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LIFE'S AUTUMN.

I HAVE no wit, no words, no fears;
My heart within me, like a stone,
Is numb'd too much for hopes or fears;
Look right, look left, I dwell alone;
I lift mine eyes, but dimm'd 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 dwindle'd to a husk;
Truly my life is wither'd and brief,
And tedious in the barren dusk.
My life is like a frozen thing,
No bud or greenness can I see,
Yet the life shall—the sap of spring;
O Jesus, rise in me!

—Christina Kostell.

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 Sunday-school 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 chorists to assist a choir of male and female voices in leading the music. The boat leaves the bridge, in the city, at three o'clock on Sunday 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 music, conversational remarks, distributing papers, etc. This 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 Mr. 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:—

1886.
Oct. 17—The Bible—The Rule of Life. Psalms cxix. 105.
" 24— " —Its Warnings. 2 Pet. i. 17.
" 31— " —Its Promises. 2 Pet. i. 19; 3 Cor. i. 20.
Nov. 7—The Church—Its Membership. Acts ii. 47.
" 14— " —Its Worship. John iv. 23.
" 21— " —Its Work. Acts viii. 4.
" 28— " —Its Triumph. Dan. ii. 35, 44.
Dec. 5—The Christian's—Faith. Heb. xi. 1.
" 12— " —Example. Titus iii. 8.
" 19— " —Consecration. Rom. xii. 1.
" 26— " —Reward. 2 Tim. iv. 8.
1887.
Jan. 2—The Holy Spirit's—Personality. Matt. xxviii. 19.
" 9— " —Mission. John xvi. 7, 8.
" 16— " —Power. Acts ii. 4.
" 23— " —Intercession. Rom. viii. 27.
" 30— " —Abode. 1 Cor. vi. 19.
Feb. 6—Death—Its Origin. Gen. iii. 24.
" 13— " —Ends Probation. Luke xvi. 26.
" 20— " —A Sleep. 1 Thess. iv. 13.
" 27— " —Eternal. Rev. xxi. 8.
Mar. 6—Heaven—Its Inhabitants. Rev. vii. 9, 14.
" 13— " —Its Occupation. Rev. v. 9.
" 20— " —Its Happiness. Rev. xxi. 3, 4.
" 27— " —Its Glory. Rev. xxi. 11.

Mission Work.

AFRICAN ENTERPRISE. Ten thousand converts of the Methodist missions in Sierra Leone and the Gold Coast have raised a jubilee fund of £15,000.

A PROPHECY.—Christ will surely reign over India. Already His Lign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, darkness 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 Hainan, lately, itinerating and found the people unusually impressive; he baptized twelve, and had over fifty 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 idol in the world" says incidentally of the Methodist Missions in Mexico, where the giant idol is. "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 myself it 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 endless good. These people are tired of their priests, and they want light!"

THE Missionary Review, a perfect magazine of missionary information; concludes its extended notice of Foreign mission work carried on independently of any Church organization, with the following startling array of figures—startling as revealing the extent 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 7,795 (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 field of Christian effort.

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 SUGGESTION. The fact that the first Sabbath 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 secured by an exchange of missionaries. The simultaneous February meetings, now annually 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 Baptists on the Sabbath after the anniversary of their society would also be worth copying. May the day be prayerfully remembered in advance!—*Foreign Missionary.*

A NEW DEPARTMENT IN FOREIGN MISSIONS.—Many of the leading theologians in Germany belong to a new missionary organization set on foot three years ago by the liberal party in the German Protestant church, with the view of working among the upper classes of the cultured

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 mission societies, but rather to supplement their work by winning for Christianity a class who are apparently not touched by the simple preaching of Gospel truth by the missionaries. There are now 38 branch associations with 3,000 members. Two missionaries are in their employ. Pastor 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 chiefly in a literary way, has recently been appointed by the British Book and Tract society as the editor of the series of works of a historical, linguistic, and religious character.—*Christian Leader.*

