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WHEN JESUS CAME.

SOME household cares perchance had chained our feet,
Or passing guest beguiled with converse sweet;
A little languor fettered our desires
For heavenly dew or Pentecostal fires;
But afterward we owned—we owned with shame—
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,
And bade us wait on him for wealth or power,
How had we sped through dark, unlovely street,
To pour our supplications at his feet!
Our king gives audience, Jesus is his name;
Alas! we were not there when Jesus came.

It might have rained, or winter winds were rough,
It was too hot, or was not warm enough!
And so we let the hour of dew pass by,
And so we let the precious moments fly
Which might have nursed a holy, steadfast aim;
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
A mournful vigil where a sufferer sleeps;
Balm for the grief He'll give and rest for toil;
So she who taries shall divide the spoil;
Though all unpraised and all unknown to fame,
She shall be satisfied, for "Jesus came."

Or tender babes may claim our patient care;
God's children these, His little lambs they are,
A circle very close unto their Lord,
Their voices will not drown His whispered word,
All unrepining, let us own His claim,
And say, "We were at home, yet Jesus came."

Let naught but duty keep us from His feet
Whose invitations are so free, so sweet;
Ourselves the earnest, break through every press;
He must not miss us when He comes to bless,
Else shall we own—and own with bitter shame—
Alas! we were not there when Jesus came.

British Missioner.

"CORBAN."

BY MRS. A. P. RAFFENSPERGER.

WHEN a thrifty Jew, of the time of Christ, wished to rid himself of the support of aged and indigent parents, and to do it strictly within the letter of the law, and, at the same time, gain to himself a comfortable reputation for piety and charity, he had only to fold his hands, turn his eyes skyward, and, with pious mien and sanctimonious modulation of voice, utter the one word, "Corban."

It was a very neat device for getting rid of one's troublesome ancestors which the Master so mercifully exposed. He well understood the motive that lay back of that potent word "Corban," and he gave the listening Jews to understand that such methods of evading duty found no favour in his eyes.

Are the people who say "Corban" all dead? The pastor's salary is to be raised. It is very small at best; but, little as it is, the proper officers find it hard to provide for. They apply to one of the members, a man of means, who has a fine house and all the comforts of life.

"Yes, I would be very happy to subscribe liberally; but at present, from bad investments, I can hardly do justice to my own family; and, you know, the good book says that he that provides not for his own family is worse than an infidel. I will give you five dollars. I really must not neglect my own flesh and blood." He goes home, and pays five dollars apiece for his daughters' new hats! Does not the Master hear the whispered word "Corban" in that plea?

The cause of foreign missions languishes. The self-denying missionaries—our representatives in far off heathen lands—are working on, hopefully, cheerfully, but under great discouragements, resulting from our inactivity and neglect to do our part. One who has heard the risen Lord's last command, "Go, teach all nations," tries to enlist the indifferent in the cause.

"Charity begins at home," says the listener. "I am doing what I can for the heathen at my own door, and I don't believe in sending away men and money to convert the heathen in Asia and Africa when souls are perishing by thousands all around us." The plea is spurious; it has a show of piety, but is it not, after all, "Corban?"

The Sunday school is languishing for teachers capable of interesting and instructing the children who crowd into it. The superintendent applies to a Christian woman for her assistance. "To tell you the truth, I feel that I must spend all my time and strength and energy on my own children. I teach them at home, hear them recite their lessons before they go to Sunday-school, and when they come home I question them about what they have learned, and try to impress the facts and truths upon their young hearts. A mother's responsibility is very great, and the sense of it sometimes almost crushes me. I do not think it is my duty to attempt anything outside of my own family circle." What can the superintendent say to such a reply? But is it not possible Christ may hear only "Corban, Corban?"

Or a mother has a large family of children, but feels it her duty to work so much for outside

benevolent causes that her family is neglected. She sews for the missionary-box, and leaves her children in tatters. She teaches in Sunday-school, and is too tired to instruct the little ones in her own home. She labours for the temperance cause, and leaves her boys to run the streets and make the acquaintance of saloons. "Duty, duty," she says; but the plea goes for naught on the day of final reckoning, when it will be found recorded as "Corban."

"Where is your mother?" I asked of half a dozen ragged, dirty children, who sat on the front door-steps, eating bread and molasses, which had already left its record on their faces, hands and tattered clothes.

With one accord they laid aside their sweet refreshments, and answered me cheerfully, "she has gone to the Dorcas-vas."

And I, going away with the memory of those neglected children in my mind, was so uncharitable in my judgment as to say, "Corban, Corban, Corban!"—S. S. Times.

Mission Work.

IS IT NOT TRUE?

If ever there lived a man who was thoroughly up to the times, says the *Foreign Missionary*, it was the author of the following paragraphs, the venerable Herman Humphrey, D.D. Nearly fifty years ago he wrote these stirring words in a letter to one of the three sons whom he gave to the ranks of the Presbyterian ministry. The names of these sons will live long in the memory and heart of the Church—Rev. John Humphrey, Rev. Zephaniah M. Humphrey, D.D., and Rev. Edward P. Humphrey, D.D.—"We wish that the words of their father could be copied, framed and hung on the wall of every pastor's study throughout the Church. They describe the one great want, the one *habeo*, also, of the cause of Foreign Missions in our time. They show the quarter from which deliverance must arise:

"Those great Christian enterprises which are the glory of the present age will have imperative claims upon you as a minister and a Christian. You may not be called upon by your Divine Master to go and set up the standard of the cross on a heathen shore, and the utmost you can give will be but a mite in comparison."

What is demanded for the conversion of the world. But remember, my dear son, that God will hold you responsible for whatever influence you can exert to bring up the Church to the standard of her duty. The ministers of that glorious gospel which they are commissioned to preach at home, and which must be preached to all nations before they can be converted, have it in their power to do more toward raising the necessary funds than any other class of men—might I not add, more than all other classes put together. Perhaps this would be extravagant; but let any one consider the position which pastors occupy, the access which they have to the hearts and consciences of the whole Christian community, and the influence which they actually wield in all the religious movements of the age, and he may perhaps be convinced that I should not be far out of the way. Point me to the churches which are doing most in proportion to their ability for the spread of the Gospel, and without knowing the names of their pastors, or ever having heard of their moving a finger, I am prepared to say that it is greatly through their influence, or that of them who immediately preceded them in the same office. If ministers were to do their whole duty, and exert all their influence, I have no doubt that the contributions of the Church would be doubled in a short time.

"Do you ask me how this mighty influence is to be exerted? I will tell you. If you have a truly benevolent and missionary spirit yourself, you will infuse it into others. You will press the subject upon the members of your church in private conversation; you will advise and persuade them to take religious magazines and newspapers; you will induce as many of them as you can to attend the monthly concert; and in order to make it as interesting as possible, you will diligently collect and arrange the latest missionary intelligence; will exhibit maps of various countries and stations where the light begins to shine, and will lay yourself out so thoroughly in preparing for the concert, as not only to show how deeply your own heart is interested in the cause, but to make every Christian feel that he sustains a great loss in staying away. You will also frequently plead the cause of the Bible and of missions, with all the eloquence of which you are master, before your whole congregation, and will make the salvation of the heathen a subject of prayer every Sabbath day, from the beginning of the year to the end of it. These, my son, are some of the ways in which you can make your influence felt to the ends of the earth, to the end of time, and through everlasting ages.

SOCIETY OF CHRISTIAN ENDEAVOUR.—The Young People's Society of Christian Endeavour though it grew from a single society in Portland, Maine, five years ago, now numbers 850 societies. Even in Japan, China and the Hawaiian Islands a few branches are found, and during the past year especially, there has been a very great increase.

WHAT A CHANGE!—The Rev. G. H. Rouse, Indian missionary, writes. "Even in the last few years we have made considerable advance. Not very long ago people in India did not care to hear the name of Jesus. We might preach against idolatry and men would listen; but as soon as we began to mention the name of Christ our congregations would disperse. It is different now. People in the streets are more desirous to hear of Christ. It is now rather an advantage than otherwise to have the name of Christ on the books we seek to sell. People will buy a Gospel called 'The Life of Jesus Christ'; but if offered Isaiah or Daniel or Acts, will say: 'We do not want that book.'"

THE DAYSPRING.—The missionary schooner, "Dayspring," reached Sydney, N. S. W., on the 19th September last, and had to go into dock for some repairs. She did not get away before the 9th October. She took three new missionaries and their wives—Messrs. Indels, Leggett and Morton. The Rev. Joseph Copeland, who has not been well of late, also took voyage as a passenger. The vessel also takes 1,000 copies of an Eromangan Hymn-book, just printed in Sydney, and a large quantity of cases and stores. Steps are being taken to replace this vessel by a larger one. The mission work on the New Hebrides is very encouraging at the present time.—Record.

SINFUL IGNORANCE.—One of the most interesting of writers on missions—Charlotte O. Van Cleave in the *N. W. Presbyterian*, believes that "we cannot pray intelligently and effectively for the evangelization of a country, unless we learn something about it, and the great secret of indifference and coldness in the matter of Foreign Missions is that so many are ignorant of the needs and conditions of the various fields. And this ignorance is almost a sin, now that there are so many facilities for learning all about them." We hold with her, and make it our constant aim to give the freshest and most interesting mission news to our readers, so that they may not only pray intelligently and effectively, but give liberally and cheerfully for the evangelization of the heathen.

PRAYER FOR MISSIONARIES.—The following sentences from a missionary's letter show us what is the most depressing influence of life and work among the heathen:—"We are starving for the preached Word, and for Christian help and communion with saints. You little know your privileges at home, nor the value of them; but if you could be deprived of them for about six months you would duly appreciate and sigh for them. I understand why Paul asked his disciples to pray for him. Those in the thick of the fight need much prayer continually ascending for them." We pray God often to send forth labourers into the harvest, but we forget what hard work harvesting is, and neglect to pray that he may strengthen and cheer them in their work. Let us pray more for the missionaries.

