Von II.

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& "The Presbyterian Review" has the largest aworn circulation of the Prosbyterien newspepers in Canada.

WHEN JESUS CAME.

SOME household cares perchance had chained our feet,
Or passing guest inguiled with converse aweet;
A little languor fettered our desiret
For heavenly dews or Pentecusial fires;
But alterward we owned—we owned with shame— Alas I we were not there when Jesus came.

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

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 ily
Which might have nursed a holy, steadfast aim; Alas I we were not there when Jesus came,

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

Or 'ender babes may claim our patient care; God's children these, His little fambs they are, A circle very chose unto their Lord, Their volces will not drown His whispered word, All unreplaing, 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; Outrun the earnest, break through every press; Ise must not miss us when He comes to bless, Else shall we own—and own with blitter shame-Alas I we were not there when Jesus came.

British Messenger.

"CORBAN."

BY MRS. A. P. RAPPENSPERCER.

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 mich 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 mercilessly 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? he propci 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 as 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 heather lands—are working on, hopefully, cheerfully, but under great discouragements, resulting from our anathy and neglect to do cur part. One who has heard the risen Lord's last com-mand, "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 Sundayschool, 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 i Corban, Corban?

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

benevolent causes that her family is neglected, She sews for the missionary-box, and leaves her Indian missionary, writes. 4 Even in the last children in tatters. She teaches in Sunday-few years we have made considerable advance. ance cause, and leaves here ops to run the street; against idelatry and men would listen; but as and make the acquaintance of saloons. "Duty, [500n as we began to mention the name of Christ

"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 Dorcasses."

Mission Work.

IS IT NOT TRUE?

Ir ever there lived a man who was thoroughly up to the times, says the Foreign Missionary, I was the author of the following paragraphs, the at the present time.—Record. venerable Heman Humphrey, D.D. Nearly lifty 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. Aumphrey, 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 hops, 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 an 1 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 yell can give will be but, a mite in comparison, what is demanded for the conversion of the world. But remember, my dear son, toat. God will hold you responsible for whatever influence The pastor's salary is to be raised. It is very all the religious movements of the age, and he sionaries. 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 sprit 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 . s 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 Porland, Maine, five years ago, now numbers 850 societies. Even in Japan, China and the Hawaiian and purchased about 2,000 books and tracts. Ito visit St Lucia, where mission work among the Islands a few branches are found, and during the past year especially, there has been a very the principal towns, and the preacher was left garments with him as rewards for the school-

WHAT'A CHANGE!-The Rev. G. II. Rouse, children in tatters. She teaches in Sunday few years we have made considerable advance, school, and is too tired to instruct the little ones. Not very long ago people in India did not care in her own home. She abours for the temper, to hear the name of Jesus. We might preach duty," she says; but the plea goes for naught on our congregations would disperse. It is dif-the day of final reckoning, when it will be found recorded as "Corban."

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 Issiah or Daniel or Acts, will say: 'We do not want that book."

THE DAYSPRING.—The missionary schooner, Dayspring," reached Sydney, N. S. W., on neglected children in my mind, was so uncharitable in my fudgment as to say, "Corban, Corban, missionaries and their wives-Messrs. I indels, Legatt 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 Erromangan Hymn-book, just printed in Sydney, and a large quantity of

> teresting of writers on missions—Charlotte O. Van Cleve in the N. W. Preibyterian, 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 conveying to her the best wishes and prayers of learning all about them." We hold with her, the school for her welfare, and make it our constant aim to give the freshest Revs. Messrs. Cumming and Baird, and Mr. and most interesting mission news to our read. J. F. Blanchard, took part in the exercises, while ers, so that they may not only pray intelligently appropriate selections of music added to the inand effectively, but give liberally and cheerfully for the evengelization of the heathen.

sentences Troin a missionary's letter-show-us what is the most depressing influence of life and work among the heathen:-" We are starving you can exert to bring up the Church to the for the preached Word, and for Christian helps standard of her duty. The ministers of that glorious gospel which they are commissioned to your privileges at home, nor the value of them; preach at home, and which must be preached to but if you could be deprived of them for about all nations before they can be converted, have it six months you would duly appreciate and in their fower to do more toward raising the sigh for them. I understand why Paul asked necessary funds than any other class of men—might his disciples to pray for him. Those in the 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, send forth labourers into the harvest, but we the access which they have to the hearts and forget what hard work harvesting is, and neglect consciences of the whole Christian community, to pray that he may strengthen and cheer them apportioned to each Preshyterial Society the and the influence which they actually wield in in their work. Let us pray more for the mis-

> coincidence we have three students at the N. Y. M. M. Training Institute whose fatners are American missionaries now labouring in the ordinary work for the yearly cash fund for the foreign field, each of the sons having been whole field goes on as usual. To the Auxiliaries born abroad: Rev. L. R. Scudder, a graduate of the London Presbytery was given the work of 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, graduite of Amherst College, boin in and without any written languige, about to be Africa, where his parents are still working for occupied as a field of labour by the Rev. Mr. the Master they love to serve, and Mr. Luther and Mrs. Annand, who have already spent four-H. Gulick, graduate of Oberlin College, born in the Sandwich Islands; father now labouring The call was warmly responded to by almost all In China. A more devoted band of students the Auxiliaries, many of whom are only lately than those we now have at the institute it would or anized, the result being a contribution of new be hard to find, we believe, and we feel thankful for the privilege of aiding them in any way all about seven hundred pounds. By the kind in our power to obtain the necessary education. ness of the Dominion Express Company the box -Medical Missionary Record.

> 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 followshortest distance between them and the Formosa coast being only thirty miles. The mi-sionaries in Formosa had often thought of visiting the group, and found the people most hearty and most suitable and the garments neatly made coroial. They listened with enger attention, and finished. Mr. Morton, who left Oct 30th, A small place was rented at Ma Keng, one of Cooles has been begun, carried a number of the there to carry on the work."

Woman's Work.

CANADIAN LETTER MISSION.