PROGRESS.—The extent, as well as the success of the missionary operations of the American Presbyterian Church (North)—our nearest Presbyterian 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. | 1886. |
|--------------------------|-------|-------|
| Syria..... | 498 | 1,301 |
| China..... | 1,157 | 4,368 |
| Japan..... | 118 | 2,283 |
| Peru..... | 769 | 1,922 |
| Siam and Laos..... | 62 | 569 |
| India..... | 67 | 1,100 |
| Africa..... | 483 | 888 |
| Brazil..... | 668 | 1,693 |
| Chile..... | 85 | 218 |
| Colombia..... | 18 | 59 |
| Mexico..... | 2,300 | 3,910 |
| China in California..... | 64 | 279 |
| Indians..... | 1,595 | 1,706 |
| Guatemala..... | | 9 |

IN PERILS AMONG THE HEATHEN.—A Mr. Burnet, one of the colporteurs of the National Bible Society of Scotland, reporting recently, illustrates forcibly the difficulties and dangers incident to pioneer mission work, such as colporteurs of the bible society often do without such credit or praise save from the Master himself:—"At Hwui-Lung-ki, where he and his party were pelted with wet clay from the river bank till some of them looked like brickmakers, he obtained information which seems to throw light on the disappearance of Mr. Johnson, of the British and Foreign Bible Society, who, in 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 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 boat, and killed him and all on board, afterwards destroying the boat. There seems too much reason to believe that poor Johnson thus died a martyr's death. Mr. Burnet, having escaped from this virulent community, was prostrated by an attack of small-pox when 400 miles from home."

CHINESE OUTRAGES.—United States Minister Denby, at Peking, has reported to the Secretary of State, at Marlinton, 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, placards appeared on the walls declaring that the "foreign devils" must go in three days and their buildings be destroyed. The Literati, as usual, were at the bottom of the disturbance. A crowd gathered near the hospital, and Mr. 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 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 and burned. The ladies sought refuge on the boats; but the mob threatened to destroy any 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 the damage. The second case is still more 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 length, while she was otherwise injured about the head and arms. Complaint was made but the matter was treated lightly. "This is a serious case," writes Mr. Denby, "and may be a test case. It grew, as all our evils in China do, out of troubles in the United States." Still later, on July 19, the mob attacked the mission property at Chung King and destroyed it. Mr. Denby filed a protest.

Woman's Work.

For the PRESBYTERIAN REVIEW.

WOMEN OF INDIA.

BY HELLER HALLKETT, 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 under heaven given among men whereby we must be saved?" Many a heart throbs with an intense desire to be one of the number of 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 those far-off lands of heathen darkness. Our money sends those who can go, our prayers bring down gracious answers from the mercieseat—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 truth 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!*"

These women, prisoners in gilded but unclean cages, living in ease and indolence, differ much from the poor native women. They are the bitterest opposers of Christianity, for far more diligently than the man do they serve the household gods. Their prayers are but vain repetitions, but they are never forgotten. Daily they burn lamps before their idols and present costly offerings. Daily they give of their abundance to feed and clothe the poor. They have been taught that their gods are pleased with their much giving, but have never heard of the "unspeakable Gift." They deem no sacrifice 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. The triumphant cry ringing down through eighteen centuries, "I is finished," has never penetrated into their darkened homes, and today they long for rest, but find none. They have not learned the secret of our peace; the blood of Jesus Christ that cleanseth from all sin; and going about to establish a righteousness of their own is all that is left to them. Time and again when a caste convert has been on the verge of baptism, he has been held back 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 be 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 eager 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 ease in Zion when she contrasts her life with that of women in India? Must we not arise with 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, by the tender protection of our husbands, by the love and respect of our children, by all that makes our earthly home so happy, and far above all these, by the blessing of the gospel in our own hearts, we are compelled to do all in our power for the cause of Foreign Missions. Let there be no idlers among us when these women of India are perishing in their darkness, while the "Light of the World" is still unknown to them.

NEGLECT TO HEAT A CHURCH UPON A COOL DAY IS 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 building, and receive damage similar to that which visitors in Rome incur by going out of the hot sun into the damp cathedrals and cloisters. Neither the idleness nor the thoughtlessness of sextons nor the neglect of committees to put furnaces in repair can excuse such an outrage. In self protection worshippers should depart at once when they find the church in the condition described, regardless of any disturbance which their quiet departure may make.—*Ex.*

The Family.

MORNING.

THRACK on thy shadowy wings, thou Queen of Rest, Enchantress of the night, soft Sleep away!

