2. We desire, what as Protestants we have in thu province,
THE WHOLE STREET IN OUR SCHOOLS.

Why not? Is God's truth Inferior to man's philosophies and discoveries that it should be relegated to a lower place? Is there anything in it of which we need to be ashamed or afraid? Has it been anything but a blessing and never a curse to mankind? Are not its contents, from a literary standpoint, as history, poetry and prose, such as should be known to all intelligent persons? Are not its ethical lessons precisely what are needed at this moment in all the civilized world? This

MALIGNANT STRIPE BETWEEN RACES

and different classes of men, between master and servant, capital and labour, is not to be cured by a greater amount of science teaching. What socialists, anarchists, nihilists and scheming agitators need is not a deeper knowledge of physics, a clearer understanding of the nature and methods of manufacture of dynamite, but an infinitely deeper reverence for the plain teachings of the Decalogue and the Sermon on the Mount.

Is it said that the Bible is too sacred to be placed in our schools and colleges? I cannot believe that the spirit and daily working of our educational institutions are such as to make the Word of God out of place within them; but if in any instance they are such the sooner we wake up to the fact the better. If language and blattery, if science, say chemistry, geology, anatomy or astronomy are anywhere taught in such a jugan manner as to necessitate the exclusion of the Bible, I say sgain, the sooner It is known the better. But I have a far higher opinion of the rank and file of our teachers than to suppose that they are inclined to treat divine truth with anything but becoming reverence. And what if in some instances it should be abused? The remedy then is not the exclusion of the Book, but proper discipline exercued over those guilty of the offence. I grant that we may not always be able to prevent men rejecting and reviling the Book, but we can do our utmost to exclude such from being the teachers of our sons and daughters. Besides, we are not secus omed to make the opposition and hatted of a few misguided men the standard for our guidance in the acceptance and rejection of any thing, nor do we abandon that which is victously miligned. Men wickedly burn the little but still we regard it as the revelation of the wisdom; and power of. God unto salvation to every one that believeth. and we scatter It broadcast all the more because of this opposition. And so, we say, give it freely to all teachers and pupils, without any

GROUNDLESS FRARS

as to the results. God will look after it, and bless you for your deed. It shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing whereto He hath sent it.

THE RECENT DONATION TO THE PRESBY TERIAN COLLEGE, MONTREAL

Titacollection of books secured to the library by the generosity of Mr. Sebright and other friends is, we are tion is an abbreviated picture Bible printed at Lyons In 1553, the last year of Edward VI., and evidently intended for those unable to read. A large number are in Italian or relate to Italian subjects, embracing splendid editions of Dante, Tasao, Petrarch, also the famous Tiraboschi and Muratorian series, together with illustrated works on Etruscan and Latin inscriptions, Roman medals, Italian art, especially architecture. The Greek and Latin classical writers are also well represented in fine editions, such as are not often met with, and include a numbe of writers whose works are sometimes hard to obtain. In the department of Law there are complete copies in the hest relitions of the Theodosian and Justinian codes, together with the commentaries of Cujachus, Volt, Pothier, etc., also several works on Canon Law. Theology is represented by fine folio editions of Josephus, many of the Greek and Latin fathers, Chemnits among the Reformers. Poli Synopsis, of rare interest, is a Dutch work printed in A.D. 1602, giving lives of most of the leading Reformers both on the Continent and in Britain, with large full-page portraits exceedingly well executed. There are also some half-dozen books, some of them in old black-letter style, printed before the close of the fifteenth century. But probably the work which will prove of most interest to students of theology is a copy of the famous Complutensian Polyglott Bible. This great work, which is the earliest as well as the most valuable of all the polyglotts, and is the permanent monument of Cardinal Kimenes, under whose superintendence it was prepared, contains the earliest printed, though not the hist pub lished, edition of the New Testament in Greek, this volume bearing the date 1514. The publication is said to have cost the Cardinal the then enormous sum of £23,000, and as only 600 copies of it were printed it must have been from the first both scarce and dear. Altogether the college is much to be congratulated on this interesting addition to its already valuable library.

A varied and attractive bill of fare is presented to the readers of The Old Testament Student in the October number just received. A new contributor, Rev. Dr. Edkins, of Peking, furnishes a paper on "Primeral Chipese Legends," which will be read with interest. Two articles—one on "New Testament Judaism and its atticies—one on "rew tenament Judaism and its Generia," by :Dr. Schodde, and the other on "The Kingdom of God in the Old Tentament," by Prof. F. B. Denio—are: sure to interact attention. The "Book-Studies," which formed so valuable a feature of the last volume, are resumed in this number - Dr. Ballantine conBooks, &c.

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THE new Presbyterian hall, Vancouver, B.C., has been very neatly plastered and paluted inside and out, and with the exception of the seating accommodation compares (avourably with the church lately destroyed by fire.