INSTEAD OF THE FATHERS.—By a singular coincidence we have three students at the N. Y. M. Training Institute whose fathers are American missionaries now labouring in the foreign field, each of the sons having been born abroad: Rev. L. R. Scudder, a graduate of Princeton College and Hartford Theological Seminary, born in India, where his parents are now labouring and where his grandparents laboured for many years; Mr. Burt N. Bridgman, graduate of Amherst College, born in Africa, where his parents are still working for the Master they love to serve, and Mr. Luther H. Gulick, graduate of Oberlin College, born in the Sandwich Islands; father now labouring in China. A more devoted band of students than those we now have at the institute it would be hard to find, we believe, and we feel thankful for the privilege of aiding them in any way in our power to obtain the necessary education.—*Medical Missionary Record*.

BREAKING NEW GROUND.—The missionaries of the English Presbyterian Church, which share with our own the occupation of Formosa, have lately followed Dr. MacKay's example in visiting the islands near the coast. The following paragraph from the last *Presbyterian Messenger* to hand gives an account of the missionary's first visit: "The Peacadores are a group of islands more than twenty in number, lying to the west of the southern part of Formosa, the shortest distance between them and the Formosa coast being only thirty miles. The missionaries in Formosa had often thought of visiting the group, but had been hitherto unable to accomplish it. But the visit has just been made by Mr. Campbell. He is much encouraged by all he saw. Accompanied by a native preacher, he visited nearly every island of the northern group, and found the people most hearty and cordial. They listened with eager attention, and purchased about 2,000 books and tracts. A small place was rented at Ma Keng, one of the principal towns, and the preacher was left there to carry on the work."

Woman's Work.

CANADIAN LETTER MISSION.

FRIENDS who are preparing letters for distribution at Christmas, among the men and women in our jails and reformatories, will kindly forward addressed to "Woman's Work," PRESBYTERIAN REVIEW, Box 2567, not later than 15th December. We trust the children in the Homes, as also the sick in the hospitals, will be remembered. The letters were most gratefully received at Easter, and we know that good results followed the reading of these messages of love and kindly Christian sympathy.

FAREWELL MISSIONARY MEETING AT TRURO.

On the evening of Nov. 16th, a missionary meeting was held in the hall of the First Presbyterian church, Truro, N.S., under the auspices of the Woman's Foreign Missionary Society, to bid farewell to Miss Minnie Archibald, who goes as teacher to Couva, Trinidad. The hall was filled to its utmost capacity. Mr. Duxton presided, and opened the meeting by giving out the 100th Psalm. He read a letter from Dr. McCulloch regretting his inability through illness, to be present, expressing his deep interest in the meeting and best wishes for the outgoing missionary teacher. On behalf of the W.F.M.S. an address was read. The address was signed on behalf of the W.F.M.S. by Hattie Gunn, corresponding secretary, and Jean W. McCulloch, recording secretary.

On behalf of the "Light Bearers" Mission Band, a beautiful autograph quilt was presented to Miss Archibald accompanied by an address. Mr. H. Tupper spoke on behalf of the Sabbath school of the First Presbyterian church of which she had long been a pupil and teacher, conveying to her the best wishes and prayers of the school for her welfare.

Revs. Messrs. Cumming and Baird, and Mr. J. F. Blanchard, took part in the exercises, while appropriate selections of music added to the interest of the meeting. A collection amounting to over thirteen dollars was taken in aid of the funds of the Mission Band. The meeting was deeply interesting throughout. Miss Archibald goes to her chosen field of labour, taking with her the experience of several years of very successful work as teacher, and will be a valuable addition to the band of workers already in the field. She will be followed by many prayers for her success.

PRESBYTERIAN MISSION WORK.

Those interested in the work of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, will be glad to know that with that forethought and system which, in the management of a large organization, ensures success, the Central Committee in Toronto, this year apportioned to each Presbyterian Society the work of getting up by special voluntary effort supplies of clothing, goods and many things required for some particular department of the foreign mission field. In this way India, Trinidad, the New Hebrides, and our own North-west, have each had their special needs attended to without confusion or neglect of any, while the ordinary work for the yearly cash fund for the whole field goes on as usual. To the Auxiliaries of the London Presbytery was given the work of getting up a box for the island of Espirito Santo, the largest of the New Hebrides group, with a population of cannibal savages, approximated at from 15,000 to 20,000 souls of different dialects, and without any written language, about to be occupied as a field of labour by the Rev. Mr. and Mrs. Annand, who have already spent fourteen years on Aneityum, another of the group. The call was warmly responded to by almost all the Auxiliaries, many of whom are only lately organized, the result being a contribution of new clothing, uncut goods and sundries, weighing in all about seven hundred pounds. By the kindness of the Dominion Express Company the box was forwarded at half rates from London to Halifax, addressed to the care of Rev. Dr. Burns. The charges, including packing, about sixteen dollars, being paid by the London St. Andrew's Auxiliary, twenty dollars over from the other Auxiliaries being forwarded direct to Mrs. Annand. The members and friends of the W. F. M. S. will hear with grateful pleasure of the kindness of the Dominion Express Company, and that Dr. Burns in acknowledging the safe arrival of the box on the 13th of October, expressed the highest appreciation of this support and sympathy of the missionaries' western friends.—*London Free Press*.

MRS. MORTON, of Trinidad, wishes to acknowledge with thanks the receipt of a box of clothing from the W.F.M. Auxiliary, Blue Mountain, Pictou; also a number of yards of calico which will be made up by the sewing-classes, and either sold or given away. The materials were most suitable and the garments neatly made and finished. Mr. Morton, who left Oct 30th, to visit St. Lucia, where mission work among the Coolies has been begun, carried a number of the garments with him as rewards for the school-children there.

The Family.

RECOMPENSE

There is no day but has its share of light, and somewhere in the dark there shines a star at night. There is no cloud, however black and grim, that does not touch the sunlight with its outmost rim.

There is no sorrow borne without its gain, No perfect joy that was not ushered in with pain. There is no woe that can outlast the year, No smile so sweet in life as that which follows a tear.

We learn to do without our own because There is some recompense in all of nature's laws; No sun can rise until the sun has set, No life be lived that has not somewhere known regret.

This thought, my friend, take with thee for the days, And were not God if man could fathom all his ways. And as thy day goes down its western slope, Know, next to faith, his greatest gift to thee is hope.

Marian Norton, in The Brooklyn Magazine

THE MURDER OF BISHOP HANNINGTON

DIARY OF HIS LAST DAYS.

THE Church Missionary Society lately received from Zanibar the diary of the late Bishop Hannington, written up to the very day of his murder. For economy of space the entire has been made with exceeding minuteness, so that a magnifying glass is necessary to enable the pages to be deciphered. The diary is in course of publication. Meanwhile the Press Association has been favoured with the following extracts, forming a narrative of the Bishop's last week.

October 21st, Wednesday.—The Bishop describes the arrival of his party at Lubwas, where a present of ten guns and three barrels of powder was demanded, and a thousand soldiers assembled. The Chief asked him to stay one day, and to this he consented, but while proceeding to a hill to have a view of the Nile he was set upon by twenty ruffians, stripped of all valuables, and hurried away. "Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. I said, 'Lord, I put myself in Thy hands.' I look to Thee alone." Then another struggle, and I got to my feet, and was thus dashed along. More than once I was violently brought in contact with banana trees. In spite of feeling I was being dragged away to be murdered at a distance. I sang, 'Safe in the arms of Jesus,' and 'My God, I am Thine,' and then laughed at the very agony of my situation. Eventually he was brought to a hut, and made out that the Sultan had him seized and meant to keep him prisoner until he had received word from Mwanga. Simultaneously the Bishop's men and loads arrived.

October 22nd, Thursday.—"I found myself about ten o'clock last night on my bed in a fair-sized hut, but with no ventilation. A fire on hearth. No chimney for smoke. About twenty men all round me, and rats and vermin ad lib. Fearfully shaken, strained in every limb, and great pain, with thirst. Floor covered with rotting napaeel and leaves and lice." The Bishop adds that his Portuguese servant might cook his food, and he was allowed to have his Bible and writing materials.

October 23rd, Friday.—On this date the Bishop notes that it was three months that day since he left the coast. He with difficulty crawled outside and sat on a chair, and had to be helped back in a gone condition to bed. "In the afternoon the chief and about 100 of his wives came to feast their eyes on me in cruel curiosity. I felt inclined to spring at his throat, but sat still, and presently read to myself Matthew, chapter v., verses 44, 45, and felt refreshed."

October 24th, Saturday.—"Thank God for a pleasant night in my own tent, in spite of a tremendous storm, and rain flowing in on the floor in streams. Personally I quite forgave this old man and his agents for my rough treatment, though even to day I can only move with the greatest discomfort, and ache like rheumatic fever. The day passed away very quietly. I amused myself with Bible and diary."

October 25th, Sunday.—On this day the Bishop wrote that he had still a great deal of pain in his limbs. "Three detachments of the Chief's wives—they say he has one thousand nearly—have been to-day to see me. They are very quiet and well behaved, but greatly amused at the prisoner." On the same day the Bishop observed that his guards and lie were great friends—almost affectionate—and one called him when he spoke of him, "my white man."

October 26th, Monday.—"Limbs and bruises and stiffness better, but I am heavy and sleepy. Was not inclined to get up as usual, and if I mistake not signs of fever creep over me." For the first time he was unable to eat. During the day three parties of the Chief's wives came and gazed at the prisoner.