But welcome to my chamber, early ray Of morn'ning ball, sky of azure, gold and rose.

Awake, ye slumbering herds in yonder mead; And joyful lambs, your gambols now renew.

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

As in the water, as beneath the ground, A thousand tribes their habitations hold—

Rouse up and hail the day, ye aerial things That slumber in the bosoms of the flowers!

The flowers which droop'd and seem'd to pine for day, Toward the light their shapely heads now raise;

See, while I watch, the influence of the morn' Wakens the flowers to hail the new-born day!

O where can fancy reach or eye survey Through all this scene, but joys and beauties are,

Of earth—among the astral host a grain— Speck of that gold dust sprinkled o'er the sky—

Meantime, hail warblings sweet! Released from Night, A thousand throats welcome the morning rays

Then hail! increasing choir; sweet to mine ear Your morning hymns of praise. O all I see,

—W. H. Goss, F.R.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

He received his preliminary education in his native town and at Crief Academy, and afterwards went through a lengthened academical curriculum at the University and the New College, Edinburgh,

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

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 students fang themselves with ardour into their movement, helping in the inquiry-room, and organising deputations to carry the news of what was doing in Edinburgh to every part of the country.

With the eye for character which is one of his gifts, Mr. Moody recognised the value of his young coadjutor, and persuaded him to suspend his studies for a time, and accompany him on his evangelistic tour through the three kingdoms.

At this time Mr. Drummond was under five-and-twenty years of age; but he acquired an amount of experience which few are able to collect in the course of a lifetime.

inquiry-room he learned to know human life on every side, and the human heart to the bottom. He became mature also as a speaker, for he had every day to handle large and difficult audiences.

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,

His dedication to science did not make him abandon evangelization. On the contrary, he prosecuted it with unabated zeal. In his first years in Glasgow he gathered a mission congregation at Possil park, which he handed over, when it was organized, to a regular minister.

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 in circulation in his library.

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.

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 back into it.

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."

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

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.

Ah, friend, we do waste time when we plait courses 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.

Wrap their old limbs with sombre leaty-twine. THE yellow year is hastening to its close: The little birds have almost sung their last; Their small notes twitter in the dreary blast—

philosophers, the investigators, the theorists. It is not on your book shelves. But in the warmest corner of the most unlettered heart it glows in letters that the blind may read; a sweet, plain, simple, easy, loving lesson.

A SEA-PARING BIBLE.

THE young people who read the Children's Record have their Mission ship, the Dayspring, which sails among the islands of the New Hebrides, carries missionaries and teachers, food and houses for them, and in many ways helps on the good work.

Presented, Oct. 12, 1886, by Annie Williams and John Todd, little children of Rev. Charles J. Hill, Gloversville New York, in grateful remembrance of deliverance in shipwreck, June 22, 1866.

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.

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 in it: "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.

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 who was on board, describes it like this: "I was sitting in the cabin braiding Mabel's hair when the crash came. The jar threw us over to the opposite side of the cabin, where we had to hold on for dear life."

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.

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, Feb. 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, 1885."

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."

THE YELLOW YEAR.

THE yellow year is hastening to its close: The little birds have almost sung their last; Their small notes twitter in the dreary blast— That shrill-piped harbingers of early snows!

HOW WE GOT NED TO SIGN.

WE just had a dreadful time at our house this morning. Papa looked so stern and yet so sorry, and inamma was sick, and Cousin Clare'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 papa was so angry at him, though he didn't say much.

Ned just drank a cup of coffee for his breakfast, and as soon as he could get away he was off for a ride. After a while Cousin Clare told us to put on our things, and we would take a walk together.

She just bit her lips as if she were trying to keep from crying, but she kept still till she said: "Let me feel 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 nearly drunk—whatever you call it." Clare kept still, though the big tears kept dropping 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 badly! 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. 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 to do 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 waited 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 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 patted him lots—she's the loveliest little thing!

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 decided 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: "Come in."

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 out: "W-h-e-w!"

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 TRIP in yellow and red Out in the garden glows, And the leaflets lightly flutter 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 butterflies!" —N. Y. Independent.

Our 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 silence 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."