PRIOR to his leaving Newfoundland, the congregation of St. Andrew's, St. John's presented Rev L. G. Macneill with a very kind address, also a purse of \$155 for Mrs. Macneill. Mr. Macneill responded in suitable terms,

A VERY successful social was held at the church on the 9th Line of King on the 8th Inst. for the purpose of providing a library for the Sabbath school. After a bountiful repast in the church shed, which was well prepared for the occasion, the people adjourned to the church where a very en-joyable time was spent. The entertainment consisted of music by the Schomberg choir and speeches by each of the four ministers who were present. The proceeds including the social held on the following Monday evening amounted to \$50.

THE children of the Chatsworth Sabbath school had a rare treat provided for them upon the evening of Tuesday, the 12th inst. A very good gauge of the greatness of the treat was afforded by the entirely successful accomplishment of an unusually difficult task, that of keeping quiet a number of children. This feat was performed by the Rev. H. Rose, of Elora, with the aid of his valuably illustrated lecture, "A Walk Through Rome," partly by the aid of very beautiful views profusely numerous, but each one a separate pleasure, and partly by the interest of the description with which the presentation of them was accompanied. A large audience composed of young and old filling the church to the door was held in great and unabated interest for over two hours.

THE Rev W. J. Dey, M.A., was in Montreal recently on his way west from the Maritime Provinces, where he has spent the past three months. The students of the Presbyterian College availed themselves of his presence in the city to present him with an address, expressive of their appreciation of his services as Dean of Residence in the College for the past four years. The address was accompanied by a handsome marble clock for Mrs. Dey. Mr. Dey goes west to Dunvegan, in the Presbytery of Glengarry, to assist the pastor there -the Rev. P. McLennan-in a series of evangelistic services. During his stay in the Maritime Pro-vinces Mr. Dey was invited by three congregations to become their pastor, the last call being from Summerside, P.E.I., offering a manse and \$1,000. None of the invitations have been accepted.

A NEW church has been built at McLeod's, ten miles south of Broadview, Assinibola. The church is a neat frame capable of seating 150 or 200. The church was opened on Sabbath, October 31st. The morning and afternoon services were conducted by Rev. H. McKay, of Round Lake, assisted by Mr. Evans, the missionary in charge. The ordinance of baptism was administered when four children and one adult were received into the church. The crdinance of the Supper was also administered when four united for the first time. Mr. Evans is an energetic missionary and has been doing a good work there, and we are aure it must have been gratifying to him to see the interest the people have taken in the erection of the place of worship. The beautiful bright day, the large gathering, and the first services in the new church will not be soon forgotten by the people of that locality.

A CORRESPONDENT, "T. S. P.," writes from Little Current: "Last Sabbath, 10th October, closed a most successful summer's mission in this field under the charge of Mr. A. B. Mitchell, of knox. Pinancially we exceeded the most sanguine expectation of both congregation and mission board, having raised during the year considerably more than three hundred dollars; over two hundred and fifty of that since the first week of August. Morally and spiritually the success has been still greater. Twenty-two names have been added to the communion roll and through the season the attendance at service has been steadily increasing till generally every seat of the new church would be filled, and especially the last Sabbath. Morn-ing and evening there was scarcely standing room for the crowd of worshippers who came to hear the closing message from the lips of the faithful young servant of God who has been so earnest in the delivery of "the glad tidings." The morning's sermon was a call to the unconverted from Gen. avi. .7 and 14; the evening's was a warning to the congregation from Philippians 1, 27, and were masterpieces of earnest, loving eloquence to be treasured in the hearts of the congregation till his return next summer.

THE Halifax Wilness thus speaks in its issue of October 16.h of some modern way of preaching the Gospel: "Mr. Booth, the "General" of the "Salvation Army " has visited St. John and Halifax. We must renew our solemn protest against the unchristian methods and follies to which he gave countenance here last Lord's Day. His processions, drumbeatings, torches, and noises were a work worthy of harlequins, and godless fools, and utterly unworthy of same and sober citizens, not to speak of persons professing godiness. This parading and noise in the atreet should not be permitted on the Lord's Day. We know from experience and observation that the drums, tambourines and shouts interfere with the services in more than one of our churches. They are a breach of propriety and Christian decorum; they are a nuisance that ought to be abated. Children and; young people lare; drawn away, by these tomfooleries from their own Sabbath schools and church services. They are familiarized with Sabbath play and profanation. Some young people are led to "join the army," a step which we do not regard as otherwise than extremely unwise and dangerous. The buffoonery indulged in by fullgrown men and women, in calling themselves "generals," "captains," "sergeants," "commodores," etc., and dubbing Connolly's cab "General Booth's war chariot,"—we all could smile at; but it is a serious matter when our families, congregations and Sabbath schools are disturbed by tooting bands and by torch-light processions, dur-ing the solemn hours of the Lord's Day. Talk about converting people by means such as these i There is much need of converting these absurd. Salvation Army people and turning them from the obtrusive errors of their ways into decorous citizens. The whole business seems to be an offensive and ludicrous travesty on the religion of the Lord Jesus. The experiment of bringing the Gospel to bear with power upon the lowest and worst classes bear with power upon the lowest and worst classes in modern cities was made years ago with preeminent success by Dr. Chalmers; and his example has been followed by others, so that scores of noble congregations stand this day as witnesses of the power of the Gospel in its simple purity. See also