PRIENDS who are preparing letters for distribution at Christmas, among the men and women in our July and reformatories, will kindly forward addressed to "Woman's Work," PRESEYTERIAN 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 Presby terian 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. Dustan prejust printed in Sydney, and a large quantity of sided, and opened the meeting by giving out cases and stores. Steps are being taken to replace this vessel by a larger one. The mission McCulloch regretting his inability through illprovident the production of the provident to the provident that the production of the provident to the production of the provident to the production of the provident to the production of the p work on the New Hebrides is very encouraging ness, 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 SINFUL IGNORANCE.—One of the most in an address was read. The address was signed resting of writers on missions—Charlotte O. on behalf of the W.F.M.S. by Bessie Gunn, corresponding secretary, and Jean W. McCul loch, 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 Sab-bath school of the First Presbyterian church of which she had long been a pupil and teacher,

J. F. Blanchard, took part in the exercises, while terest 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 man agement of a large organization, ensures success, the Central Committee in Toronto, this year supplies of clothing, goods and many things foreign mission field. In this way India, Trini-INSTEAD OF THE FATHERS .- By a singular dad, the New Hebrides, and our own North west, have each had their special needs attended to without confusion or neglect of any, while the 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, teen years on Ancityum, another of the group. clothing, uncut goods and sundries, weighing in was ferwarded at half rates from London to Halifax, addressed to the care of Rev. Dr. Burns. The charges, including packing, about sixteen Breaking new Ground.—The missionaties 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 ing paragraph from the last Presbyterian Messen- kindness of the Dominion Express Company, ger to hand gives an account of the missionary's and that Dr. Burns in acknowledging the safe first visit: "The Pescadores are a group of arrival of the box on the 13th of October, exislands more than twenty in number, lying to pressed the highest appreciation of this support the west of the southern part of Formosa, the and sympathy of the missionaries' western friends. -London Free Press.

MRS. MORTON, of Trinidad, wishes to acknowgroup, but had been hitherto unable to accom- ledge with thanks the receipt of a box of clothplish it. But the visit has just been made by ing from the W.F M Auxiliary, Blue Mountain, Mr. Campbell. He is much encouraged by all Pictou; also a number of pards of calico which he saw. Accompanied by a native preacher, he will be made up by the sewing-classes, and visited nearly every island of the nonhern either sold or given away. The materials were cibldren 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 beine without its gain, No perfect joy that was not ushered in with pain There is no woe that can outlest the years, N. smile so sweet in life as that which follows tears.

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 he lived that has not somewhere known regret

This thought, my friend, take with thee for the days and were not tool if man could fathom all his ways. And as thy day gives down its western slope, hinten, next to faith, his greatest gift to thee is hope. Morion Manville, in The Brooklyn Magazine

THE MURDER OF BISHOP HANNINGTON

DIARY OF HIS LAST DAYS.

Tith Church Missionary Society lately received from Zanzibar the diary of the late Bishop Hannington, written up to the very day of his murder. For economy of space the entires have 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 I as been favour ed 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 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 hand. 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 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 te-ceived 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 hus, but with no ventilation. A fire on hearth. No chimney for smoke About twenty men all round me, and rats and vermin ad lib., Pearfully shaken, strained in every limb, and great pain, with thirst. Ploor covered with rotting nanspeel and leaves and lice." The Bishop adds that his Portuguese servant might cook his food, and he was allowed to have his Bib'e and writing materials.

October 23rd, Pilday. - 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 discom'ort, and ache like rhenmatic fever.

The first autumn morning this t 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 greatest discom'ort, and ache like rhenmatic fever. greatest discom'ort, and ache like thenmatic fever.

The day passed away very quietly. I amused my-self 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 Chiel'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 Hishop observed that his guards and he were great friends—almost affec-tionate—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

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 Paalm xxviii."

October 20th, 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 lishop 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 any-body earning thirty shillings a week, you could give him ten out of it, and keep your place tidy; and if you can 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 a 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 gassitter, 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 lane, 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 sug-gested 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 get

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

The time sped on, a child had to be prepared for, everything must be nice, and the material must be good, every stich of the small garments she would

sew herself—she was clever withher 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

"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.'

Peor John! The threat did not sting him—h

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, froning, 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 is 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. Saunder's had used not two years ago! However, there was work in store for her, she would not murmur.

with her new-born babe—everything about ner scrupulously clean, but very poor. She was fighting that terrible up-hill fight, the woman earning to support children and husband. Downstairs, preparing to carry home some lace work which his preparing to carry home some lace work which his preparing to carry home some lace work which his bren ironing was John Somers, the Every time I refuse a drink of liquor I am imlazy 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

Brighter days came at last, for as a forewoman at the laundry, Jane earned grod wages, and strength-ened 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

"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 abyse 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 whirlwin 1.- British Woman's Temperance Journal.

TIME MAKES CHANGES

Doks 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 corroding passions rise
To vent bot words to add to pain;
Warm 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 waits have turned out badly. The others have taken kindly to farm-work, and hid 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 neighbour ing 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 varity of the donor throughout succeeding

The name of the woman who saved the friendiess 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. - Youths' 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 Fortugal, 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. Mo fawer 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 know better. In a granulated state, it is used as roof-packing. The hant 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.

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.

Byery time I refrain from speaking in defence

of a friend I prove that I am not a friend. Ever 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 : "Good, God is, is, n-o-w, now, h-c-r-e, here. God is now here." 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 ful-filled, "A little child shall lead them."—Northwestern Presbyterian

MINUTES OF NEW HEBRIDES MISSION SYNOD.

Kwamera, 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 Revds J. G. Paton, W. Watt, P. Milne, H. A. Robertson, J. W. McKenzie, J. H. Lawrie, R. M. Praser, 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 Kwamera. The Rev. Mesers, 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 missionaties for this field. This meeting thanks Mr. Paton for this intensely inter-esting 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 kinddom 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 em-bodying minute of Presbyterian Church in Canada's Foreign Mission Committee, date 21st May, 1885, offering, subjects of Mr. Annand's approval and the approval of the mission synod, to transfer Mr. Annand to Santo or some other island, and leave Mr. Laurie in charge of the whole of Anenyum. A letter was also read from Dr. George Smith, enclosing a minute of the Poteign Mission Com-tnittee of the Free Church of Scotland, accepting the sole charge of the Island of Ancityum, and masmuch 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 Aneityum being placed under Mr. Lawrie's sole charge. Purther, the synod having being asked by the Foreign Misslon Committee of the Free Church of Scotland to advise as to the transfer of the mission premises at Anelgauliat 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.

Syned met pursuant to adjournment and was constituted. The minutes of the previous seder-unt were read and confirmed. Owing to the death of Mr. Gray's infant child, the synod then ad-journed to meet in the afternoon at 2 p.m

FIFTH SEDERUNT. After hearing the reports from the various stations, Messes. McKensie, Praser 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 Measrs. Peaser 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, RIGHTH SEDERUNT.

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

That Messrs. Watt, Murray and Macdonald, bo 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 Melekula for a station;

That should a second missionary from the Victorian church arrive by the next trip of the Day-spring, 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 Epix on Pacuna, or on the south side of Ambrim, 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 immeditate settlement, both deputations be united in the settlement of each missionary in such order as may be con-

NINTH SEDERUNT.

Considering the difficulty we have had and still have in increasing the number of European mis-sionaries—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 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. 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 tion. We have also the information that the synod appointed all its members a committee to Gospel by Mark has been printed in the Baki consider the document and report to a future

TENTH SEDERUNT.