October 27th, Tuesday.—The entries on this day are briefer and refer chiefly to the circumstance that no reply had been received to the messages he had been allowed to send, and he therefore doubted whether they had been sent at all. Only a few ladies came to see the wild beast to-day."

October 28th, Wednesday.—"Seventh day's prison. A terrible night, first with noisy drunken guard, and secondly with vermin, which have found out my tent and swarm. I don't think I got one sound hour's sleep, and woke with fever fast developing. O Lord, do have mercy on me, and release me. I am quite broken down and brought low. Comforted by reading Psalm xxvii. In an hour or two's time fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious. My fever passed away. Word came that Mwanga had sent three soldiers, but what news they bring they will not yet let me know. Much comforted by Psalm xxvii."

October 29th, Thursday.—"Eighth day's prison. I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man. I hope it is not to have me yet."

This entry, the last, takes up but a small part of the page of the diary. The Bishop apparently expected to write more later on. It is almost certain that he was killed on this day, and there is reason to think that he was taken out to execution very shortly after he had written these words.

"WELL TO DO"

"O JANE, it is not what a young man earns, it is the way in which he spends his earnings that makes a happy home or a miserable one." "That's quite right, ma'am, but if you have anybody earning thirty shillings a week, you could give him ten out of it, and keep your place tidy; and if you ran short no wouldn't be much of a husband if he did not give his wife all the thirty now and again, say With thirty shillings a week a men's well to do."

Poor Jane, you will find your bag of money at the foot of the rainbow—when you get there. Jane was married. She drew some money from the bank, bought herself a silk dress and "a real lace bonnet" to be married in.

John Somers was a gasfitter, a clever workman, and a fine-looking young fellow.

The morning he was married he took a glass of whiskey. On the evening of the same day he took several glasses; but then he treated others and Jane, like a generous man, she said.

There were a great number of articles to be bought before the small four-roomed house could be said to be furnished, and although Jane suggested on several Monday mornings that John should keep a tight hand on his wages this week and bring home the full thirty, she never once got it!

Jane was a capital housewife, she could turn her hand to anything, and whatever she did seemed well done; then in person she was neat as a new pin.

The time sped on, a child had to be prepared for, everything must be nice, and the material must be good, every stitch of the small garments she would sew herself—she was clever with her needle.

"That's all this week, Jenny,"—and John threw down fifteen shillings,—"I shall go and see how Harry gets on, on Monday, and I shall want a few shillings in my pocket."

Jane's face grew pale. "You only made it eighteen last week, and three-and six I had to pay for your hat. I wanted some flannel this week—where's it to come from? and you must have fresh meat every night for your supper?"

"Well, if I get up along with Harry there's thirty five a week for me—that'll set you on your feet Jenny, and no mistake!"

"Don't talk of getting up, I'm sick of it, you're going down as fast as man can go. I've kept my pride up as yet, and said I wouldn't go out to work, but I'll go on Monday."

Poor John! The threat did not sting him—he only saw a sudden gleam of hope. If Jenny should ever support herself, he would have all his money to do as he liked with. The thought made him quite amiable as he took his supper,—a nice supper of stew, and a little fruit pudding.

Jane could not swallow a mouthful. The iron had entered into her soul. John could not care for this child that was coming, he would never care for it. Week after week he had promised her ten shillings for the special purpose of buying clothes. This week he had taken thirty and brought her just half, that was all.

On Monday morning Jane called at the big laundry on the hill, and asked to see the manageress. "Can you give me work, ma'am?—a little at first, I can't work full time, but I'm a good hand at folding, ironing, or I can pack. I'm a married woman, and shall soon have a child to provide for, and I can't do it out of fifteen shillings a week." And the hot tears fairly rolled down poor Jane's cheeks.

"You shall have work at once Mrs. Somers; do not fret; I will call on your husband some evening. He is a foolish man to let such a wife as you are go into a laundry. But is it not what a husband earns, is it? It is how he spends it, that makes or mars the wife's happiness."

O, how those words stabbed poor Jane's heart—the same Mrs. Saunders had used not two years ago! However, there was work in store for her, she would not murmur.

"The first autumn morning this! Let us have a good walk, there is a downright pinch of frost in the air." So said Mr. Saunders to his wife as they sat at breakfast. "Let us walk to Harrow and see Jane. Her second little boy is born."

At Harrow in her neat little bedroom lay Jane, with her new-born babe—everything about her scrupulously clean, but very poor. She was fighting that terrible uphill fight, the woman earning to support children and husband. Downstairs, preparing to carry home some lace work which his poor wife had been ironing was John Somers, the lazy and drunken, once John Somers, the gasfitter, earning thirty shillings a week.

"Jane I shall leave you this sovereign as lawful payment for the many good deeds you wrought in my house. I shall never have another servant like you," said Mrs. Saunders, cheerfully.

Jane could not reply. She folded her hand over the gold coin, and whispered, "I shall repay you some day, ma'am, thank God, I don't owe a penny."

Brighter days came at last, for as a forewoman at the laundry, Jane earned good wages, and strengthened by her friends, she resolutely refused to supply her husband with more than food and shelter, the money for drinking and for clothes he had to find as best he could.

At last John Somers was taken away by death, and the wife who had supported him for nine years was free.

"Oh, you young women!" she would say to the girls at the laundry, "if you only knew what it was to marry a man who drinks, you would sooner put your right hand into the fire and burn it off. You may think that by your thrift and cleverness you will keep all straight. But I tell you, yours is a forlorn hope. What you gather on the one hand, your husband will throw away on the other, so that presently the smartest of you will sink down into that abyss of poverty out of which, humanly speaking you will never again rise."

Some have listened to Jane's words and taken warning, some still sow the wind and reap the whirlwind.—British Woman's Temperance Journal.

TIME MAKES CHANGES

Doors trouble rise, and life appear A prison with no open gate, And lettered circumstance and fear Attend thy ways?—In silence wait And look to God! It well will be, For time makes changes pleasantly

Let no cooing passions rise To vent hot words to add to pain; Watch lies the light in Southern skies To chase the clouds of winter rain; And heart-content awaits for thee, For time makes changes pleasantly.

TWO WAYS OF GIVING.

IN 1880 a wealthy kind-hearted woman in New York sent for the editor of the Tribune, and placed in his hands one thousand dollars to be used at his discretion for the benefit of the poor of that city. Mr. Reid spent the money in transporting seventy-six homeless and friendless children to the far West, where they were placed with farmers.

A close watch has been maintained by the Children's Aid Society and by Mr. Reid over them since that time, and it is believed that only six of these poor little waifs have turned out badly. The others have taken kindly to farm-work, and bid fair to become industrious respectable citizens. When we consider that they will probably marry, that their children and descendants will be added to the ranks of moral, educated and God-fearing men and women in our population, instead of joining the vast army of paupers and criminals, we can hardly estimate the good work accomplished by these thousand dollars.

In the same year a wealthy man in a neighbouring town left by will twenty thousand dollars for a bell to be hung in the city hall, provided his name should be cast upon it, and that it should toll for an hour on each anniversary of his death. The brazen tongue of the bell will suggest only the petty vanity of the donor throughout succeeding years.

The name of the woman who saved the friendless children from vice and ruin is not known to them. But the record of the good she has done will not be finished for many generations.—Youth's Companion.

PROUD OF HIS SISTER.

THE Chicago Tribune relates the case of a young man who was regarded as a phenomenon, because he took his sister to all the best entertainments, and actually devoted himself to her during the lecture and opera season. Being praised for his unusual attention to his sister, the young man promptly and proudly replied:

"No, there's nothing wonderful or extraordinary about it. She is the only woman I know in whom I have the most thorough confidence. She is always the same, always pleased and affectionate, and to tell you the candid truth I'm afraid she'll go and marry some of these imitation men around here and be unhappy all her life."

"She has nobody else to look to, and I'll take care she does not have to look to anybody else. I suppose some day a genuine man will come along. If he's a genuine man, I won't object. Until he does come, she's good enough for me: and if ever I find as good a girl I'll marry her."

The example is most commendable. A young man would do well to seek his sister's society until he finds another lady as good as his sister.

CORK.

CORK is the bark, not the wood of the cork-oak. The bark comes from Spain and Portugal, where they keep cork woods. It doesn't kill the tree to take its bark away, and it can be skinned every six or eight years. About \$1,000,000 worth of the raw bark is brought to this country every year. The cork has to be steamed before it is cut. Corks are made in thousands of sizes and grades, from the size of a pin-head up to four metres in diameter. No fewer than six hundred sizes and grades are kept in stock. None of the bark that comes over in the ship goes to waste. The cork-makes used to burn the refuse, but now they keep better. In a granulated state, it is used as roof-packing. The heat cannot get through the cork protector. The palace car-builders use it to pack under the floors of their cars to deaden the sound, and under the roof to keep the heat out. The finest of the refuse is used by picture-frame makers in decorations. They sprinkle it on their bronzed or japanned frames; the large models, in the shape of pictures, are made from it when pressed like papier mache. Fruit and egg cases, ice-houses and ice-machines, are often packed with granulated cork which costs only two cents a pound.

LITTLE BY LITTLE.

Every time I tell the truth I add to my strength of character.

Every time I oppress a servant I am guilty of a sin against God.

Every time I spend a dollar foolishly I am opening a pauper's grave.

Every time I refuse a drink of liquor I am improving my manhood.

Every time I pay rent I am taking that much away from a home of my own.

Every time I buy an article I am encouraging the manufacturer or producer.

Every time I refrain from speaking in defence of a friend I prove that I am not a friend.

Every time I speak a kind word I am adding a brick to my temple of manhood.