Dominion City be increased from \$250 to \$300 per

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Coubrough and Hon, Justice Taylor, elders. The prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No matter has been prising reader and avoid this. No

the McAll missions in Paris I. Similar work has been done in many other cities; and done without resort to the heathenish machinery and the absurd largon, and the idiotic and unchristian performances of the "Salvation Army," In this city men like John Grierson, Adam Logan, M. Theakston, Dun-can MacGregor, and the late Francis Johnson, and Archibald Morton, and others of the same stamp, have done a hundred-fold more to save the lost than all the captains, majors, generals and privates that make our Sundays hideous with their drums and tambourines and gaudy processions.—"But Mr. Booth gave an earnest and powerful address." Yes, it may be that he did. But a score of addresses more Scriptural, more filled with the Gospel were delivered in this city that Sunday night; and the preachers would not have upon their consciences the guilt and the shame of buffoonery on the Lord's Day and in connection with religious services.

MISSION WORK IN THE NORTH-WEST.

SUPERINTENDENT'S HALF-YEARLY REPORT. Cityacit extension in the North-West is largely bound up with crop returns. Farming is now the principal industry, and a good yield and fair prices work wonders, while a short crop and low prices hamper work. In Manitoba the crop this year was about two-thirds of an average, and in Assinibota a good deal less. As the grain was in stack or stook long before the thermometer fell to 32, the quality is everywhere good. Railways are being extended, and markets are thus being made more accessible.

The better crop has quickened many of the congregations in Manitoba. At Riviere Sale, White-water, Souris, Virden, Oak Lake, Burnside, Shoal Lake, Binscarth, Birtle, and one or two other points, people are preparing to call, and some settlements are expected before Christmas. Sessions are also builty.
to organize fully.
NEW MISSIONS. sions are also being elected as fast as it is prudent

At several points new ground was broken this own next season.

To Whitemouth and Brokenhead a missionary was sent this year. Milbrook and Plympton were detached from Clearsprings and made a separate field. Clearsprings and Riverville were united. Riviere Sale was separated from Headingly, and the field has made such progress that the congregation is ready to call. In the Brandon Presbytery Whitewater was occupied, and at the end of six months' work is prepared to call a minister. Elton was detached from Chater, and Beulah from Birden and the call and the cal tle, and new territory was added to both, and thus two important fields erected. In the Regina Presbytery Landsdowne was organized, and promises to become a good field. It is 18 x 25 miles in extent. High River, Caraduff, Crescent Lake, and Buffalo Lake had missionaries of their own this year. Swift Current also received supply. Two missionaries were labouring during the summer among the railway labourers west of Calgary, and Mr. A. H. Cameron is appointed permanently to this work. Places like Donald, Revelstoke, Cochrane, and others must be looked after. In the Rock Lake Presbytery certain important changes were randered necessary by the construction of the railway. Railway centres are made centres for church work, and missionary work is thus facilitated. Two fields are added to the number formerly organised.

CHURCHES BUILT. The work of church erection proceeded with a

good deal of ener	gy as the follo		show:
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. 5. Ft. Qu'Appelle		Stone	2,000
6. Roxboro			1,200
7. File Hills	44	· 4	1,200
8. McLeod Station		Frame	900
9. Moose Creek			600
10. Winlaw.		Concrete	-
11. Boissevain			900
			1,300
12. Portage la Prali	ifer Plandod" .		5,000
13. Strathelale	., 4	🕶	1,050
14. Shoal Lake		. "	1,350
15. Birtle		" ::	2,000
to. K. Ch., Brando			1,350
17. Pilot Mound			900
18. Neepawa (mans			1,150

This gives a total of 18 buildings valued at .. \$32,100 Arrangements have been made to build next season at Rossburn, Shell River, Caatle Avery, Killarney, Lansdowne, Donald and some other points. Special mention ought to be made of the churches at Battleford and Calgary owing to the newness of the congregation. In giving visibility to Presbyterianism no minister in the North-west excels the Rev. A. Robson, of Port Qu'Appelle, nor does his energy expend itself solely in church building. The stations of the Wolseley congregation were provided with churches under him and the same thing is now being done for Fort Qu'-Appelle. Of the 94 churches and 21 manues belonging to our white population it may be mentioned that 77 of the churches and 19 of the manses were built during the last five years.