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

The committee having considered the report of the Dayspring Hoard 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 cor-dially thanked for the full, clear and very satisfactory report forwarded by the Secretary, and that the synod secord 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.

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 salling qualities consistent with safety; the passenger accommodations to be arranged on a plan 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 versel, advantage be taken of the offer of the A.S.N. Company conveying goods to Aneityum 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

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

The state of the s

That the Dayspring after leaving Kwamera proceed to Anelgauhat, then to Anme if necessary, Weasist if necessary, Aniwa, Dillon's Bry, Erakor, Havannah Hatbour by boat only, Nguna, Mai if necessary, Tongoa, Butumba, Rantanliu (Ambrim) andremain there for four days if necessary. From Rantanliu the Hayspring proceed southward calling at Burumba, Tongoa, Mataso if necessary, Makura, if necessary, Mai, Nguna, Havannuh, Harbour, Erakor, Dillon's Bay, Weasisl, Kwamera or Port Resolution as necessary, Futuna, Aname and Anelgauhat, then proceed to Sydney.

That the Daysping remain in Sydney under the direction of the Daysping Board as short a time as possible, leaving Sydney, say about Sept. a5th for Anelgauhat, proceed northward, calling at Aname if necessary, Futuna, Kwamera, Weasisi, Aniwa if necessary, Portinia Bay if necessary, Dillon's Bay, Erakor, Havannah Harbour, Aguna, Tongos, Burumba, Rentanliu. That after arriving At Rantaniu the Dayspring proceed to the settle-ment of the new missionaries under the direction of the deputation or deputations appointed in minute 21. After setting the new missionary or inissionaries the *Dayspring* return to Rantaniu, remaining not longer than three days, proceed southward, calling at the new station or stations, Burumba, Sakay, Tongoa, Mar, Makura if necessary, Maiaso, if necessary, Nguna, Havannah Harbour, Erakor, Dillon's Bay, Portinia Bay if necessary, Weasisi, Port Resolution or Kwamera as necessary, Futuna and Anelgauhat.

That from Anelgauhat the Dayspring proceed to Sydney and remain under the direction of the Dayspring Board. That on April 1st, 1887, the Dayspring leave Sydney for Anelgauhat, 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

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 Aneityum about the month of October, due notice of which will be given to the lloard.

Read a letter from the National Hible 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 faid 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

KLEVENTH 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 atations 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 Elate, and warranted by the great numbers from Elate, and warranted by the great numbers who have joined the worshippers or become church members within the year, that ere long Elate 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

teachers for the occupation of the whole group as of Pele, Mataso and Mal, and also among the cognate reople of Atasiwo, 12pl. On the island of Mal, where teachers have been stationed only for two years, all the people are now under instruc-tion. We have also the information that the 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 conaiderable numbers have been added to the chutch membership in various islands, and we are justi-fied 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 converis, is that the native teachers on Bromanga have contributed Lto 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 magey towards the erection of a new church. For these and other facis 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 lias 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 similar to that submitted to the Board in 1884 and I 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 Aneityum. 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 Poreign Mission Committee of the Pree Church of

> 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 Presby-terian 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. Praser, 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, 1881; 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 Epia. 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 upheld 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 vineyard, "He 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 Poreign Mission Committee of the Presbyterian Church in Tasmania.

> Mrs. Murray.—On Saturday, 20th 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 26 h August, 1884. On the 4th October, sailed with her husband from Glasgow for Dunedin, New Zealand, where they arrived on 6 h January, 1885. In March, Mr. and Mrs. Murray arrived in Sydney to join the Daysprine 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 there in all its interests. In November last Mrs. and Mrs. 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 its 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 Poreign 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 Dives, 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 casewe 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 trested 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 sympathics of the various churches represented in the field.

Subjoined is a copy of the proclamation above referred to .

Aviso-Transport la Divis

Nous, Le rand, Lleutenant de Valsseau, Commandant l' Aviso Transport la Diter, faitons savoir aux resi dents de toutes les nationalities etablis aux Nouvelles

l'ar ordre de Gouverneur de la Nouvelle Caledonie, un porte militaire Françals a été etabli à Port Havan-nah, "lle Sandwich," le Mardi ter Juin, 1886, à 7 heures du matin.

Le Commandant de le Direi.

(Stamped i

(Signed), I. LIGRAND.

Dr. Gunn asked the permission of the synod to get the books of Genesis and the Acts of the Apostles printed in the Putunese 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 aynod 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 l'asmania, and to return in April, 1887. The synod cordially granted permission and orged upon Mr. Praser to avail himself of every opportunity of diffusing informa-tion anent the mission and setting forth its claims. THIRTEENTH SEDERUNT.

The following sums for the year ending Decem-ber, 1886 were granted to brethren for their teach-

from the Teachers' Fund	
Mr. Murray, Ambri n.	6300
Mr. France Fri	** A A
Mr. Macdonald, Havannah Harbour Mr. Watt, for Aniwa	53 0 0
Mr. Watt, for Aniwa	1300
Dr. Gunn, Futuna	12 0 0
Mr Lawele, Aneltyum	1500
	<u></u>

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 Anelgauhat, Anestyum.

Mr. Paton reported that he had received fto from Mr. Walker, England, and f2 from Mrs. Bond, Victoria, for the use of the mission. Agreed that Mr. Lawrie receive the fro for payment of a teacher and preachers, 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 Anelgaubat, Aneltyum. Closed with the benediction.

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

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 Puns, who was ill. Puns 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 Rance 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 Rinee 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 Ranes 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

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

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

ONE DEED.

REJOICING that the sun, the moon, the start, Send no such light upon the ways of men-

PRESBYTERIAN NEWS CO., TORONTO.

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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 versen 13 15.

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

TIME -See lesson nine.

INTRODUCTION.—Six of the heals 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 sewards far out-balance their earthly suffer-

HELPS OVER HARD PLACES -9 And, lo, a ereat 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 roles. 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 amone them. "shall spread his tabernacle over them," for protection, and abiding with them. 16. Neither shall the sun light ou them : the fierce Bastern 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 the 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? Loes 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 lymbolize? What is represented by the palms in their hands?

II. THE CHORUS OF SAINTS AND ANGELS (VE. 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 to-

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., 24; 1 Peter I, vii ; Heb. xii.

IV. THE BEESSEDNESS 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 smid 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 resided and resided the lines in their hands. they praised and served the Lord. to 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 babitual; 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 Presbyterinn Beriew.

(i) The number against the mame on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a Bacaire. Thus, "A. Jones, 93," means that A. Jones has paid to number 93, Ruview. At least to 0 wells are required after the receipt of ranney by us before the number on the tab can be charged.

fit When the address of a paper is changed, both the out and the man, including Post-office, County, and Province, should be given. If We do not bold oursives responsible for the views or opinion agreement by our correspondence.