Every time I pay a debt I am doing right, and helping to put money in circulation.

Every time I refuse to do a favour, when I can as well as not, I prove that I am growing mean.—N. W. Presbyterian.

"GOD IS NOWHERE."

"AN infidel was one day troubled in his mind as he sat in his room alone, while his little Nellie was away at Sunday school. He had often said, 'There is no God,' but could not satisfy himself with his skepticism, and at this time he felt especially troubled as thoughts of the Sunday school and of the wonderful works of creation would push their way into his mind. To quiet these troublesome thoughts he took some large cards and printed on each of them 'God is nowhere;' and hung them up in his study. Nellie soon came home, and began to talk about God; but her father pointed her to one of the cards and said, 'Can you read that?' She climbed a chair and began eagerly to spell it out: 'G-o-d, God, i-s, is, n-o-w, now, h-e-r-e, here, God is nowhere.' Isn't that right papa? The man's heart was touched, and his infidelity banished, by the faith of Nellie, and again the prophecy was fulfilled, 'A little child shall lead them.'—North-western Presbyterian

This religion of some people is constrained; they are like people who use the cold bath, not for pleasure, but necessity and their health, they go in with reluctance, and are glad when they get out; but religion to a true believer is like water to a fish; it is his element; seemingly his native element; he lives in it, and he could not live out of it.—Rev. John Newton.

MINUTES OF NEW HEBRIDES MISSION SYNOD.

KWAMFRA, TANNA, NEW HEBRIDES, 29th June, 1886.

THE New Hebrides Mission Synod met this day, and after devotional exercise conducted by the Rev. J. G. Paton, in absence of Mr. Michelsen, the retiring moderator, was constituted. Present: Revs. J. G. Paton, W. Watt, P. Milne, H. A. Robertson, J. W. McKenzie, J. H. Lawrie, R. M. Fraser, W. Gray, and C. Murray. Mr. Lawrie was appointed moderator for the ensuing year. Mr. Watt was appointed clerk pro tem. It was agreed that the captain be instructed to proceed direct to Noumea with Mr. Paton and return to Kwamfra. The Rev. Messrs. Macdonald and Michelsen and Dr. Gunn were absent, but sent reasons for their absence, which were read.

At the request of synod, the Rev. J. G. Paton addressed the meeting in reference to his efforts to raise money to purchase a steamer or other vessel, to take the place of the present Dayspring, and to obtain additional missionaries for this field. This meeting thanks Mr. Paton for this intensely interesting narrative, acknowledges the deep obligations under which he has again placed us as a mission, by his arduous and successful labours in obtaining the necessary funds to accomplish these objects, and in deepening the interest felt in our work, assures him of its cordial sympathy with him, in his varied efforts to advance the Redeemer's kingdom in these islands, and prays that God may long spare him to labour in the cause to which he has consecrated his life.

The last hour of second sederunt was spent in devotional exercises.

THIRD SEDERUNT.

A letter was read from the Rev. E. Scott embodying minute of Presbyterian Church in Canada's Foreign Mission Committee, date 21st May, 1885, offering, subject to Mr. Annand's approval and the approval of the mission synod, to transfer Mr. Annand to Santo or some other island, and leave Mr. Lawrie in charge of the whole of Aneniyum. A letter was also read from Dr. George Smith, enclosing a minute of the Foreign Mission Committee of the Free Church of Scotland, accepting the sole charge of the island of Aneniyum, and inasmuch as these communications are in accordance with the opinion of this synod as expressed in minute 30, 1881, this synod cordially approves of the whole island of Aneniyum being placed under Mr. Lawrie's sole charge. Further, the synod having been asked by the Foreign Mission Committee of the Free Church of Scotland to advise as to the transfer of the mission premises at Anelgahat from the Presbyterian Church in Canada to them, the synod having considered the matter, is of opinion that it would be only fair on their part to hand over to the Canadian Presbyterian Church the sum of two hundred pounds (£200), sterling for the same.

FOURTH SEDERUNT.

Synod met pursuant to adjournment and was constituted. The minutes of the previous sederunt were read and confirmed. Owing to the death of Mr. Gray's infant child, the synod then adjourned to meet in the afternoon at 2 p.m.

FIFTH SEDERUNT.

After hearing the reports from the various stations, Messrs. McKenzie, Fraser and Murray, were appointed a committee to draw up a report of the state of the work in the islands, based on the reports of stations which had been given in.

SIXTH SEDERUNT.

Read a letter from Rev. E. Scott and minute of Presbyterian Church in Canada's Board of Foreign Mission Committee, Maritime Provinces, asking the mission synod to transfer Mr. Annand to Santo or such other island as the mission synod might select. The synod having considered the matter feels that it is not now in a position to select a station, but appoints Messrs. Fraser or Murray a deputation to visit the eligible openings along with Mr. Annand; Mr. Annand's selection of a station to be subject to the approval of mission synod at its next meeting; a copy of this minute to be sent to the Revs. Messrs. Scott and Annand.

SEVENTH SEDERUNT.

It was occupied with business of a formal nature.

EIGHTH SEDERUNT.

The committee appointed to arrange for the settlement of new missionaries this year reported as follows:

That Messrs. Watt, Murray and Macdonald, be appointed a deputation to proceed with the Amy Gertrude Russell missionary, should he arrive by the next trip of the Dayspring, to assist him in selecting a site on Malekula in accordance with minute 48, 1885, and to assist in his settlement should he decide to settle at once; but should the Amy Gertrude Russell missionary arrive and decide to defer settlement, that he be instructed to proceed north either by himself or under the direction of any of the deputation hereby appointed, and select his site on Malekula for a station;

That should a second missionary from the Victorian church arrive by the next trip of the Dayspring, Messrs. McKenzie, Michelsen and Dr. Gunn, or Mr. Fraser be appointed a deputation to assist in selecting a station for him, aiding his settlement; it being understood that the second missionary is at liberty to select a station on that part of Malekula not included in the Amy Gertrude Russell mission station, the north end of Epit on Pacuna, or on the south side of Ambriem, the synod giving its preference for a settlement on Malekula; and the synod hereby appoints him to the station he may select in accordance with this minute; it being further understood that should both missionaries decide on an immediate settlement, both deputations be united in the settlement of each missionary in such order as may be convenient.

NINTH SEDERUNT.

Considering the difficulty we have had and still have in increasing the number of European missionaries—of obtaining missionaries proportionate to the extent of our field,—the many doors that God in His providence has in recent years been opening for the proclamation of His gospel—the large number of intelligent young men (viewing our stations as a whole) now receiving instruction in our schools, many of whom can be trained for the special work of teachers and preachers within the bounds of our mission, at least in its present circumstances—our rapidly extending knowledge of the languages spoken in this group, and of the people themselves, it was moved by Mr. Robertson and agreed to, "That in accordance with the spirit of minute 1st, 1879, the brethren be enjoined to devote special attention to the training of native

teachers for the occupation of the whole group as speedily as possible.

Read a letter from Rev. James Cosh, Secretary to Dayspring Board, and report of said Board, on the subject of the proposed new mission vessel. The synod appointed all its members a committee to consider the document and report to a future sederunt.

TENTH SEDERUNT.

The committee appointed to consider the report of the Dayspring Board on the subject of a new mission vessel, reported as follows:

The committee having considered the report of the Dayspring Board in reply to information solicited by the synod last year upon the schemes submitted for procuring a new mission vessel, suggests—

1. That the Dayspring Board should be cordially thanked for the full, clear and very satisfactory report forwarded by the Secretary, and that the synod record its thorough appreciation of the Board's diligence on this important matter.

2. That a vessel with full steam power is impracticable, chiefly on account of the very great additional expense which would be incurred, whilst the benefits to be derived from it would be altogether out of proportion.

3. That the synod should recommend that the Board take steps to procure a new sailing vessel—say of not less than 300 tons burthen, to be built at home or in the colonies, at the discretion of the Board, specially adapted for the requirements of the mission, due regard to be paid to good sailing qualities consistent with safety; the passenger accommodations to be arranged on a plan similar to that submitted to the Board in 1883, and 1885, the said new vessel to be built as soon as practicable.

4. That should it be necessary, as it may be even with the new vessel, advantage be taken of the offer of the A.S.N. Company conveying goods to Anetiyum by one of their steamers.

5. That should this arrangement be carried out the present mission vessel be disposed of.

The report was received and the suggestion of the committee as agreed was the finding of the synod.

The committee appointed to draw up a minute anent sailing of the Dayspring, suggested the following arrangement.

That the Dayspring after leaving Kwamera proceed to Anelgahat, then to Anme if necessary, Weasisi if necessary, Anwa, Dillon's Bay, Erakor, Havannah Harbour by boat only, Nguna, Mai if necessary, Tongoa, Burumba, Rantanliu (Ambrim) and remain there for four days if necessary. From Rantanliu the Dayspring proceed southward calling at Burumba, Tongoa, Matao if necessary, Makura, if necessary, Mai, Nguna, Havannah Harbour, Erakor, Dillon's Bay, Weasisi, Kwamera or Port Resolution as necessary, Futuna, Aname and Anelgahat, then proceed to Sydney.

That the Dayspring remain in Sydney under the direction of the Dayspring Board as short a time as possible, leaving Sydney, say about Sept. 25th for Anelgahat, proceed northward, calling at Aname if necessary, Futuna, Kwamera, Weasisi, Anwa if necessary, Portinia Bay if necessary, Dillon's Bay, Erakor, Havannah Harbour, Aguna, Tongoa, Burumba, Rantanliu. That after arriving at Rantanliu the Dayspring proceed to the settlement of the new missionaries under the direction of the deputation or deputations appointed in minute 21. After settling the new missionary or missionaries the Dayspring return to Rantanliu, remaining not longer than three days, proceed southward, calling at the new station or stations, Burumba, Sakay, Tongoa, Mar, Makura if necessary, Matao, if necessary, Nguna, Havannah Harbour, Erakor, Dillon's Bay, Portinia Bay if necessary, Weasisi, Port Resolution or Kwamera as necessary, Futuna and Anelgahat.