The superintendent reported that he had travelled during the summer 1,450 miles by buckboard and 5,650 by rail and preached and delivered addresses to the number of 157. In these figures are not included distances travelled in attending courts of the Church

Owing to the lack of suitable men for winter work there is danger of some fields receiving very inadequate supply during the winter. Decided pro-gress was made during the summer, and it would be a great pity if any loss should be sustained through inadequate supply. During the summer 102 ministers to our white population and for winter not more than 75 are available. This means serious

MEETINGS OF PRESBYTERIES.

WINNIPEO.—Met in Knox Church at 7.30 p.m., on the 5th Oct. There were present Revs. D. M. Gordon, moderator, J. C. Quinn, Dr. Bryce, Pro-fessor Hart, J. Douglass, J. Lawrence, Principal King, R. Nairn, A. McFarlane, Jas. Robertson and D. B. Whimster, minsters; and Mesars, R. Mc-Beth, John Stewart, N. McLeed, J. Forrester, A.

annum. (2) That the presbytery records its opinion that it is desirable to secure an ordained missionary for Fort Frances; but that meanwhile, in view of the grant to this field, it should endeavour to secure the services of Mr. P. W. Nash, or other suitable catechist missionary. (3) To reappoint Rev. R. Nairn to Fort William for the current alx months. (4) To recommend that Gretna be supplied during the current half year from the college, and that the superintendent of missions he requested to visit the field; that in view of the urgent necessity for a church building there, the presbytery request the C. and M. Board to consider the feasibility of removing the church from West Lynne to Gretna. (5) That Headingly receive fornightly supply from the college on the receive fornightly supply from the college on the condition that it agrees to pay lis proportion for the same, viz, \$80; and that Prof. Hart supply Headingly, next Sabbath, and bring this arrangement before the people. (6) That Meadow Lee be supplied fortnightly from the college during the winter. (7) That Millbrook be supplied with a catechist missionary, if possible during the winter; and, failing this, that it be supplied from the college. The Presbytery further appointed Mr. McLaren to visit the field and make inquiries anent the advisability of proceeding to elect elders and the advisability of proceeding to elect elders and report to presbytery in the matter. (8) That Whitemouth be supplied from the college fortnightly. The superintendent of missions reported that he had visited Murilio and he finds that it is not advisable at present to erect it into a mission field, and that Rev. Messrs, Pringle and Nairn had agreed to give it such supply as is practicable. A communication from Stonewall regarding arrears due their missionary, was read, and it was agreed, on motion of Prof. Hart, seconded by Mr. Quinn, that Dr. Bryce be requested to visit the Stonewall group of stations on Sabbath next to ascertain the practicability of increasing the amounts contributed at each station. At this stage Revs. A. H. Cameron and John Hogg entered the room, and were invited to sit as corresponding members of presbytery. M. J. A. McCrao appeared as a delegate from the Riviere Salle group of stations, and pre-sented his commission which was read. He then summer, and in some instances large fields were divided. At Beaver Mines, 25 miles from Port Arthur, work was begun. This district and the Township of Oliver, in which are over 20 Presbyterian families, should have a missionary of their the presbytery to secure for them an ordained missionary, and they promised \$500 per annum towards his support. Mr. Russell, the student missionary in charge, also addressed the court in regard to his work and the condition of this field, and urged that the appointment sought be made. Dr. Bryce then moved, seconded by Mr. Quinn. that Mr. W. D. Roberts, the missionary at present in charge of Dominion City, be placed in charge of this field for the current six months; and that Mr. Roberts take charge on and after the first Sabbath of November next. It was further agreed to ask the Assembly's home mission committee to increase the grant for the current six months by \$75. The superintendent was requested to secure the services of a student catechist for Dominion City for the winter. Hon, Justice Taylor moved, seconded by Mr. Quinn, and it was agreed to, that the moderator of the Kildonan Kirk session be authorised to moderate in a call to a minister there when they are ready to proceed. An application from the congregation and managing committee of Knox church, Rat Portage, for the appointment of the Rev. W. Hamilton Spence to that charge for the next months was read, and it was agreed, on motion of Hon. Justice Taylor, seconded by Mr. Quinn, to appoint Mr. Spence in accordance therewith. Mr. Whimster submitted the constitution adopted by the North church, Winnipeg, for the consideration and approval of the presbytery. It was agreed to remit the same to a committee consisting of Hon. Justice Taylor, Dr. Bryce and Rev. A. McLaren; and the said committee was instructed to report at the next meeting of presbytery. A letter from Dr. Middle-miss, anent the aged and infirm ministers' fund was read, and the clerk was instructed to assure him that the presbytery would use all diligence to secure increased contributions to this fund. Hon. Justice Taylor, Prof. Hart and the moderator were appointed a committee to draft a minute for the adoption of the presbytery, expressing the feelings of the court anent the death of Mrs. King and to submit the same to the next meeting of presbytery.

Mr. Bryden was appointed interim moderator the session of Knox church The superintendent gave notice that he would sub mit at the next regular meeting a motion as to the appointment of missionaries for definite periods. The moderator brought the state of the funds for the maintenance of the theological department of Manitoba college before the presbytery.