"Why, Grace," said Hester, "if you do not love him, you have done a great deal, for he thinks you do." Grace'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 street. Surely you ought not to let him come if you feel like this. He is too good and too much in earnest to be played with."

CONCLUSION.

WATERHOUSE remained abroad for four months. This extended absence, and, indeed, his departure itself, were due to Mrs. Norris, who perhaps intended to give Grace time to miss him. But when he returned, it seemed to him that Grace had put the time to the quite different use of forgetting him. She had resumed the duty of waiting upon him, but with it also that manner which set up, as of old, an intangible and impassable barrier between them.

have me stay to be played with, to fritter away my 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.

S.S. Registers and Records

PREPARED BY THE General Assembly's S.S. Committee. Recommended by the General Assembly, three Synods and many Presbyteries for general use. SAMPLE SET, - 30 CENTS. PRESBYTERIAN NEWS CO., 24 & 26 FRONT STREET WEST, TORONTO.

Sabbath School Work.

LESSON HELPS. FOURTH QUARTER. THOMAS CONVINCED. LESSON VI., November 7th., John xx. 19-31; memorise verses 26-28. GOLDEN TEXT.—And Thomas answered and said unto him, my Lord and my God.—John xx. 28. TITLE.—Sunday evening, April 9, A.D. 30, and Sunday evening, April 16. PLACE.—A room in Jerusalem.

The Presbyterian Review.

NOTICES

(a) Terms: In advance, \$1.00, after 1 month, \$1.50 after 6 months, \$2.50 after 9 months, \$3.00.

ADVERTISING RATES—Per line per year, \$5.00; 6 months, \$3.25; 3 months, 25 cents; 1 month, 20 cents; under 1 month, 10 cents.

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"HELP A LITTLE."

Readers are respectfully requested to announce to their congregations and our readers to tell their friends that the numbers of this paper for the remainder of the present year will be furnished free of charge to all new subscribers for 1887.

We will promptly send specimen copies of this paper to all persons whose addresses may be furnished us.

Presbyterian News Co.

TORONTO.

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THURSDAY, OCTOBER 28TH, 1886

OUR STORY.

We need scarcely inform our readers that the delightful serial story "Barbara Street," which has been running through the pages of the REVIEW for some months, comes to an end with this issue.

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.

But while we would emphasize 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 our increased knowledge of the man, that these so-called "gems" are not the best parts of his addresses.

How 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 eccentricities. 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—

destitute of humour. It is equally true that the fountains of tears and laughter lie very near each other. Of all men who have these gifts, the occupant of the sacred desk should be on his guard as to how he uses them. We are sure that no man will do lasting work for God who allows his sense of humour to master him and says funny, startling or grotesque things simply for the sake of being funny, startling or grotesque.

To all who gave Mr. Jones a fair hearing it is evident that he has no need to seek for power in the pulpit from such sources. He may be attractive and powerful without offences against good taste and without appeals to methods to attract men to the sound of the gospel unworthy of the Christian pulpit.

Of his colleague, Sam Small, we are glad to speak in terms of unqualified approval, as a man not only thoroughly devoted to his great work but also of very remarkable ability as a preacher, a man of culture and refinement.

As to the doctrinal teachings of Sam Jones in general or his views of Presbyterianism, it is almost unnecessary to speak. They are like those of many of his class, the product of emotion and not of reason or revelation, and it would be a useless task to combat his vagaries here.

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 country.

CHRISTIAN UNION.

IT 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 ecclesiastical 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.

God in His Providence will lead the Anglican Church nearer still to the other Churches, so that in His own good time there may come a manifestation of that spiritual unity which does exist between all the Churches, in a manner now conceivable.

The Mail in a recent issue contains a long letter from Rev. Dr. Roy, of Cobourg, setting 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.

But in Dr. Roy's letters there are some points to which we venture particularly again to refer, as indicating the quarters from which disturbing elements may arise.

1. It must not be assumed that Presbyterians are not as conscientious in regarding prelaty 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 sanctification through faith alone 'distinguishing' between the visible and invisible Church of God.

3. It must not be assumed that Presbyterians are opposed to the use of a liturgy because they resist as unscriptural the imposition of a liturgy by the authority of the Church.

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.

In another issue we shall show how Christian Union was practically regarded at the recent Episcopal Convention in Chicago when the resolution to send fraternal greetings to the National Council of the Congregational churches convened in the same city came up for discussion.