That from Anelgahat the Dayspring proceed to Sydney and remain under the direction of the Dayspring Board. That on April 1st, 1887, the Dayspring leave Sydney for Anelgahat, that proceeding thence the Dayspring visit all stations occupied by missionaries on the trip north, that in the event of no missionaries requiring to select a station being on board, the Dayspring remain for three days at the most northerly station and then return southward, calling at all stations occupied by missionaries and teachers. That on account of the increase of work devolving on the mission vessel, the captain be instructed to economise his time to the utmost both at sea and in port.

The report was received and the suggestion of the committee adopted.

The synod agreed that the Dayspring Board receive intimation that in the event of new missionaries being settled next year, the services of the A.S.N. Company's vessel may be required to convey goods and mails to Anetiyum about the month of October, due notice of which will be given to the Board.

Read a letter from the National Bible Society of Scotland, of the date 20th May, 1885, offering a sum of £400 or £500 for printing a portion of Scripture in some South Sea language. It was agreed that the following reply be sent:

Your deeply gratifying communication to Rev. W. Watt, Tanna, was laid before this synod, and we beg to express our warmest thanks for such a tangible expression of sympathy in our work here.

Mr. Watt has laid before us a copy of the reply he forwarded to you on receipt of your letter, and we beg to say that the tenor of this reply meets with the unanimous concurrence of the synod, namely: That the kind offer be accepted to defray the expenses of printing a portion of Scripture in the language of the people among whom he labours. We trust this will meet the wishes of the donor as well as of your society, and that the portion of Scripture thereby put into the hands of the Tannese may be blessed to the bringing of many of them to a saving knowledge of the truth as it is in Jesus.

ELEVENTH SEDERUNT.

The committee appointed to draft a report based on reports of stations, submitted the following, which was received and adopted.

The reports from the various stations contain a number of intensely interesting and very cheering statements as to the progress which the gospel is making throughout the islands. Among these is the expectation expressed in one of the reports from Efate, and warranted by the great numbers who have joined the worshippers or become church members within the year, that ere long Efate will be a Christian island. Very touching it is to hear that the war-like people of Mele, in Fila Harbour are complaining that they can no longer hold out in their heathenism because they are now surrounded on all sides by the gospel. Very gratifying intelligence is given of the work on the islands

of Pele, Mataso and Mai, and also among the cognate people of Ataslwo, Ipi. On the island of Mai, where teachers have been stationed only for two years, all the people are now under instruction. We have also the information that the Gospel by Mark has been printed in the Baki language, so that now for the first time a number of Epians have the privilege of reading in their own tongue the gospel of the grace of God. We have pleasure in learning that this year again considerable numbers have been added to the church membership in various islands, and we are justified in expecting that their efforts and influence will help much in a more rapid spread of the truth among the heathen. Another point of considerable interest, as showing in a practical way the value set on the Word of God by the converts, is that the native teachers on Bromanga have contributed £10 to the Bible Society as a thank-offering for the societies giving them part of the Word when they were unable to pay for it. Another is, that the Christian people of Erakor have contributed £50 in money towards the erection of a new church. For these and other facts mentioned in the reports, we thank God and take courage.

The committee appointed to draft a report anent recent losses by death which the mission has sustained, submitted the following, which was received and adopted.

Mrs. Inglis.—Since our last meeting God in His providence has removed by death, Mrs. Inglis, beloved wife of the Rev. Dr. Inglis, one of the fathers of the mission. Mrs. Inglis possessed many excellent qualifications, which admirably fitted her for the duties of a missionary's wife. She was a true helper to her husband in carrying on the work at their own station on Anetiyum, and excelled in training young women, many of whom afterwards became efficient servants and teachers' wives, not only on their own but on several other islands of the group. The wives of young missionaries entering this field, ever found in her a true friend and faithful counsellor, and in her hospitable home a hearty welcome. The synod would convey to Dr. Inglis its deepest sympathy on account of the sore trial which has befallen him, and prays that God by His grace may sustain and comfort him under it. A copy of this minute to be sent to Dr. Inglis and to the Secretary of the Foreign Mission Committee of the Free Church of Scotland.

Rev. W. B. Murray, M.A.—It is with deep regret that this synod has to record the death of the Rev. W. B. Murray, M.A., which event took place at Picton, New South Wales, on September 8th, 1885. Mr. Murray as missionary of the Presbyterian Church of New South Wales, was settled on the island of Ambrim, where he was only permitted to labour one year. He was a thorough student, a faithful and devoted missionary of great promise, and by his removal our mission has sustained a severe loss. The synod directs that this expression of sympathy be forwarded to Mrs. Murray, commending herself and young daughter to the God of all grace in this her sore bereavement, and that a copy be sent also to the Presbyterian Church of New South Wales.

Mrs. Fraser.—This synod is again in the providence of God, called to mourn the loss of one of its members. On the 17th April, 1886, Mrs. Fraser, beloved wife of Rev. R. M. Fraser of Epi, was called to her rest and reward. Along with her husband, she left Edinburgh in September, 1883; for Tasmania, in order to visit the friends of the mission there, previous to their coming to this group as the first representatives of the Presbyterian Church in that colony. In the month of April, 1882, they arrived in the islands and were settled the following August at Burumbah on the island of Epi. With the greatest enthusiasm and devotedness she began the work of our Lord and Saviour in that dark island, and ere long had the joy of seeing her labours blessed. But the Master had need of her services in another sphere, so He called her to Himself. She left two children, the youngest only seven days old. Her sorrowing husband we commend to God who alone can bind up the bleeding heart, praying that while He has smitten with the one hand, He may uphold and strengthen with the other; and the motherless little ones we commend to the tender care of the loving Shepherd, that they may be safely kept in His fold. The memory of her devoted life will long remain fragrant among us. From the tomb she calls to us who are left to labour on in the vineyard, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." It was agreed that Mr. Fraser receive a copy of this minute, and that a copy be transmitted to the Foreign Mission Committee of the Presbyterian Church in Tasmania.

Mrs. Murray.—On Saturday, 30th March last, the wife of the Rev. Charles Murray, M.A., missionary of Ambrim, died at the station of Dr. Gunn, on Futuna. Mrs. Murray was a native of the town of Peterhead, Scotland, was married on 26th August, 1884. On the 4th October, sailed with her husband from Glasgow for Dunedin, New Zealand, where they arrived on 6th January, 1885. In March, Mr. and Mrs. Murray arrived in Sydney to join the Dayspring for the islands. On the 13th May they arrived at Ambrim, to which station Mr. Murray was appointed by his Church in New Zealand to succeed his brother, the late Rev. W. B. Murray, M.A., and at once Mrs. Murray, along with her husband began to study the Ambrimese language, and to devote herself to the work of the mission therein in all its interests. In November last Mrs. and Mr. Murray left Ambrim and proceeded by the Dayspring to Futuna, intending to return to their own station after a few months. Mr. Murray did return, but his beloved wife was not, for God had taken her. In placing on record a notice of the death of Mrs. Murray, this synod greatly laments the loss to this mission of one whom God has so well fitted for His own service, and desires to convey to Mr. Murray His sincere sympathy with him in his great loss, and deep sorrow in addition to that so recently sustained by him in the death of his brother, who preceded him in the work of the mission on Ambrim—commends him and her sorrowing relatives to the loving care of our blessed Saviour, in whom alone dwelleth all consolation. Agreed that Mr. Murray receive a copy of this minute, and that a copy be forwarded to the Secretary of the Foreign Mission Committee of the Presbyterian Church of New Zealand.

The synod having received from one of its members a copy of a proclamation by the commander of a French war-ship Diver, to the residents of all nationalities in the New Hebrides, to the effect that by order of the Governor of New Caledonia, a French military post has been established in Havannah Harbour;

It was resolved, in view of the above and of the possibility that at an early date, the French may

annex the group, if they have not already done so, that in the event of their interfering with our work—which, however, we trust will not be the case—we seek the advice of our respective Boards as to the course we should follow. We are well aware of the treatment Protestant missionaries in other fields have received at their hands, and we anticipate the possibility of our being treated in a similar manner. And, furthermore resolved, that in view of the changed circumstances in which we will now be placed and the additional obstacles with which we shall have to contend, we would humbly ask the prayers and sympathies of the various churches represented in the field.

Subjoined is a copy of the proclamation above referred to.

Avis-Transport la Diver
Nous, Le capitaine, Lieutenant de Vaisseau, Commandant l'Avis-Transport la Diver, faisons savoir aux residents de toutes les nationalites etablis aux Nouvelles Hebrides, que:

Par ordre de Gouverneur de la Nouvelle Caledonie, un poste militaire Francais a été etabli a Post Havannah, "le Sandwich," le Mardi ter Juin, 1886, a 7 heures du matin.

Le Commandant de la Diver.

(Signed), L. LORANI.

(Stamped)
Dr. Gunn asked the permission of the synod to get the books of Genesis and the Acts of the Apostles printed in the Futunese language at the expense of the British and Foreign Bible Society. The synod granted permission for the former, and authorized him to arrange with that society to defray the cost of the same.

TWELFTH SEDERUNT.

Should any member of this mission desire or require the recommendation or advice of this synod in order to purchase a boat, erect a house, publish books, or do any work at the expense of his Church, or of any other society, application can be made to the synod in writing, giving necessary particulars. Copies of this minute to be sent to the various Churches interested in this mission, and to the British and Foreign Bible Society.