> QUEBEC.-Met in Scotstown on Oct. 13th. A letter from Mr. Ino. MacLeod, under call to Scotstown, was read setting forth that he could not at present obtain an honourable release from Antwerp, where he is now labouring; that on that account he was unable to assume the pastoral charge of Scotstown. The clerk having explained Mr. MacLeod's position, the Presbytery resolved as follows: "The Presbytery learns with regret Mr. MacLeod's inability to accept the pastoral charge of Scotstown, owing to the fact that he cannot obtain a release from his present field of labour at Antwerp, without violating his engagement with the people; sympathizes with the Scotstown congregation in their disappointment, sets aside the call to Mr. MacLeod, and grants leave to the congregation to proceed with another call when ready." Mr. Curris's resignation of call when ready." Mr. Currie's resignation of Three Rivers was taken up. A resolution from the congregation indicating the unanimous desire of the congregation to retain Mr. Currie was read also a letter from Mr. Currie stating that he was willing to allow the call to be on the table indefinitely. The Presbytery expressed satisfaction with Mr. Currie's decision to remain in Tures Rivers for some time longer. Mr. D. MacKay was appointed as ordained Missionary to Metis, for one year, dating from 1st, Oct. inst. Mr. Lee re-ported that he and Mr. Pritchard, had visited Sawyerville, Island Brook and East Clifton; that they had organized these into a Mission Station to be designated "The Sawyerville group. The Pres-bytery received the report and thanked the committee for their diligence, and instructed the Presbytery's, H. M. Convener to secure supply for the group till next meeting. A call from St. Andrew's church, Levis, in favour of the Rev. Charles A. Tanner, of the Presbytery of Toronto, was austained and ordered to be transmitted.-J. R. MAC-LEOD. Clerk.

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BRITISH AND FOREIGN.

THE Philadelphia fund in aid of Charleston amounts to \$52,081.95.

MRS. OLIPHANT is at work upon the biography of the late Principal Tulloch. Tith last Sabbath of October has been designated as "Children's Thanksgiving Day" for the missionaries of the American Sunday School Union by Secretary

MAJOR W. E. PENN, the well-known Baptist evangelist, has accepted an invitation to spend a large part of the fall and winter in the work in the State

Tith election of Dr. Dowden to the Bishopric of Edinburgh having been confirmed by the bishops, his consecration took place in the cathedral, Edinburgh, on September 21.

suddenly on October 4th at the Hermitage, Murrayfield, Edinburgh.

DROITWILLDIE church, Worcestershire, which is one of the oldest edifices in England, is to be pulled down, as a recent subsidence in the ground has caused the building to become under mined.

THERE is a threatened deficit in the Sustentation Fund of English Presbyterian Church. The falling off has arisen from a diminution of the aid given to the fund by some of the wealthier congregations.

THE Jewish Alamanack just published states that there are 5,400,000 Jews in Europe, 300,000 in Asia, 35,000 in Africa and 250,000 in America. The total Jewish population of the world is estimated at 6,300,000.

THE first number of the Theological Review and Free Church College Quar-terly, which was announced some months ago as in preparation, is to be issued in November. It will contain articles by Dr. Rainy and Mr. Stalker, of Kirkcaldy.

Tite Irish Presbyterian Church has recently lost three leading men: Rev. Dr. Arrott Bellis, comparatively young, and Rav. Dr. W. Fleming Stevenson, and Rev. Dr. Prof. Croskery, who both stood in the very front rank of the ministers of the Irish Church.

THE U. S. Methodist million for missions seems to be all pledged except about \$50,000, and Chaplain McCabe, from his sick bed, asks if 50,000 Sunday school teachers will not each raise another dollar for the fund, to make it complete before November 1.

Tite largest organ in the world has just been completed and placed in the Lutheran cathedral church at Riga. The colossal instrument measures 30 feet in width, 32 feet from back to front, and is 65 feet high! It contains no less than 6,626 pipes, distributed among 124 sounding pipes.

THE proposal to erect a church house in commemoration of the Queen's jubilee is being warmly taken up. Her Majesty has expressed her approval of the idea, and four dukes, six earls, three viscounts, twelve barons, and thirty-four bishops have joined the committee, which has the primate for president.

Tits strength of seven of the largest Protestant Episcopal dioceses in the U.S., as indicated by the number of communicants reported in 1885, is as follows: New York, 42,582; Pennsylvania, 29,365; Matyland, 23,132; Connecticut, 22,033; Massachusetts, 21,271; Long Island, 17,789; Virginia, 15,353.

Tite Jewish Intelligencer states that at the last "Trinity Ordination" in England five Hebrew Christians were ordained to the ministry of the Church of England, all of whom had been brought to a knowledge of Christ by missionaries of the London Society for promoting Christianity among the Jews.

ON Sunday, September 19th, the date of the synodical collection for the Committee on Instruction of Youth, special sermons were preached to young people from nearly every pulpit in the Presby-terian Church of England. From the accounts that have reached us it ap-pears to have been a regular "Children's Day."