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"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.

THURSIAY, DECEMBER 2ND, 1886.

PERSONAL

IN a recent issue we intimated our resolu-I tion 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 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.

A S our readers are probably aware, Encyclical A 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 Pro-

Latin, with the version in English approved by Cardinal Manning. It seems to have been called of the Papacy in regard to their duties and attletude 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 dren. Public money is given for their support, offspring of a progressive liberty."

This Encyclical has been said by those who in their simplicity and ignorance allege that the of Protestants for their maintenance and per-Papacy is abating its pretensions and assump petuation. We are astonished that any one tions, to be liberal in its terms and tone. An could be found foolish enough to apologize for examination of its statements will indicate the such seminaries. In the current cant of pseudocontrary to be the case, and that the pretensions liberality we are grayely told by aspirants for of the Papacy are in no way modified from those political position that having such schools we of the Middle Ages. The Pope, while admitting must "improve" them. We look at our Statute "that the right of ruling is not necessarily joined Book and find a series of acts passed from time with any special form of government," indulges to time which bind the fetters more and more in the outset in some commonplaces regarding tightly on the people of this Province, and the duty of all subjects to obey their rulers, in scarly put more and more of the money of the tended to placate the powers that be. He then State into the hands of the priesthood. Such proceeds to deal with matter affecting the are the "improvements" commended and advo-Church. Of the government of the Church he cated. If we cannot for the moment get rid of thus speaks -

" Over this incorense multitude of men God himself has set rulers with power to govern them; and ile 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 be-tween 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

So far well. He however proceeds --

"Inasmuch as each has authority over the same sub jects, 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 forseeth 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 "Cassarism 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 purisdiction, and can thereby fix the limits of all other jurisdiction, is some faits subtrame." ipso facto sufreme.

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 letter in question among our subscribers. The institutions, is very apparent. Among the manager, by instruction of the gentlemen more opinions most strongly condemned is this, that immediately connected with the management of "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 now exist four congregations of Christians with in the conduct of public affairs in order that a membership of 350 souls with double that num they may turn the methods of government as far ber of adherents, and with flourishing schools. as may be, to good account, and "use theirbest | When, in the ordinary progress of mission work 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 greatly from one another. Nevertheless, before all things unity of purfose must be preserved, and similarity must be sought for in the plans of action. Both these objects will be attained without fall, it 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 fave taught, or shall hereafter teach, must be held with a firm grasp of min's, 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 jungment of the Apostelic See, and think as

These words are plain enough, one would imagine, to open the eyes of all but the infatuated similar letters are written in Latin, and are our people false opinions regarding the Papacy Caven and Laing respectively, which, for the directed to "the venerable brethren, all patri- and its policy, and to suppress everything tend- information of our readers we give in extense.

archs, primates, archbishops, and bishops of the ling to throw light on its schemes and teachings, Catholic world, in favour and communion with which are so thoroughly subversive of all civil the Apostolic See," The chief episcopal authority in each ecclesiastical province is directed to distinctly reasserted the Papal opposition to all have a proper translation made of the Encyclical freedom of private judgment, and of the exercise forth for the purpose of instructing the prelates 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 and legislative enactments have been passed ensuch 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 entuled to at the time of Confederation. If they cannot survive without further assistance the sooner they perish the better. We shallalways protest against any "improvements," past or future, lending 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.

R. J. L. MAXWELL, the pioneer Presby terian 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 wanting mefive, 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 Taiwansoo, the capital, had penetrated as far over the mountains as the valley in which they lived, and they had come in minutes of the late meeting of the Synod of the search of the help it could afford as far as Tai- New Hebrides. These interesting records wanfoo. Not finding me there, they followed should be read aloud in every family and in 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 spated, 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 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 toothforceps and medicine chest make friends who were ready to hear, because they had been relieved and healed.

THE SORIPTURE LESSONS.

HF 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 vidence, Pope Leo the Thirteenth, on the leaders of the Globe, which seems to have devoted the schools, are two letters addressed the one to Christian Constitution of States." This and itself systematically to instil into the minds of the Globe and the other to the Mail by Revs. Dr. leaders of the Globe, which seems to have devoted the schools, are two letters addressed the one to | puller, without honesty and without patriotism.

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 prosinto the language of his country. The copy of of what religion a subject may select. It boldly ecuting foreign mission work it has been found the letter in question now before us is printed in aftirms that in matters of opinion all must conform themselves to all that the Roman Pontiffs (here is often the greatest need for the exercise Cardinal Manning. It seems to have been called have taught, or shall hereafter teach, and that in of hygiene. Feeling the need of further know-ledge, the ladies with admirable spirit and pur pose have arranged for a course of eight lectures under the general title of " First Ald to the Sick Separate Schools, in which such doctrines are and Wounded," to be given by medical men of taught and instilled into the minds of our children. Public money is given for their support, services, gratis, to promote this worthy object. The lectures are to be delivered in the Ladies' forcing the raising of money from the property | 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 Huttful, or, Help in In iuries.

Jan. 8th.—First Aids in Emergencies.
Jan. 15th.—Some Common Fevers and In fantile Disorders.

Jan. 22nd.—The Sick Room
Jan. 29th.—Local Treatment.
Peby, 5th.—How to Select a House and keep it healthy.

Feby. 12th.—Some Pointson Personal Health. We hope to learn that this new departure has been entirely successful and that many have avail ed themselves of the opportunity to add to their knowledge and their equipment for domestic duties and mission work.

Titz 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 con clusion 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 every Missionary Society of our Church. The glimpse they give of mission enterprise, self sac tifice, 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 turmod 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 exer cise of the franchise as Christian citizens; and as to the temper in which they should view public men and public

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 l'arliament 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 exercishighis privilege, but should on all occasions vote thoughtfully and honestly in the interests of his country and in . the Interests of morality and religon. He will, therefore, be deeply interested in the moral qualifications of the mea 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 nominee of a caucus is sometimes simply a scheming wire-

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

sake, for their country's sake abould they not hold them selves ready to take part in the legislation and govern ment of their country when called upon by their fellowcitisens to do so? Our municipal councils as well as our parliaments are morally weakened by the spathetic posttion in regard to public affairs taken by not a few of the solutually minded members of our churches.