NOVA SCOTIA, has lately celebrated some centenaries of a character peculiarly interesting to our Church throughout the Dominion, and not devoid of interest, we would hope to all the numerous branches of the great Presbyterian Church, wherever found. There is perhaps some danger that the centennial business may be overdone, but even the London Spectator, which is growing weary of reviving the past, would admit that the planting of Presbyterianism 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.

We understand that all the papers and addresses are to be published in a pamphlet, which will be a valuable contribution to the local history of New Glasgow and Pictou, and will be of great interest to Presbyterians in general.

We give in other columns extended notes of an address on "The Recognition of Christianity in our Educational System," by Principal MacVicar, before the annual convention of Protestant teachers of the Province of Quebec, on the 15th inst., in the David Morrice Hall, Presbyterian College, Montreal.

At a special meeting of the General Assembly of the Presbyterian Church in Ireland, convened on the 8th inst., Rev. Archibald Robinson, of Broughshane, was appointed successor to the late Dr. Rogers, in the Chair of Sacred Rhetoric, and Catechetics in the Assembly's College Belfast, and Rev. Dr. Petticrew, successor to the late Dr. Croskey, in the Chair of Systematic Theology in Magee College, Derry.

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-

Church News.

THE new Presbyterian hall, Vancouver, B.C., has been very neatly plastered and paluted inside and out...

PRIOR to his leaving Newfoundland, the congregation of St. Andrew's, St. John's presented Rev. J. G. Macneill with a very kind address, also a purse of \$135 for Mrs. Macneill.

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.

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...

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...

A NEW church has been built at McLeod's, ten miles south of Broadview, Assiniboia. The church is a neat frame capable of seating 150 or 200. The church was opened on Sabbath, October 31st.

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. E. Mitchell, of Knox. Financially we exceeded the most sanguine expectation of both congregation and mission board...

THE Halifax Witness thus speaks in its issue of October 16th 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, drum-beatings, torches, and noises were a work worthy of harlequins, and godless fools, and utterly unworthy of sane and sober citizens...

the McAll missions in Paris! Similar work has been done in many other cities; and done without resort to the heathenish machinery and the absurd jargon, and the idiotic and unchristian performances of the 'Salvation Army.' In this city men like John Grierson, Adam Logan, M. Theakston, Duncan 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.

MISSION WORK IN THE NORTH-WEST.

SUPERINTENDENT'S HALF-YEARLY REPORT. CHURCH 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.

The better crop has quickened many of the congregations in Manitoba. At Riviere Sale, White-water, Souris, Virdeu, 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.

NEW MISSIONS.

At several points new ground was broken this 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 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 Deulah from Birtle, and new territory was added to both, and thus two important fields erected.

CHURCHES BUILT.

The work of church erection proceeded with a good deal of energy as the following figures show:

Table with columns: PLACE, PRESBYTERY, MATERIAL, COST. Lists 18 churches with their respective materials and costs.

This gives a total of 18 buildings valued at... \$32,100

Arrangements have been made to build next season at Rosburn, Shell River, Castle 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 Fort 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 manse 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.

MEETINGS OF PRESBYTERIES.

WINNIPEG.—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, Professor Hart, J. Douglas, J. Lawrence, Principal King, R. Nairn, A. McFarlane, Jas. Robertson and D. B. Whimster, ministers; and Messrs. R. McBeth, John Stewart, N. McLeod, J. Forrester, A. Coudbrough and Hon. Justice Taylor, elders. The clerk submitted and read a report of the presbytery home mission committee, which, was after consideration, adopted. In the report were the following recommendations: (1) That the grant to Dominion City be increased from \$250 to \$300 per 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 endeavor 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 six months. (4) To recommend that Gretna be supplied during the current half year from the college, and that the superintendent of missions be 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 fortnightly supply from the college on the condition that it agrees to pay its 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 as to 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 Murrillo 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. McCrae appeared as a delegate from the Riviere Sale group of stations, and presented his commission which was read. He then addressed the court, and stated that he was appointed by said group of stations to appear and ask 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 authorized 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. Middlemiss, agent 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 ament the death of Mrs. King and to submit the same to the next meeting of presbytery. Mr. Bryden was appointed interim moderator of the session of Knox church, Rat Portage. The superintendent gave notice that he would submit 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. Jno. 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. 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 Three 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 reported 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 Presbytery received the report and thanked the committee for their diligence, and instructed the Presbytery's, H. M. Conventer 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 sustained and ordered to be transmitted.—J. R. MACLEOD, 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.