The general session of Glasgow has remitted to the several kirk-sessions to consider as to the desirability of a re-arrangement of the hours of public worship, so that the forenoon service be the principal diet, leaving the afternoon open for services for the young, or for parochial work, with services of an attractive kind in the evenings.

IN an article published in the Nouvelle Revue, a French traveller declares that there is scarcely a village in Syria without a Protestant church; more than one may be found even in the gorges of Mount Hermon. At Beyrout there is a German hospital and American university, where the most practical sciences are taught, especially that of medicine.

During the summer the Rev. Dr. Phillips Brooks has sometimes omitted the Litany at Trinity church, Boston. To a churchman who asked the reason he explained that the audience in the hot weather consisted largely of strangers unfamiliar with the service, who had come to get good, and he felt it his duty to make their burden in listening as light as possible.

Titg Board of Directors of Princeton Theological Seminary have elected as associate professor to Dr. Mossat, in the chair of Ecclesiastical History, A. C. Armstrong, Jr., son of the New York publisher and a recent graduate of A. C. Armstrong, Jr., son of the New York publisher and a recent graduate of both the college and seminary, taking high honours in both courses. Mr. Armstrong has recently returned from and temenass quickly.

year of study in Berlin University, Germany.

ACCORDING to the latest statistics the Baptist Church in Germany numbers 169 congregations, 152 chapels, 1,282 preaching stations and 32,244 members. The net increase in the membership last year was 1,155. The number of Sunday schools is 432, teachers 1,193 and scholars 18,257. Value of church property, exclusive of debts, \$400,000. Annual contributions for all objects \$100,000. About 18,000 copies of their church publications, 15,000 Bibles, and 30,000 New Testaments were distri-

AT the beginning of this century Pro-testantism in France could not count one hundred and fifty pastors; it had no Christian works of instruction or of evangelization. It simply existed. To-Training in the United Presbyterian fifty-five Christian workers, and eight Theological Hall, Edinburgh, died very hundred pastors to carry or the suddenly on October ath at the Herritan burdenly of October at the Herritan burdenly of October at the Herritan burdenly of October at the of the evangelization among the scatter-ed churches. The annual gifts of Prench Protestants for the support of churches and Christian work are estimated at \$940,000.

"TITR Revised Psalter," by Rey. W. Rigby Murray, which has met with so cordial a reception at the hands of musical critics, was recently introduced in connection with harvest thanksgiving services, into Brunswick Street church, Manchester, of which Mr. Rigby Murray is minister. This is the first time, it is believed, that the Revised Version of the Psalms has been used in the service of praise by any congregation in Christendom. Other congregations are preparing to follow the example.

THE fifty-sixth semi-annual Conference of the Mormon Church convened on the 6th at Coalville, a small, isolated settlement in Summit county. Four hundred persons were in attendance. None of the recognized leaders were present except Apostle Richards, who opened the meeting. He exhorted the saints to stand firm and never surrender their divine right as revealed to them by the prophet. An epistle from Pirst President John Taylor, issued from his hiding place, was read before the con-

THE tithe struggle in Wales still goes on. So annoyed are the authorities by the resistance of the farmers to the distraining proceedings of the clergy, that they have issued a "police notice" de-claring that people who assemble and shout and "gesticulate" at a sale are liable to two years' imprisonment with hard labour. We should like, says the Christian World, to see a Welsh farmer thus sentenced for protesting in his musical language, or by the motions of his body, against the levying of tithes. The present agitation would sink into insignificance by the side of that which such a monatrous attempt to crush the expression of public opinion would pro-voke. The Bishop of St. Asaph has most wisely endeavoured to pour oil on the troubled waters by asking both the farmers and the clergy to make allowance for one another.

A DESPATCH from Delhi on the 8th says further: "The ill-feeling recently aroused between the Hindoos and Mohammedans here over mutual violations of their respective religious principles culminated in a riot last night. Several persons were killed. The immediate cause of the bloodshed was the profan-Mosque, by a Hindoo Sectarian leader, who tied a small pig in a painful posture within the sacred edifice, so that it squealed with all its might. This entraged the Mohammedans and they at once assaulted the Hindoos. The native once assaulted the Hindoos. The native of substantial and enduring, and its very chap, around of the substantial and enduring, and its very chap, from trial in the hopsehold we can testify to its avoid once the substantial and enduring. ing of the Jumna Musjeed, or Great Mosque, by a Hindoo Sectarian leader, common use has been found to have been adulterated with pig's fat. AtBombay a society has been organized to propagate hostility to Mohammedanism and to inculcate a general knowledge of the true Hindoo religion.'