Mr. Fraser requested permission for himself and children to proceed by the Dayspring to Sydney, in December next, on his way to Tasmania, and to return in April, 1887. The synod cordially granted permission and urged upon Mr. Fraser to avail himself of every opportunity of diffusing information anent the mission and setting forth its claims.

THIRTEENTH SEDERUNT.

The following sums for the year ending December, 1886 were granted to brethren for their teachers from the Teachers' Fund

Table with 2 columns: Name and Amount. Mr. Murray, Ambrim £ 3 0 0; Mr. Fraser, Epi 20 0 0; Mr. Macdonald, Havannah Harbour 53 0 0; Mr. Watt, for Anwa 15 0 0; Dr. Gunn, Futuna 12 0 0; Mr. Lawrie, Anetiyum 15 0 0. Total £110 0 0.

Mr. Robertson was appointed to write the annual report of the Dayspring, receive and forward for publication the reports of stations for the year, and also write the teachers' report.

The synod appointed that next annual meeting be held at Anelgahat, Anetiyum.

Mr. Paton reported that he had received £10 from Mr. Walker, England, and £2 from Mrs. Bond, Victoria, for the use of the mission. Agreed that Mr. Lawrie receive the £10 for payment of a teacher and preacher, and that Mrs. Macdonald receive the £2 for the training of a teacher. A copy of this minute to be sent to Mr. Paton.

FOURTEENTH SEDERUNT.

The committee appointed to examine the minutes having thus certified them as correct, the synod engaged in devotional exercises, after which the moderator delivered a suitable address based on Joshua i. 9. "Be strong and of good courage, etc." and James i. 12. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." The present annual session of synod was declared closed and the synod adjourned to meet next year at Anelgahat, Anetiyum. Closed with the benediction.

(Signed), JAS. H. LAWRIE, Moderator. W. WATT, Clerk, pro tem.

WHAT ONE WOMAN DID.

SEVERAL years ago, Miss Beilby, a young English woman who had studied medicine to fit herself for usefulness as a missionary at Lucknow in India, was sent for by the wife of the native Prince of Puna, who was ill. Puna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The English woman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return, the Ranees sent for her and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranees brought paper, pen and ink, and with tears, besought Miss Beilby to write her petition to the Queen, to send to them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it into the hands of the great Ranees herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince, as an hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Sow the seed, however small it be, of good deeds. Only God knows what the fruit will be.

ONE DEED.

REQUIRING that the sun, the moon, the stars, Send no such light upon the ways of men— As one great deed.

—Tennyson.

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Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER. THE SAINTS IN HEAVEN

LESSON XI., December 12, Rev vii 9-17, mem orize verses 13-15.

GOLDEN TEXT.—Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. vii. 15.

TIME—See lesson nine.

INTRODUCTION.—Six of the seals of the book referred to in our last lesson were opened. But the tumult and conflict was so great, and the tribulations so great, that God's people might be discouraged. Therefore, before the description continues, the heavens are opened again, and it is seen that in reality great numbers are saved, and their rewards far out-balance their earthly sufferings.

HELPS OVER HARD PLACES.—9. And, lo, a great multitude, the number of the saved will not be few but countless. Stood before the throne: in the very centre of heaven's blessings. Clothed with white robes, emblems of purity, of festivity, and joy. Palms in their hands: marks of joy, and of victory. 11. Elders, four beasts: see last lesson. Fell before the throne: in the attitude of reverence and worship. Many Sunday-school scholars can learn a lesson from these angels. 13. And one of the elders answered: the questioning look of John. 15. Serve him day and night in his temple: all they do is in his service, and is sacred because done for him. Shall dwell among them: "shall spread his tabernacle over them," for protection, and abiding with them. 16. Neither shall the sun light on them: the fierce Eastern sun withered the plants, and caused sun-stroke. In this view it was the type of strong temptations that would wither their pious feelings.

SUBJECTS FOR SPECIAL REPORTS.—The reason for this vision.—The number of it saved.—Worship.—White robes.—The way to purity, to heaven.—The blessings of the heavenly life.

QUESTIONS.

INTRODUCTORY.—What was the subject of our last lesson? What took place between that lesson and this? Why does this revelation of heaven come in among the terrible troubles pictured in this book?

SUBJECT: THE SAINTS IN HEAVEN.

I. THE NUMBER OF THE SAINTS (v. 9).—How many people did John see in heaven? Does this show that a great many will be saved? From what nations, etc., did they come? How can we help this to come soon to pass? How were the remainder clothed? What do their white robes symbolize? What is represented by the palms in their hands?

II. THE CHORUS OF SAINTS AND ANGELS (vs. 10-12).—What were these saints doing? What reason had they for praising God? Who joined in their song? What attitude did they take? Why? What does this teach us about posture in worship? What was the song they all sang together?

III. HOW THEY CAME TO HEAVEN (vs. 13-14).—What did one of the elders say to John? His answer? What did the elder then say? How were the robes of the saints made white? How could this be? What part did their tribulation have in making them what they were? (Deut. viii. 2; James i. 2, 4; 1 Peter i, vii; Heb. xiii. 11.)

IV. THE BLESSEDNESS OF THE SAINTS (15-17).—What seven blessings do you find in these verses? Which of these do you most desire? Can you have them in any other way than they were obtained by these saints?

PRACTICAL SUGGESTIONS.

I. Heaven is shown to us (1) that we may see how we ought to live here; (2) that we may take courage amid the trials of life; (3) that men may be attracted to its principles.

II. Great multitudes will be saved.

III. Those who are saved are pure in heart.

IV. All our lives; in every part, should be a hymn of praise to God.

V. The only way to purity and heaven is through the atoning blood of Jesus.

VI. The blessings of heaven are great and many and glorious.

REVIEW EXERCISE. (For the whole school in concert).—8. Whom did John see in heaven? ANS. An innumerable multitude of people who had lived in this world. 9. What were they doing? ANS. In white robes, and with palms in their hands, they praised and served the Lord. 10. How did they come there? ANS. (Repeat the last part of verse 14.) 11. What is said of their blessedness and joy? ANS. (Repeat verses 15-17.)

A HEART, enriched with this plentitude does more than occasionally advert to God, or draw to him at times as a duty or a necessity. God is its atmosphere, its abode. The apprehension of him is abiding; the reference to him habitual; the help from him unceasing. Into that soul Jehovah brings the court and kingdom of heaven, and makes it the wonder and admiration of the very angels.—Rev. Thomas Collins.

The Presbyterian Review.

NOTICES.

1) Terms—In advance, \$1.00. (2) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt. Thus, "A. Jones, 93," means that A. Jones has paid to number 93, Review. At least two weeks are required after the receipt of money by us before the number on the tab can be changed. (3) When the address of a paper is changed, both the old and the new, including Post-office, County, and Province, should be given. (4) We do not hold ourselves responsible for the views or opinions expressed by our correspondents.

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SPECIAL NOTICE.

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

"HELP A LITTLE."

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

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

Presbyterian News Co., TORONTO.

THURSDAY, DECEMBER 2ND, 1886.

PERSONAL.

IN a recent issue we intimated our resolution to desist from criticising, unless compelled by necessity to do so, the action of the Attorney-General of Ontario, or his Government, in relation to matters now occupying public attention, in order that we might not appear to be in any way influenced by political sympathies. We exceedingly regret to observe in the Globe that reference is made to the fact that the Attorney-General requested us to circulate, along with our paper, copies of his Letter to Rev. G. M. Milligan; and as this information could have come from no other source than the Attorney-General himself, we feel compelled in self-defence to lay the facts before our readers.

The Attorney-General in a communication, marked "Private," to the manager of the Presbyterian News Company requested the circulation of copies, prepared at his own expense, of the letter in question among our subscribers. The manager, by instruction of the gentlemen more immediately connected with the management of the paper, in a letter, also marked "Private," declined to accede to the request. We are exceedingly surprised that the Attorney-General, in defiance of the ordinary rules applicable to private correspondence should have made this matter public. As the subject has come before the public we may state, for the information of our readers, that we declined to circulate the Attorney-General's letter because, among other reasons, its circulation in such a manner would have proved distasteful to many of our subscribers, and also it was considered a purely political manifesto, and while not addressed to the editor of this journal, was full of insinuations against the integrity and sincerity of the gentlemen connected with the conduct of it, so offensive as to be regarded as insulting. The letter of Rev. G. M. Milligan was published in our columns because it amply justified our course and warmly commended our attitude to the important questions now agitating the public mind.

THE CHRISTIAN CONSTITUTION OF STATES.

AS our readers are probably aware, Encyclical Letters are from time to time issued by the Vatican, whenever it is deemed necessary by the Papal advisers that special directions should be given to the bishops and other functionaries. Among the latest of these missives is the one now before us which was issued in Rome, at St. Peter's, on 1st November, 1885. This may be known either by the first two words of the epistle, "Immortale Dei," or by the full title, "Encyclical Letter of our Holy Father, by Divine Providence, Pope Leo the Thirteenth, on the Christian Constitution of States." This and similar letters are written in Latin, and are directed to "the venerable brethren, all patri-

archs, primates, archbishops, and bishops of the Catholic world, in favour and communion with the Apostolic See." The chief episcopal authority in each ecclesiastical province is directed to have a proper translation made of the Encyclical into the language of his country. The copy of the letter in question now before us is printed in Latin, with the version in English approved by Cardinal Manning. It seems to have been called forth for the purpose of instructing the prelates of the Papacy in regard to their duties and attitude in relation to civil governments, and to put them on their guard against "theories of civil society based on other doctrines than those approved by the Catholic Church . . . said to be the outcome of an age now fully developed, the offspring of a progressive liberty."