Can the life of the nation be separated from the life of the Church? Not without great injury. It is the Church's plain duty to influence national life as deeply as possible by permeating it with the spirit of true religion. A general election is a time when national life is aroused, is exerting itself, is receiving Impetus and direction. On such an occasion the Church should be more than usually on the alert to give instal tone and bias to this aroused and active national life. Christian men should are as far as in them lies, that such men are selected as candidates as they will not be ashamed to vote for, and who if elected with bring moral weight to parliament. The members of our churches in simple consistency should not be ainthetic but active in seeking to secure the election of the lest men and to bear themselves throughout in the calm and chatitable spirit that becomes the Christian name. What should ministers do? "Keep out of elections," " preach the gospel" say some. But the gespel they are called upon to preach at that hour may be the teachings of Christ in their bearing upon an election strife that is hurrying even good men beyond the boundaries of truth and charity. It is evident that ministers of the gospel who are expected to stand firm for truth and love among men are not doing their whole duty if they do not speak out frankly in the interests of good government, morality and religion should there be need, during the excitement of a general elections.

Ministers of our Church, it will be remembered, have decisions of the General Assembly to support them in this duty. On page 59 of the Assembly's report for 1884. will be found such a decision. Action was taken on an overture from the synod of Montreal and Ottawa which complained of the injury to religion occasional by the intensity of party politics and the bitterness and stelfe in connection with political issues. The Assembly resolved as follows. "That the Assembly receive the overture, as follows. "That the Assembly receive the overture, recognize the evil complained of therein, and urge upon the ministers and members of the Church the duty of fortering in the communi y a judicial, patriotic and charl-talle spirit, with regard to all matters affecting the politics and government of the country."

I would also call attention to the fifth recommendation

in the report on Temperance, which was passed without a dissenting voice at the last meeting of Assembly: "That this Assembly being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses the hope that electors in their choice of members of Parliament will seek to elect able and good men who are well known to be in full sympathy, with Prohibitory legislation." The principle here announced with regard to the choice of members of Parliament is one of general application. Let Christian ministers and members of our churches act in the spirit of these decisions of our Supreme Court, and I am satisfied we shall see an improvement in the moral tone of our legislatures.

THE SCRIPTURE LESSONS. REV. DR. CAVEN'S LETTER. (7's the Editor of the Globe.)

Sin,-The Minister of Education is attacked from various quarters in regard to the book of "Scripture Readings" for use in the public schools. This attack seems to me quite groundless, and such as no exigencies of party warfare can justify. I am certainly not anxious to intervene in the political conflict, but I think it my duty to make a brief taltement regarding these Readings.

The Education Department in authorizing selections of Scripture acted in conformity with representations made to the Department by the Churches of Ontario and by the Provincial Teachers' Association. A large deputation of the Church of England, and of the Methodist and Presbyterian Churches, submitted to the Attorney-General a resolution, of which the following is part:—"That this "Conference pledges itself to press man the Attorneyresolution, of which the following is part:—"That this Conference pledges liself to press upon the Attorney General the making of the reading of the Holy Scriptures by the children and teacher an obligatory exercise at the opening of the Public Schools of Ontario, the passage of Holy Scripture to be read each day to be prescribed by the Department in conformity with the recommendations of the committee of this Conference, or some other representative of the various Churches of Ontario, etc." The Teachers resolved:—"That the reading of selected portions of Scripture as a part of the regular teachers in the discharge of their duties in respect to moral training," and "that the Education Department do make a suitable selection of Scripture readings for the schools under its charge." A selection of readings was accordingly made, and before receiving authorization was submitted to a large joint committee of the Churches, as he member of the committee to the contract to each member of the committee having had a copy sent to him for examination in advance. When the committee met its first action was to approve of the principle of a book of Scripture readings; afterwards free and general expressions of opinion regarding the proposed selection took place, and a sub-committee, representing the several Churches, was appointed to examine the selections exre-fully in detail. The writer of this letter, while not a member of the sub-committee, was present at the meeting of the general committee, and knows what was done. The Minister in issuing this maligned book was but giving effect to the strongly expressed wishes of the Churches and the teachers. I am not here arguing for the use of selections in preference to the use of the entire Bible, but stating the circumstances under which this selection received approval; and it will thus be seen how little ground there is for accusing the Department of peneceding in opposition to, or in ignorance of, the opinion of the Churches.

The regulations approved in 1884 do not require "the reading of the Holy Scriptures" by the children and teachers, which I think the committee of the Churches desired, and which seems to me decidedly preferable to reading by the teachers alone; and to this extent effect has not been given to the views of the Church committee; but in regard to the principle of selections, and the main features of this selection, the Minister is austained by the representatives of the Congregational, Methodist, Epis-

representatives of the Congregational, Methodist, Episcopal, and Preshyterian Churches.

It is scarcely necessary, therefore, to say that the Scripture readings were not selected by Archbishop Lynch,
nor under his direction. The draft seems to have been
sent to him in common with all the gentlemen composing
this large committee above referred to, and the Archbishop suggested the harmless, if unnecessary, change of
"which" late "who" in the Lord's Permes for her "which" Into "who" in the Lord's Prayer; further than this the hand of the Archbishop was not applied. Have those who assert that selections acceptable to the Church of Rome have been made ever examined the

Church of Rome have been made ever examined the book? Have they any conception of the consequences of what they are saying? Are they prepared to admit that selections embracing a considerable part of both Testa menta, and regarded, presumably, by the able men who gave the final revision, as exhibiting fairly the teachings of the Bible, are an inadequate basis for Protestantism? If the Archbishop of Toronto entirely approves of the selections I am delighted to hear it I for in them I can find every doctrine of my faith distinctly exhibited.

It was further alleged, if my memory serves me, that

It was further alleged, if my memory serves me, that selections were made which should not give offence to

Agnostices but it will hardly be expected that I should

result this absurd proposition.

An able journal in this city, which cannot be suspected of undue partiality towards the Minister, was pleased to say, "The Minister of Education is to be congratulated upon having adorted for use in the Common Schools a series of readings from the Old and New Testaments, together with a brief form of prayer. . . . The work has been prepared with the greatest care, and cannot fail to commend itself to parents."

My object in writing this letter, as already said, is not to defend sefections of Scripture for use in schools, nor to endorse in every particular the compliation in question. refute this abound proposition.

endorse in every particular the compitation in question, but to express my sincere condemnation of all attempts to discredit Mr. Ross by misrepresenting facts which are well-known to many ministers and laymen in all the Churches. I would equally bear testimony on hehalf of the opp ments of the Ontario Government should their action have been In question. No Government can complain of fair and honest criticism, however searching; but when public men strive to do 112ht, and to follow the best sentiment of the community in its most authentic expression (as Mr. Ross has done in the matter of this book), they are entitled, I think, to expect that those who have prompted their action and, as it were, pushed them forward, shall not without emphatic protest allow that action to become the ground of party attack.

WM. CAVEN.

RAV. DR. LAING'S CHTTER. (To the Editor of The Mail.)

Toronto, Nov. 261A.