THE last Sabbath of October has been designated as "Children's Thanksgiving Day" for the missionaries of the American Sunday School Union by Secretary Crowell.

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 of Kansas.

THE 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.

DR. JOHN KER, Professor of Practical Training in the United Presbyterian Theological Hall, Edinburgh, died very suddenly on October 4th at the Hermitage, Murrayfield, Edinburgh.

DROUGHT 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 undermined.

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 Almanack 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 Quarterly, 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.

THE Irish Presbyterian Church has recently lost three leading men: Rev. Dr. Arrott Bellis, comparatively young, and Rev. Dr. W. Fleming Stevenson, and Rev. Dr. Prof. Croxery, 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.

THE largest organ in the world has just been completed and placed in the Lutheran cathedral church at Riga. The colossal instrument measures 36 feet in width, 32 feet from back to front, and is 65 feet high. It contains no less than 6,826 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 viccounts, twelve barons, and thirty-four bishops have joined the committee, which has the primate for president.

THE 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, 42,532; Pennsylvania, 29,365; Maryland, 23,132; Connecticut, 22,033; Massachusetts, 21,271; Long Island, 17,789; Virginia, 15,353.

THE Jewish Intelligencer states that at the late "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 Presbyterian Church of England. From the accounts that have reached us it appears that there has 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.

THE Board of Directors of Princeton Theological Seminary have elected as associate professor to Dr. Moffat, in the chair of Ecclesiastical History, 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

a 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 5,193 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 distributed.

AT the beginning of this century Protestantism in France could not count one hundred and fifty pastors; it had no Christian works of instruction or of evangelization. It simply existed. Today it has a list of one hundred and fifty-five Christian workers, and eight hundred pastors to carry on the work of the evangelization among the scattered churches. The annual gifts of French Protestants for the support of churches and Christian work are estimated at \$940,000.

"THE Revised Psalter," by Rev. 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 Morcom 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 First President John Taylor, issued from his hiding place, was read before the conference.

THE tithe struggle in Wales still goes on. So annoyed are the authorities by the resistance of the farmers to the distraint proceedings of the clergy, that they have issued a "police notice" declaring 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 monstrous attempt to crush the expression of public opinion would provoke. 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 profanation of the Jumna Musjed, or Great 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 enraged the Mohammedans and they at once assaulted the Hindoos. The native religious agitation is daily gaining dangerous activity. One cause of much of the trouble is the fact that the butter in common use has been found to have been adulterated with pig's fat. At Bombay a society has been organized to propagate hostility to Mohammedanism and to incite 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 appeals 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 remote many parish clergymen are in giving continuous and systematic 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 penned.

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Presbyterian Review.

THURSDAY, OCTOBER 28TH, 1886.

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

REV. J. ROBBINS, Glencoe, Ont., has accepted the call to First Church, Truro, N.S.

REV. P. McQUAIN, Chalmers Church, Kingston, has accepted the appointment to British Columbia.

REV. J. H. SILCOX, Winnipeg, delivered on the 5th inst. to a large audience in Knox Church, Brandon, his lecture on "John H. 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.

HIGH PRAISE.

Mrs. John Newlands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Hays and Heston's Balsam in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

A COMPLETE BREAKDOWN.

"For ten years," says Jennie M. Harris, of Wallaceburg, Ont., "I did not see a well day—was all broken down with dyspepsia, liver complaint, stomach and debility. Three doctors abandoned hope for me, when Haddock's Food Bitters came to my rescue. It is the best medicine I have ever taken. I say this for the benefit of all suffering as I did."

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

On the evening of the 6th Oct. the members and adherents of Claude and Mayfield Presbyterian congregations gathered in large numbers to the manse to welcome home Rev. S. S. Craig, the lately inducted 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 close by reading of the Scriptures and prayer.