This Encyclical has been said by those who in their simplicity and ignorance allege that the Papacy is abating its pretensions and assumptions, to be liberal in its terms and tone. An examination of its statements will indicate the contrary to be the case, and that the pretensions of the Papacy are in no way modified from those of the Middle Ages. The Pope, while admitting "that the right of ruling is not necessarily joined with any special form of government," indulges in the outset in some commonplaces regarding the duty of all subjects to obey their rulers, intended to placate the powers that be. He then proceeds to deal with matter affecting the Church. Of the government of the Church he thus speaks—

"Over this immense multitude of men God himself has set rulers with power to govern them; and He has willed that one should be the head of all, and the chief and unerring teacher of truth, to whom He has given the keys of the Kingdom of Heaven."

His conclusion is that—

"God has divided the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each is supreme in its kind, each has fixed limits within which it is contained, and those limits are defined by the nature and special objects of each, so that there is, as it were, a circle marked out, within which each acts by its own right."

So far well. He however proceeds—

"Inasmuch as each has authority over the same subjects, and it might come to pass that one and the same thing though in different aspects, yet still the same thing, might pertain to the judgment of both, therefore God, who foreseeth all things, and who has established these two powers, has in due order arranged the course of each in right relation to the other. There must therefore be between these two powers a certain orderly connection which may be compared to the union of the soul and body in man. The nature and extent of that connection can be determined only by having regard to the nature of each power and taking account of the relative excellence and nobility of their purpose."

Here in this indefiniteness we have a very wide door opened for asserting the supremacy of the ecclesiastical power over that of the civic authority as occasion may require. The words look very innocent in themselves, and might deceive the unwary. It is interesting to see how Cardinal Manning himself expounds the views of the Papacy on this point. In his "Cesarism and Ultramontanism" he says—

"If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define with a divine certainty, its own limits, it is evidently supreme. Or, in other words, the spiritual power knows with divine certainty the limits of its own jurisdiction, and it knows, therefore, the limits and competence of the civil power. Any power which is independent and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdiction, is ipso facto supreme."

That the views of the Papacy as expressed in this Encyclical are opposed to all our cherished principles, and if acted on would subvert all our institutions, is very apparent. Among the opinions most strongly condemned is this, that "each . . . is free to think on every subject as he likes." Also that the State does not hold itself bound to "prefer one religion to the rest, and to show it special favour, but rather to give equal rights to all religions," and further, "that every one is allowed to follow what religion he prefers." The Pope especially laments that—

"When the conduct of affairs is in accordance with doctrines of this kind, to the Catholic religion is assigned only a position equal or inferior to that of other societies."

He regards as a perpetual law that which Ivo of Chartres wrote to Pope Paschal II.: "When the kingdom and the priesthood are agreed between themselves the world is well ruled." In order to attain this consummation he issues his special directions to the faithful to take part in the conduct of public affairs in order that they may turn the methods of government as far as may be, to good account, and "use their best endeavours to infuse, as it were, into all the veins of the State the healthy sap and blood of Catholic wisdom." How these endeavours may be best accomplished he explains, firstly, what is the duty of Catholics as to action—

"It is hardly possible to lay down any one fixed method whereby these objects are to be attained: because the method must suit separate places and times which differ greatly from one another. Nevertheless, before all things unity of purpose must be preserved, and similarity must be sought for in the plans of action. Both these objects will be attained without fail, if all will regard the directions of the Apostolic See as their rule of life, and obey the Bishops, etc."

The Pope is no less explicit as to matters of opinion—

"As regards opinion, whatever the Roman Pontiffs have taught, or shall hereafter teach, must be held with a firm grasp of mind, and as often as occasion requires, must be openly professed, especially in regard to the liberties, so called, which are sought after in these days. All must stand by the judgment of the Apostolic See, and think as she does."

These words are plain enough, one would imagine, to open the eyes of all but the infatuated leaders of the Globe, which seems to have devoted itself systematically to instill into the minds of our people false opinions regarding the Papacy and its policy, and to suppress everything tend-

ing to throw light on its schemes and teachings, which are so thoroughly subversive of all civil and religious liberty. In this Encyclical we find distinctly reasserted the Papal opposition to all freedom of private judgment, and of the exercise of what religion a subject may select. It boldly affirms that in matters of opinion all must conform themselves to all that the Roman Pontiffs have taught, or shall hereafter teach, and that in matters of action absolute regard must be had to the direction of the Apostolic See.

Now in this Province of ours we have saddled upon us in the meantime institutions known as Separate Schools, in which such doctrines are taught and instilled into the minds of our children. Public money is given for their support, and legislative enactments have been passed enforcing the raising of money from the property of Protestants for their maintenance and perpetuation. We are astonished that any one could be found foolish enough to apologize for such seminaries. In the current cant of pseudo-liberality we are gravely told by aspirants for political position that having such schools we must "improve" them. We look at our Statute book and find a series of acts passed from time to time which bind the fetters more and more tightly on the people of this Province, and yearly put more and more of the money of the State into the hands of the priesthood. Such are the "improvements" commended and advocated. If we cannot for the moment get rid of such wretched institutions where doctrines are taught so utterly subversive of everything on which our liberties are based we can at least see that so long, but no longer, than they are forced on us by the British North America Act shall they receive one cent more than they were entitled to at the time of Confederation. If they cannot survive without further assistance the sooner they perish the better. We shall always protest against any "improvements," past or future, tending to their perpetuation. We trust that no Government will exist for a day in this Dominion in which it may be said, that in the matter of the maintenance and encouragement of such schools, "the kingdom and the priesthood are agreed between themselves."

HOW MEDICAL MISSIONS OPEN DOORS.

DR. J. L. MAXWELL, the pioneer Presbyterian Missionary in Formosa, in a most interesting address on Medical Missions, shows how powerfully Medical Mission work can operate in rapidly spreading to great distances a knowledge of the truth.

"In South Formosa I could point to four different congregations which lie far removed from each other, and at considerable distances from the mission headquarters, each of which sprang from men who had received their first religious impressions in the mission hospital; and I close with a reference to one case which still more strikingly illustrates my position. Eleven years ago I was visiting with my wife at a country station, some twenty-seven miles distant from our headquarters. At the close of a day spent in visiting in the neighbourhood, I returned to the station. A party of men were waiting me—five, if I remember aright—bigger and stronger boned than I had been in the habit of meeting up to that time in Formosa. These men had travelled seven days to reach me. News of the mission hospital at Taiwanfoo, the capital, had penetrated as far over the mountains as the valley in which they lived, and they had come in search of the help it could afford as far as Taiwanfoo. Not finding me there, they followed me to the country station where I was then living. One especially wanted surgical help for a tumor, from which he was suffering, and very shortly we returned to Taiwanfoo together. The chief patient remained with me two months. He was relieved of his malady, and ere he left he was very warmly interested in the Gospel message. Six months after his return home, we had an urgent invitation to come to that quarter. It was 150 miles distant by the road then used, and I could not be spared, but in due time the place was reached, and it was found that the faithful testimony of this man to his family and neighbours had been blessed, that not a few were interested in the truth. Springing from the visit of that man to the mission hospital, there now exist four congregations of Christians with a membership of 350 souls with double that number of adherents, and with flourishing schools. When, in the ordinary progress of mission work, we should have succeeded in crossing the mountains inhabited by cruel savages, and reaching the region, I should not dare to guess. It was settled for us in God's providence the way I have described."

It is the same everywhere. Dr. Mackay, in North Formosa, has repeated Dr. Maxwell's experience in the South, with this difference only, that from the very beginning Dr. Mackay has gone everywhere healing the sick and preaching the Gospel, and has invariably found his tooth-picks and medicine chest make friends who were ready to hear, because they had been relieved and healed.

THE SCRIPTURE LESSONS.

THE matter of the Scripture Lessons for the Schools of Ontario continues largely to occupy public attention. Amongst recent contributions to the literature of this subject and the history of the preparation of the volume by the Education Department, and its introduction into the schools, are two letters addressed the one to the Globe and the other to the Mail by Revs. Dr. Caven and Laing respectively, which, for the information of our readers we give in extenso.

A most important step towards further preparation for engaging in successful mission work has been taken by the ladies of the Central Presbyterian Church, Toronto in connection with the Elizabeth Street Mission. As in prosecuting foreign mission work it has been found in street mission work in towns and cities also, there is often the greatest need for the exercise of medical skill and instruction in the principles of hygiene. Feeling the need of further knowledge, the ladies with admirable spirit and purpose have arranged for a course of eight lectures under the general title of "First Aids to the Sick and Wounded," to be given by medical men of the city who have kindly promised their services, gratis, to promote this worthy object. The lectures are to be delivered in the Ladies' Parlor, Central Church on Saturday at 4 p.m. The fee for the full course is only two dollars. The programme is as follows:—

- Dec. 11th.—The A B C of Our Work.
Dec. 18th.—Haste Hurtful, or, Help in Injuries.
Jan. 8th.—First Aids in Emergencies.
Jan. 15th.—Some Common Fevers and Infantile Disorders.
Jan. 22nd.—The Sick Room.
Jan. 29th.—Local Treatment.
Feb. 5th.—How to Select a House and keep it healthy.
Feb. 12th.—Some Points on Personal Health.

The late William E. Dodge, who always found time and money to help young men to study for the ministry, was once asked if he was not often discouraged by the failure of some on whom he had spent a good deal of money. His reply was characteristic and conclusive:—"We have men in New York who have their agents in all parts of the country where good colts are raised, to keep an eye on the most promising ones for speed or service and recommend them for purchase in the city. They are thus picked up, but some of them do not realize their expectations; but the successful ones more than counterbalance all their losses. So it is with my young men. The brilliant stars far outshine those that go out, and are a great gain to the kingdom of God. Is not this so in all our accessions to the Church?"