Sig. - The Globe of to day contains a letter from the Rev. l'rincipal Caven and another from Rev. Dr. Dewatt, regarding the way in which the Scripture Lessons were prejuted. I am happy to be able to agree in their statement so far as to find nothing in them that I need controvert. Nevertheless there are two ways of telling a story, and when the subject is one for which the narrators have largely to trust to memory, and concerning which they may feel differently we need not be supported to feet they may feel differently, we need not be surprised to find a different colour given to the story, and this in perfect consistency with truth and honour. I am not infallible, but I know that in this matter I am not writing in the interest of the opposition to the Mowat Government. have one object in view, vis The instruction of our Protestant youth in the most important of all subjects, their duty to God and man; and it is because I have found the Roman Catholic clergy throwing every obstacle in the way, that I have felt called upon to criticize from time to timo the administration of our Department of Education. This I would feel bound to do under any

But it is alleged that there has been no interference by the clergy in the preparation of the Scripture Lessons.

Mr. Editor, I wish I could believe that. It is, as the

Globe's correspondents say, true. 1. That it was in response to the request of the Protestant churches that the
book was prepared. 2. That the representatives of these churches approved generally of the use of selections, and some proposed to read every chapter and verse in the Bible. 3. That the proof of the selections was carefully revised by seven of us, and so far may be said to have the approval of the churches. But there are other fac s which must be remembered, and since it seems necessary to lay the matter before the public I will tefer to a few

things which go to justify the position I take, t. When the deputations met with the IIon. Mr. Ross, he showed them a letter from Archbishop Lynch, showing that he had been consulted as well as we, and had so far consented to the use of the book. Perhaps Mr. Ross will publish the letter.

That the lique of a daily calendar of readings would have carried out the aim of the Conference" (See memorandum from the revising sub-committee of February 3, 1836), by which arrangement the Bible and Testament would have been in the hands of the pupils. The majority, however, favoured the preparation of a book of selections, though some of us still thought that the Bible would be used by the children, as parents and trusters would prefer a cheap Bible to a costly book of selec

That the deputations were taken by surprise when Mr. Ross informed them that he did not intend that the

tessons should be read by the children, but to them by the teacher; and that seeing their d suppointment, he promised further to consider the matter.

4. That the Minister of Education avowedly assumed the whole responsibility of preparing and Issuing the book. I and some others did not wish to assume the responsibility, acting as we were for others, but Mr. Ross said, "I have no fear of the denominations: I will assume the entire responsibility." On this understanding I acted, and, as requested, helped the Minister in his

undertaking.

5. That when the Revising Committee met with Mr.
Matling, and found that certain words, phrases, verses and whole passages had been changed or omitted, they discussed the expediency of doing this, and only by a vote of four to three agreed to these changes. One instance of this was in reference to Genesis, chapter xxxix.. Yerses 7 to 17, which passage is omitted in the Scripture selec-tions. It was argued by the majority that such passages should not be read in a mixed school of large boys and girls. It was urged in reply that they were read in our churches and Sabbath schools without offence. But the majority carried their point. In this connection Mr. Marling explained that if the reading of the selections were to be made compulsory, they should not be such as to offend the Roman Catholics who in the eastern part of the Province attended the Public Schools, and that such passages as these were what the Ruman Catholic authorities objected to as "Immoral," indecent, and not proper to be read. The sub-committee then passed unanimously a resolution to the effect that it would be better wholly to omit any passage having anything in it really objectionable than to make the changes proposed and mutilate God's Word. Perhaps Mr. Ross will give the public this reso Intion in full.

6. I was no party to the removal of the references which indicated from what part of Scripture the selection was taken. I have nover learned who removed them, and I regret much that that was done.

7. The regulations were not submitted to the deputations, now to the sub-committee; although their substance was stated, they were never approved by the representa-

tives of the Churches, for the Minister of Education did not ask our approval of them.

S. When, through Mr. Ross' kind courtesy, I received a presentation copy of the selections, I wrote him privately, stating my dissatisfaction in regard to some things. But I frankly confess that other matters which have occurred since have convinced me that there is more ground for dissatisfaction with the volume, the manner of its preparation and the regulations for its use than I then sup posed. The Churches had asked that the Bible, or pro-per selections from it, should be read intelligent y by the children that thus they might become familiar with the Word of God; and that in addition lessons on Scripture thistory should be prepared. Instead of giving us this, the Department gave regulations for devotional exercises which make it compulsors to open the school with the Lord's Prayer, and close it with realing a selection and prayer, the selection being read without comment or exdanation, providing that the Ten Commandments be repeated at least once a week, when required by the

rustees. This and no more While, therefore, I can rejoice with Dr. Caven and Dr. White, therefore, I can rejoice with Dr. Caven and Dr. Dewart, that now the Scripture is thus read in a greater number of schools than formerly, and hope that good may thus be done, I still feel that, in order to avoid giving offence to the Roman Catholic clercy (not the lairy), we are deprived of the privilege of giving to our children "such religious instruction as their parents desire." This the law secures to us, but the regulations prevent it being Yours, etc., JOHY LAING.

Dundas, Nov. syth.

Communications.

CANADIAN SCHOOLS-JUSTICE TO ALL DE NOMINATIONS.

[To the Editor of the Parsbytraian Raview.]

Sin,—After reading Rev. Mr. Milligan's letter to Mr. Mowat, I almost feel like saying with Solomon, "What can ho do that cometh after the king? even that which hath already been done." However, although Mr. Milligan knows so much better than I do the state of affairs in Ontario, perhaps he does not know so much about Que-bee Province—as I have lived so long (thirty-eight years) in a purely French district, and have had ample oppor-tually of observing the schools of both Protestants and

Roman Catholies.

Before we got a dissentlent school in our patish, the liablishes elected me a Commissive decole for three years, and as the priest was president, all our meetings were held at his house. I only wish that all Roman Catholic priests were as straightforward and liberal as he was, except when we came in contact with his religious prejudices. I was on the building committee once, to build a new school house, and his erders were "Taches de faire quelque chose de beau," (Try to make something fine). And when a master was wanted for the mulei school he sald, "Taches d'engager un homme capable," (Tay to engage a capable man). That was his nature. But I am wandering from my text which is the words of Christ, "Whatsoever ye would that men should do to you, do yo even so to them, for this is the law and the prophets. If this was followed out what a good world this would be to l live (a 1

After the Protestants got a dissentient school I was named secretary-treasurer, and a more difficult office can hardly be imagined, as there were only about thicteen Protestant families in the passish, and the question was how to raise the teacher's salary? That, however, is not the point at issue just now; it is simply this: "What more right have the Romanists to interfere with the pulmore tight have the komanists to interfere with the public schools of Ontario—now that they are allowed schools of their own—than we had to interfere with the Government schools in Queliec?" In the first place we never thought of doing st, and in the second place—if we had presumed to say "this book is bad, or that book butts the feelings of Protestants"—we would have been looked the collections of the left of which are the book in the second place—if we had presumed to say "this book is bad, or that book butts the feelings of Protestants"—we would have been looked. uton at lunatics and told to mind our own business. There is an old proverb, though rather vulgar, "that what is good sauce for the goose is good for the gander also." It seems a propor in this case. Ontarlo and Quebec are both British provinces, and there can be no reason for the minority in Ontario being so much more over beauing in Ontario than in Quebec-except this-that Roman Catholicism is not so much a religion as a mon archy (imperium in imperie), and the rank and file march wherever the officers tell them; whereas we Protestants are too much the other way; too much en-grossed with our own private affairs or with our own political party. Yours, etc .- EDWARD MARSHALL

Gallingertown, 18th Nov., 1886.