THE London Guardian is becoming anxious as to the state of the Church in rural districts. The late elections have, it says, shown the alienation, to say the least, of the agricultural labourer from the Church. "On every side," continues our contemporary, "we are told of the religious ignorance and the immorality that are so terribly rife in our villages, and we are compelled to ask what the Church has done, or is doing, to remedy this state of things." Mission chapels, lay readers, and open-air preaching have been suggested, but the Guardian inclines to the idea of diocesan missions. The missionaries are to be effective in "encouraging, instructing, and sometimes' rebuking the regular clergy," and must not limit their work to appeale to the emotions, but give systematic instruction in Divine things to the people of the same parish for several weeks at a time. "We cannot help feeling," remarks our contemporary, "that our country parishes require quite as much teaching as exhortation. The people are ignorant of the merest rudiment of Divine truth, and we are bound to say that there is nothing more painful to an observer than to see how very remiss many parish clergymen are in giving continuous and eystematic doctrinal teaching to their people." A stronger, condemnation of the State Church system, or a more convincing exposure of its failure to sustain the religious life of the nation, has seldom been pennel.

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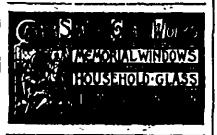
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Bread," made by Mr. Thomas Adams, of this city,
and find them to be entirely free from all soluteration and delete long admixture.

The "Cohearg Loaf" has evidently been made of
the finest flour and the "Digestive Bread" from
tround wheat, from which the bris and glutenbaring portions have not been separated, in both
cases the cookery of the farinaceous constituents
has been theroughly performed—a point of first
importance in the process of digestion—and is other
respects, as shown by the starticity, lightness,
closeness and uniformity of the loaves, the manipulations of the operator have been shoes of a shiful
and intelligent workman.

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Presbyterian Review.

THURSDAY, OCTOBER 28TH, 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 staling that you saw the advertisement in the Puranyternian Review.

Rav. J. Robbins, Glencoe, Ont., has accepted the call to First Church, Truro,

REV. P. McQUAIA, Chalmera church Kingston, has accepted the appointment to British Columbia,

REV. J. B. SILCOX, Winnipeg, delivered on the 5th inst. to a large audience in Knox church, Brandon, his lecture on "John It Gough," The lecture was an able effort and was well received.

A WOMEN'S Foreign Mission Society has been formed at Dorchester Station by Mesdames Rogers and Murray, of London. The following comprises the officers for the current term: President, Mrs. Galloway; vice-president, Mrs. James Nichol; treasurer, Mrs. Alexander Sutherland; secretary, Miss Jessie McKay. Jessie McKay.

HIGH FRAISE.

Mrs. John Neelands, writing from the Methodist
Parsonage. Adelaids, Ont. says: "I have used
ilagrards lectoral Halsam in our family for years.
For heavy ridds, some threats and distressing coughs
no other medicine sy soon reflexes.

A COMPLETE BREAKBOWN

A COMPLETE BREAKBOWN

"For ten years, "says Jennie M. Harrett, of Wallaceburg, Ont, "I did not see a well day—was all
broken down with dayrepsis, liver compaint,
satarrh and debility. Three doctors abandonel
hope for me, when hundrek from lutters came to
my reach. It is the less medicine I have ever
taken. I say this for the benefit of all auffering as
I did.

Tite anniversary sermons, lirampton church, were preached on the 11th inst. to very large congregations by Dr. Cochrone, Brantford. Under the ministrations of Rev. Jas. Pringle, who has been 40 years in this charge, and his colleague, the Rev. B. D. McLaren, B.D., the congregation is exceedingly prosperous.

On the evening of the 6th Oct. the mem-bers and adherents of Claude and Mayfield Presbyterian congregations gathered in large numbers to the manse to welcome home Rev. numbers to the manse to welcome home Rev. S. S. Craig, the lately induced pastor, and his bride. After tea was served, a suitably worded address, accompanied by a purse of \$119, was presented to Mr. Craig, who made an appropriate reply. Short speeches were given by several gentlemen present, and the very pleasant evening was brought to a cicie by reading of the Scriptures and prayer.

by reading of the Scriptures and prayer.

MR. L., C. EMES, Knox college, who has been labouring during the summer in Cambray and Oakwood, on Saturday evening, 9.h Oct., at the residence of the Ilev. James R. Scott, was interrupted in his preparation for his last Sabbath in the field by a goodly number from the session, congregation and Bible class of Cambray, who came to bid him good-bye. After a pleasant time was apent, to the surprise of Mr. Emes, Miss Sarah Irwin read a neat address expressive of respect and gratitade on the part of the Bible class and congregation, and Miss Wilkinson presented him with a watch and chain as a token of esteem and good wishes.