In remarkably strong but not very creditable contrast with the general backwardness of Christians to invest their funds in Christian enterprises for the conversion of men, is the eagerness of worldly men to subscribe for shares in any enterprise that will pay a handsome dividend. Shares in Guinness's Brewery were offered some time ago to the amount of six millions, and in the course of a few hours no less than one hundred and twenty-seven millions were subscribed for them! The inevitable conclusion is that the majority of Christians do not believe that missions pay. It would be very interesting to know how many Christians were among the eager subscribers for the brewery stock. And yet no enterprise has ever so benefited all legitimate manufacture and commerce as the work of the Churches for Christ among the heathen.

We are confident that our readers will be grateful to us for giving in full the very interesting minutes of the late meeting of the Synod of the New Hebrides. These interesting records should be read aloud in every family and in every Missionary Society of our Church. The glimpse they give of mission enterprise, self sacrifice, devotion to duty and successful labour among the heathen is most inspiring.

THE CHURCH AND THE ELECTIONS.

BY REV. W. D. ARMSTRONG, M.A., PH.D., OTTAWA. THE community is shortly to pass through the turmoil of an election contest. On such occasions the Church should not be backward in her teachings and warnings. We do not believe that the Church should dictate to a man how he should vote, but we do believe that the Church should counsel her members as to their duty in the exercise of the franchise as Christian citizens; and as to the temper in which they should view public men and public affairs.

No one who has a proper conception of the function of the pulpit will dream of making it subservient to political aims, neither will he allow that any department of public life is to be withdrawn from its influence. The cry, "Let the Church keep clear of politics," is one of Satan's wiles to divert the Church from the discharge of a great duty, and deprive her of an important channel through which she might exercise a beneficent power on the community. Granted that politics should not be brought into religion, does it follow that religion should not be brought into politics? There are two subjects at least on which our pulpits ought to speak out freely and decisively—the spirit in which election contests should be carried on, and the character of the men whom it is right to send to Parliament as our representatives. Every man entitled to vote should regard the act of voting as the discharge of a serious and honourable responsibility. The Christian who has a vote should not refrain from exercising his privilege, but should on all occasions vote thoughtfully and honestly in the interests of his country and in the interests of morality and religion. He will, therefore, be deeply interested in the moral qualifications of the men who are brought out as candidates, and watchful to avoid when possible, a very common temptation—voting through party reasons for a man of doubtful integrity. The nomination of a caucus is sometimes simply a scheming wire-puller, without honesty and without patriotism.

Many good men dislike the atmosphere of politics and make this an excuse for declining to enter public life. Is this right? Is it Christian self-denial? For Christ's

BRITISH AND FOREIGN.

THE Killen memorial fund already amounts to £540.

MR. HENRY MARTIN, a member of the Reformed Presbyterian church in Cincinnati, has pledged himself for \$25,000 towards the Christian College in China, for which Rev. Dr. Happer is labouring so zealously.

THE Armour Brothers, of Chicago, have founded in that city a mission church and school. The establishment will be maintained by the rental of fifteen apartment houses, now being erected for the purpose, at a cost of \$100,000.

THE Rev. Dr. Duryea, of Boston, in his church prayer-meeting criticised the tendency to multiply societies within the churches. There are organizations, he says, for all sorts of objects, until nothing is left for the church to do, and it becomes simply a collection of wheels within wheels.

THE Committee on the Consolidated Missionary Periodicals of the Northern Presbyterian Church, have reached the conclusion of their deliberations and arrangements for the appearance of the monthly under the editorial supervision of Dr. H. A. Nelson—a capital choice, says the Presbyterian Journal.

THE Scottish Episcopalians held a Synod lately, at which the proposal to allow their people a voice in electing their own pastors was rejected very summarily. Complaints were made that the middle classes in Scotland will have nothing to do with the Episcopal body. It is proposed to elect an archbishop.

THE Queen has appointed Dr. Story to the vacant chair of ecclesiastical history in Glasgow university. The new professor has published an angry "rebuttal" of Bishop Wordsworth for naming Dr. Story as the author of the article in the Scottish Church attacking the bishop, Dr. Story protests "in the interests of the ordinary courtesies of literary intercourse and discussion."

DR. PATTICKREW, the newly-elected professor of theology in Magee college, Londonderry, in his inaugural address maintained that the Westminster confession is the ablest and ripest production of the symbolic literature of the Reformation. "We do not say that it is in all respects perfect; but we mean to retain it till we find a more Scriptural and a better, which will not be just yet."

ON Sunday, October 31st, a census of the attendance of the churches of London was taken. It showed that 400,000 persons attended the services in the morning and 410,000 at night. The largest established church—St. Paul's—had an evening attendance of 3,403. Mr. Spurgeon's church was at the head of the dissenting churches, having a morning attendance of 4,519 and an evening attendance of 6,070.

THE following statistics of Protestant Church membership in the United States are of interest. They are taken from the American Almanac for 1886—Episcopalians, 338,333; Methodists, 3,685,600; Baptist 3,102,100; Presbyterians, 937,900. The Roman Catholics make no return of their church members, but claim 6,832,954 adherents of their faith in this country. The Roman Catholics are greatly in the minority. The Episcopal Church has over 400,000 members.

THE many friends of the late Dr. Fleming Stevenson are desirous that some tribute be paid to his memory. As Mrs. Stevenson declines to accept any money for her own use, the committee purpose devoting it to the training of a native ministry in India in connection with the Irish Presbyterian church. Mrs. Stevenson has intimated her intention of presenting to the college at Belfast as many of her husband's books as may be suitable, to be called the "Stevenson Library."

DR. NORMAN MACLEOD, Edinburgh, in his synod sermon said their had never been a greater scandal than that presented by the attitude of the different branches of the Scottish Presbyterian churches towards each other. Why should there not be union on the old historic lines which would honestly recognize the duty of the nation to acknowledge God and at the same time conserve the patrimony of the church? Dr. Phin, in moving that Dr. Macleod be thanked for his sermon, proposed that the practice which had fortunately fallen into disuse with regard to moderator's sermons be revived in his case and that it be printed.

In the Philadelphia meeting of the Synod of the (German) Reformed Church, the Committee on Church Union reported resolutions requesting the General Synod to extend their efforts to renew closer relations with the Reformed Alliance of Germany and other ecclesiastical bodies connected with the church in Europe. They further requested that steps should be taken toward a closer relation with other reformed denominations of this country, so as to mutually recognize and respect each other's church discipline, and labour harmoniously in the work of Home and Foreign Missions, and especially to take favourable action on any communication addressed by the Reformed Church of America to the Reformed Church of the United States. The resolution was adopted.

FAITHFUL.

J. H. Faithful, of Wood, Ont., says he suffered from quinsy for several years, until cured by Hagar's Yellow Oil, which medicine is a specific for all painful complaints.

A NEW VIEW OF CONSUMPTION, AND ONE WHICH APPEALS TO COMMON SENSE. MANY CURABLE CASES.

[Medical Sillus.]

"MANY persons die of Consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N. Y., "if they would go at it right. I have a new view of the disease. Consumption is not always of lung origin."

"How so? What is it then?"

"Many cases of consumption are secondary. The disease itself prevails everywhere, but the best practitioners refuse to attribute it entirely to inheritance or the weather. If a person lives in the most favourable climate in the world and has any tendency to lung weakness, if certain conditions exist in the system, that climate, however favourable, will not prevent development of the disease. The disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its source."

"Yes, doctor; but what is the method of approach?"

"If you dip your finger in acid you burn it; do you not?"

"Yes."

"If you wash this burnt finger every second with the acid, what is the result?"

"Why, constant inflammation, festering and eventual destruction of the finger."

"Precisely! Now then for my method, which commends itself to the reason and judgment of every skillful practitioner. You know certain acids are developed in the body. Well, if the system is all right these acids are neutralized or utilized and carried out. If the system is run down by excess, anxiety, continual exposure, or overwork, these acids accumulate in the blood. If there is any natural weakness in the lung, this acid attacks it, having a natural affinity for it, and if the acid is not neutralized or passed out of the system, it burns, ulcerates and finally destroys the lung. Is this clear?"

"Perfectly! But how do you prevent the accumulation of these acids in the system?"

"Irregularities of the liver and kidneys create this excess of acid and the supply can be cut off only by correcting the wrong action of these organs. The kidneys alone should carry out in quantity, in solution, enough of this acid daily, which, if left in the blood, would kill four men. When the stomach, the liver and the kidneys are all conspiring to increase the acid, the wonder is that weak lungs resist death as long as they do!"

"But you have not told us how you would treat such cases."

"No, but I will. The lungs are only diseased as an effect of this acid or kidney poison in the blood. After having exhausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients to use Warner's safe cure though a proprietary remedy, it is now recognized, I see, by leading physicians, by Presidents of State Boards of Health and by insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained."

"Is this form of treatment successful?"

"It is wonderfully so, and for that reason I am only too willing that you should announce it to the world of consumptives."

"No, but I will. The lungs are only diseased as an effect of this acid or kidney poison in the blood. After having exhausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients to use Warner's safe cure though a proprietary remedy, it is now recognized, I see, by leading physicians, by Presidents of State Boards of Health and by insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained."

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"No, but I will. The lungs are only diseased as an effect of this acid or kidney poison in the blood. After having exhausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients to use Warner's safe cure though a proprietary remedy, it is now recognized, I see, by leading physicians, by Presidents of State Boards of Health and by insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained."

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