P.S .- In Quebec one of the chief topics of instruction in the Government schools is the Romish catechism, and the "Devoir du Christian" (Christian Daty), which are both so full of Romanism that a true Protestant would rather keep his children at home than send them-whils in Ontario nothing religious is allowed, even the Bible is objected to, which is surely not controversal. I have read that in Ireland the Roman Catholic clergy object to the Government colleges as being "Godless colleges;" the fact being that they were made so in the vain hope of pleasing these same clergymen. - E. M.

MEETING OF PRESBYTERY.

ORANGEVILLE .- Met on the 9th Inst., all the ministers except two being present, and a fair attendance of elders. A petition bearing 74 signatures, and promising \$250 a year, was laid before the presbytery by Mr. W. H. Hunter, asking for regular Sabbath services in connection with St. Andrew's church, Orangeville, at Vanatter, in the township of Garafrana. Mr. Hunter, who owns a church there, kindly offers it for that purpose. Another pritition, signed by 31 members and adherents of Knox church, Caledon, and promising \$_50 annually toward stipend, was laid before the presbytery by Mr. Rowan, praying for union with St. Andrew's church. Orangeville, under the nastorate of Rev. W. A. Hunter. Theelerk was ordered xcept two being present, and a fair aitendance of elders. the pastorate of Rev.W. A. Hunter. The clerk was ordered to cite interested parties to appear at next meeting of presbytery. Mr. Crosier reported visiting Gandler Station to ascertain their ability to rebuild their church, which was burnt by bush fires last summer when almos finished. They had got subscriptions to the amount of \$320, and wished aid from the presbytery. The presbytery passed a resolution that in view of the loss they have sustained, an appeal be made to each congregation within the bounds for contributions to assist them. Mr. Crozier firther reported having ordained two elders, Messes, R. Black and D. McMichel, at Black's Corners. Mr. Gilchrist reported having visited Price's Corners, and the people agreed to take immediate steps to have the slight arrears of stipend paid. Mr. Ross stated that for certain reasons he would like further time to consider the call from Dundalk and Ventry, and he was given to the next meeting of presbytery. Rev. A. Tait, having been ap-pointed as a missionary to British Columbia by the Home Mission Committee, gare in his resignation. The Clerk having previously not fied the different stations of his charge, they were all represented and expressed their strong attachment to their pastor, the universal esteem in which he was held, and their deep sorrow at the prospect of losing him. Mr. Talt, while very sorry to part with hi people, thought it his duty, considering the size of the field and the need of re arrangement, and his great desire to be engaged in mission work, to accept the appointment of the H. M. Committee. His resignation was accepted to take effect on and after the 28th inst. Rev. W. A. Hunter was appointed interim moderator of session, and to declare his pulpit vacant on the first Sabbath of December. Delegates appeared from Caledon East and Adjala asking for re atrangement of the fields A deputation consisting of Messrs. McFaul (convener), Hunter and McCielland, was appointed to visit these stations and report at next meeting of presbytery. Mr. Thos. Russell brought in a motion which was unanimously passed strongly condemning the profunction of the Lord's Day by the running of railway trains contrary to the statutes of Ontario, and instructing the clerk to send a copy of the resolution to the councils of the various municipalities within the bounds of the presbytery, requesting them to put a stop to this disgraceful profanation of the Lord's Day. Mr. McDonald reported having moderated in a call at Singhampton and Maple Valley, in favour of Rev. J. B. Hamilton. The call was signed try 115 members and 29 adherents, and guarantees of stipend for \$652 and manee. Mr. Hamilton asked till Dec. 4th to consider it. Conditional on his acceptance arrangements were made for his ordination and in faction arrangements were made for his ordination and in faction at Maple Valley on Dec. 214. at 230 pm. Mr. McDonald to preside, Mr. Ballantyne to preach. Mr. Craig to address the people, and Mr. McClelland the minister. A resolution from the Luther Village congregation changing the name to Grand Valley Presbyterian church, in order that it may correspond with the new name of the village and post office was taid on the table, and the change was endorsol by the presbytery. The presbytery adjourned to meet at Shelbarne, on the second Tuesday of January, at 11 a.m.—H. CROZIER, Clerk.

REV. G. Howie has been appointed to the charge of St. Mark's church, King Street W., Toronto. We take the opportunity of stating that Mr. Howie is a native of Lehanon, and has prepared a series of twelve lectures on Palestine and kindred subjects. As Mr. Howie is a gentleman of no ordinary ability, we trust that our Young People's Associations and similar societies will not fail to secure his services.

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Church News.

REV P M. DEWRY the lately inducted pastor of Stanley Street church, Montreal, is engaged in delivering a series of special fectures to young men which are highly spoken of in the local press-

THE Ladies' Aid Association, Knox church, Selkirk, N.W.T., recently gave a most successful concert. The net proceeds amounted to \$62.75, which will go towards liquidating the debt on the

THANKSGIVING day, Nov. 18th, was duly observed by the Presbyterian congregation, Markdale, Ont., by a thanksgiving service in Chalmers church. The pastor, Rev. A. Wilson, preached a very appropriate and effective sermon. There was a good congregation present. As had been previously announced immediately after the religious service a congregational meeting was held when application was made by the session for the use of an organ to assist in the psalmody. After some discussion, in a Christian manner, a vote was taken, almost unanimously in favour of the introduction of the

A CHARITY concert given in the Dumfries Street Presbyterian church, Paris, Ont., on Wednesday evening Nov. 18th. Overfifty dollars was raised to assist any cases of destitution which may arise, in Paris, during the winter. Rev. W. H. W. Hoyle, B.A. pastor of the church, acted as chairman. The choruses were rendered by forty voices, the amalgamated choirs of St James, the Baptist, the Methodist, the Congregational, and the River Street and Dumfries Street Preshyterian churches, under the leadership of Mr. J. H. Priend, precentor of the Dumfries Street church. It is the intention to have another of these union entertainments some time during the winter.