An effort is at present being made to con-

An effort is at present being made to con-solidate the stations of Daywood, Johnson, solidate the stations of Daywood, Johnson, and Woodford into one charge, so as to be able to get a settled pastor among them. These stations, together with Cavan, were very satisfactorily supplied during last winter by Mr. John McNeil, a student of Queen's college, who had remained away from college in order to overtake the work. During the summer they were again separated, Mr. McNeil taking Daywood and Johnson, in which he had laboured during the previous summer, while Woodford and Cavan were supplied by Mr. J. H. Buchanan, another student of Queen's. Both students did very good work, Mr. Buchanan taking a special good work. Mr. Buchanan taking a special interest in training the young in singing, for which he was made the recipient of the present of a Bible and a sum of money by the singing class. There is, we understand, a good opening there for a man animated by the Spirit of God to build up the cause of Chiar is able district. Christ in this district.

DR. Carson's Cararam Craz is no longer an ex-periment. No core no pay is the terms on which is is sold. Movey retunded it medicine not satis-factory. Ask your Druggist about it, then buy it and take no other.

Don't use any more nausrous purgatives such as Pills, helts, &c., when you can ge! In Da. Carsov's Stouacu Birrians, a medicine that mores the Eurela group, clerating a I impurities from the system, and rendering the Lioud pure and cool. Ureat apring Medicine. 50 cents.

ST. LEON MINERAL WATER,-The proprietors of the celebrated St. Leon Springs have opened a branch office at No. 1013/ King street West, under the management of Mr. C. J. E. Cote. The fame of these aprings is wide spread. The number of testimonials they have received attesting their superior quality, are almost beyond count, and the opening of the office here will no doubt materially increase the sale. Mr. Cote is prepared to take orders for delivery to fami-lies and private houses, as well as to the trade.

Marriages.

Thomas -Milara -On the 10th land, at the First Baptiss Church, Washington, Va., by the Rev. S. Athey, Arno d W. Thomas, of Toronto, to Ellen Rt, describer of W. O. Hiller, Esq., Treasurer Rap pannock County, Va.

Lyone -Coon-At Knoz Church Mana, this city, on the Lith October. by the Rev. E. M. Parcons, Mr. H. Jacon, of Chinguscours, to Tee, elder daughter of the late Mr. Altred Cook, of Kequesing,

Jams.-Pass.—On Welserday, the 20th Uctober, at the residence of the bride's mother, Ferguson Avenue, Hamilton, by the Rev. Dv. James, assisted by the Rev. Dark' James, father and brother of the groom, Thus, D James, of Ducan Uty, Mich., o' Agrees L., second daughter of the late Was, Fark, Esq. No carls.

CLARE-GRAT-At the Gore of Loodon, on the 19th invt., by the Ker J Allister Murray, Mr. Bamus Cirk, of Cramilo, to Hesse, daughter of Mr. Jobo B. Uray.

PROBATIONERS, ETC.

to applying for appointments in the Presbytery of Huron are requested to correspond with Mr. Mongrave, Senforth P.O., who is Convener of the Presbytery's Home Mission Committee.



For "worn-out," "run-down," debilitated school teachers, milliners, scainstresses, bouse-keepers, and over-worked women generally. Dr. Pierco's Favorito Prescription is the lees of allivatoratis of nile with a fingleness of purpose, leing a most potent specific for all those Chronio Weaknesses and Discusse peculiar to women. It is a powerful, general as well as uterine, tonio and nervine, and imparts vigor and strength to the wholey aftern. It promptly cures weakness of stomach, indigention, liketing, weak lister, nervous prestration, debility and sleeplessness facilities ex. Dat office free samples. See wrapper around bottle, ir fee \$1.00, or six bottles for \$5.00.

SICK HEADACHE, Billious Headache and constitution, promptly cured by Dr. Plerce's Pellets. 23c, a vial, but the profits. by druggists.



OF THIS WYPK HAS A STRIKING CARTOON ON

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Showing the difference between Archbishop Lynch's position and that of Cardinal Manning on the Liquor Question.

ALSO NUMEROUS OTHER COMIC JLLUSTRATIONS And the usual feast of Yunny Letterpress. See especially

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Pancancasiuno Menotial Chunch.

Parsaccisons Memonial Cuvace,

Rev. Jan. Cumberhand, Stella, acknowledges the
receipt of the following summ:—liastings, 94.00;
Boben geon, 35.00; Warkworth, 84.00; Campbellford, 810.00; Demorestrille, 25.00; Since wat-receippalatings from L. Fowler, Ed.; Amheris Laland, in
aid of the fund.

19. Retail has received from June 73th the following:—J. Herschleider, Turnoto, 81.00; Rev. J.
Merkay, Scarbors, 81.00; Tiricipal Grant, 82.00;
St. John's Church, Markham, 81.00; Rev. J., Ollchrist, Chellenham, 81.00; Hoy. M. Andrew's Church,
Nextbook, 813.43; Dr. Madhares, Toronto, 82.00; M.
James bquare Church, Toronto, 80.00; Mosz.
Curch, Turnoto, 89.00

Up to Uct. 18th the committee has received in
morey and subscriptions nearly \$300.

Miscellnueous.

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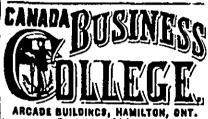
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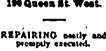
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