Mr. L. C. EMES, Knox college, who has been labouring during the summer in Cambay and Oakwood, on Saturday evening, 9th Oct., at the residence of the Rev. James R. Scott, was interrupted in his preparation for his last Sabbath in the field by a goodly number from the season, congregation and Bible class of Cambay, who came to bid him good-bye. After a pleasant time was spent, to the surprise of Mr. Emes, Miss Sarah Irwin read a neat address expressive of respect and gratitude 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 consolidate 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 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 Christ in this district.

DR. CASANO'S CATARRH CURE is no longer an experiment. No cure so far is the terms on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Don't use any more nauseous purgatives such as Epsom, Salt, &c. when you can get Dr. Casano's Eucalypti Extract, a medicine that moves the bowels gently, causing no impurities from the system, and rendering the blood pure and cool. Great Spring Medicine, 50 cents.

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Marriages.

THOMAS—MILLER—On the 20th inst., at the First Baptist Church, Washington, Va., by the Rev. S. Atkey, Arno W. Thomas, of Toronto, to Ellen U., daughter of W. O. Miller, Esq., Treasurer Kap pannon County, Va.

LYONS—COOK—At Knox Church, Ottawa, this city, on the 12th October, by the Rev. E. M. Parsons, Mr. H. Lyons, of Chippewagon, to the eldest daughter of the late Mr. Alfred Cook, of Keewating.

JAMES—PARK—On Wednesday, the 20th October, at the residence of the bride's mother, Ferguson Avenue, Hamilton, by the Rev. Dr. James, assisted by the Rev. David James, father and brother of the groom, Thos. D. James, of Dundas City, Mich., to Agnes L., second daughter of the late Wm. Park, Esq., No. 64 St.

CHASE—ORAY—At the Gore of London, on the 19th inst., by the Rev. J. Allister Murray, Mr. James Chase, of Toronto, to Hester, daughter of Mr. John E. Oray.

PROBATIONERS, ETC.

To apply for appointments in the Presbytery of Huron are requested to correspond with Mr. Mcgrath, South P.O., who is Convener of the Presbytery's Home Missions Committee.

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ACKNOWLEDGMENTS.

FARBERG'S MEMORIAL CHURCH. Rev. Jas. Cumberland, Stills, acknowledged the receipt of the following sums: Hastings, \$1.00; Bobcaygeon, \$5.00; Markham, \$5.00; Campbellford, \$10.00; Demeritsville, \$25.00; New West-Color, \$10.00; from L. Fowler, Esq.; Amherst Island, in aid of the fund.

Dr. Held has received from June 25th the following: J. Henschel, Toronto, \$1.00; Rev. J. McKay, Scarborough, \$1.00; Principal Grant, \$2.00; St. John's Church, Markham, \$10.00; Andrew's Church, Cheltenham, \$1.00; St. Andrew's Church, Markham, \$12.43; Dr. Madars, Toronto, \$1.00; St. James Square Church, Toronto, \$20.00; Knox Church, Toronto, \$20.00. Up to Oct. 15th the committee has received in money and subscriptions nearly \$500.

Miscellaneous.

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PAY AS YOU PLEASE. Terms—"Climbing up the Golden Stairs."

Should you want a vacant lot, on which to build a cottage or a villa, or a mansion, You may save your walking boots, And find whatever suits, By going to Bryce Brothers, In preference to others. They have every sort of lot to take a chance in. If, on the other hand, You want a house as well as land, You can get them there, and choose your own locality. They have houses great and small.

You can choose from among them all— In each avenue and street, With appointments all complete, And possession get at once without formality. The advantage of Bryce's is the lowness of their prices. And the latitude they give you as to paying. You can pay just as you please, Which will keep your mind at ease. But call yourself and learn That the Brothers Bryce concern Can suit you all—a fact there is no gaining.

CALL AND GET PARTICULARS AT 280 KING STREET EAST.

COAL AND WOOD!

During the next Ten Days I have to arrive six cars 2,000 cords Good Dry Summer Wood Beech and Maple, which I will sell, delivered to any part of the city, at

SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICES AND YARDS—Cor. Bathurst & Front Streets, and Yonge Street West. BRANCH OFFICES—31 King Street East, 324 Queen Street West, 300 Yonge Street. Telephone Communication between all Offices.