THE Rev. Andrew Wilson delivered a very able and interesting lecture to a large audience, in the East church, Toronto, (Mr. Cameron's) on Monday evening, the 22nd November, on "The Martyrs of Scotland and the Principles for Which They Suffered." The lecture which has been prepared with care, was delivered with great energy and telling effect. At the present time such lectures are particularly serviceable in reminding the old of what they may have forgotten, and also in instructing the young as to what our forefathers suffered in order to defend and transmit to their descerdants the principles of our pure and holy religion. We trust the same lecture may be given in many of our churches during the approaching winter.

WE learn that the Rev. F. R. Beattie, B.D., Ph.D., of Pirst church, Brantford, has recently succeeded in passing the examination for the degree of Doctor of Divinity in the Presbyterian College, Montreal. The examination was taken entirely in the department of apologetics, and covered broad ground without any prescribed textbooks. Ten separate papers were set by as many different examiners. In addition to the usual topics of Natural Theology and Evidences in general, such subjects as the Comparative Study Religions, and the Higher Criticism of the Old Testament had special papers allotted to them. Dr. Beattie is the first who has attempted this examination, and we heartily congratulate him on his success.

On the evening of Wednesday, the 10th Nov. the people of Severn Bridge gathered in the Union church to welcome the Rev. Mr. Drumm, who had that afternoon been inducted at Washago. The church had been tastefully decorated with drapery and evergreens. On entering the word "Welcome" in gilt letters upon a background of red, met the eye. Above the door were the words "of Bethlehem," in gilt, surmounted by an illuminated star. After ample justice had been done to the good things in the dining hall, the audience gathered in the church to be entertained intellectually. The musical part of the entertainment was furnished by Miss Christie, Misses Ida and Maggie Robinson, Miss Egan, Mrs. Johnston, Mrs. Rainey, and Messrs, Miller, Little, and H. M. Christie. Short and appropriate addresses were given by Revs. Dr. Gray, Egan, Grant, Drumm, Clark and Dawson. The cuair of his charge is at Highland Creek, in the composed as follows: State of Religion, Mr. L. was ably filled by Mr. Rainey.

THE congregation of St. Andrew's church, Belleville, united with the Young People's Association on Nov. 15th in celebrating the fourteenth anniversary of Rev. M. W. McLean's pastorate of the church. The basement was packed with a happy throng made up of his congregation and friends from other churches. The Intelligencer in describing the happy occasion says :- "Mr. McLean has during the past fourteen years found a warm place in the heart of many, not of his flock. He is an ideal pastor and anything gotten up to express appreciation for him always receives a hearty sup-An excellent programme, J. L. Biggar, Esq, in the chair, was rendered; the cheir, Mrs. Rutherford, Mrs. Biggar, Miss Edwards, Miss Rutherford, Messra. W. Webster, Duncan, Alex. Robertson, M.P., H. Walker, J. Stewart, and others taking part. After refreshments, Mr Thos. Duncan read a very complimentary address to the pastor, and Miss Urquhart in the name of the congregation presented Mr. McLean with a fine pulpit gown. Mr McLean made a suitable reply. We congratulate Mr. McLean on his long and happy pastorate, and the pastor and congregation on the manifest tokens of prosperity and harmony.

THE Rev. J. C. Heine recently reviewed the five years of his work in Chalmers church, Montreal. "Thank God," he said "no atumbling-block of discord or bitterness has ever disturbed our peace The number of communicants has increased from 130 to 313. But we have lost 63, which makes our communion roll about 250 members. At our last communion there sat down 190, including the pastor. In 1881 there was some eighty-eight families; now there are more than 150 families, more or less, connected with the congregation. Pive years ago there was no elders belonging to the congregation; now there is a session of seven. Pive years ago the collections of the Juvenile Missionary Society amounted to some \$180; this year they will reach very nearly, perhaps quite \$700 Pive years ago the Sabbath school had a staff of twenty-seven officers and teachers and 321 pupils; to-day, our staff numbers 40 and 400. During these five years our Ladies' Aid Society has contributed some \$1,200 to the work of the church. Five years ago the debt on our church property amounted to some \$5,500; it has been reduced to \$3,000. The

remember the homes of sorrow in which I have ministered, the faith and courage manifested by many in times of sore bereavement. The deepest, most fasting are the invisible results of the preaching of the Gospel."

REV. W. HERRIUGE, B.D., of St. Andrew's, O.tawa, delivered a lecture on "Christian Union" in McNab Street church, Hamilton, on Monday evening, 22nd Nov., under the auspices of the Ladies' Ald Association. The body of the building was well filled, and the audience was enthusiastic and liberal in its app'ause. Mr. John McMaster was in the chair, and the opening services of prayer and praise were conducted by the paster, Rev. D. H. Pletcher, and Rev. Dr. Middlemiss, of Etora. The Spectator which gives a full report of the lecture describes it as an able effort and says "the speaker occasionally wrought himself up to brilliant oratorical and rhetorical bursts, and his climaxes never failed to bring him merited ap-plause." The following is a summary of his conluding remark. '-" The time will come when we shall drop our petty differences and be content to be called simply Christians again. In the united Church of the future bigtory and strife will retreat with coward footsteps into the outward darkness, and a new rivalry begin as to who shall most truly love Him, as to who shall best serve his God. We shall have to beat our swords into ploughshares and our spears into pruning hooks, and go man fully and bravely forth to work in the vineyard of the master; and if the final outcome of these things shall be a unity of Christ's church in spirit as well as name, surely all will rejoice and Christ Himself he glad that at last His prayer is answered Another effect of the united Church would be great concentration of energy. Those who are best acquainted with home mission work, know that a great deal of valuable time and money is wasted in the misplaced real of denominationalism. Why should we not unite instead of wasting our sub-stance against ourselves? Organic union will call some missionaries from fields already covered and send them to the outposts of civilization where God's word in never preached. Another result of making the Holy Catholic Church one and indivisible will be a positive proof of the genulneness of Christianity. More generally is it being under stood that the mission of the church is not to preach endless theories or be fettered with rites; and when the world sees this grand consummation it will be a convincing evidence of God's glory and grace. A united Church will spread forever and ever with the changless harmony of God."

NOTES BY THE WAY-SOUTH ONTARIO.

Your rambling correspondent had occasion not long since to travel over a good part of the southern end of Ontario County, and the following are some field notes. It does not matter now what his mis-sion was—it was not political, at any rate. The first place to be mentioned is

DUNBARTON,

so called because one of the early settlers was a Dunbar, and there is a representative of the family there still. Presbyterianism predominates here No other denomination has a place of worship in the village. The old church that was in use for a great number of years was pulled down this summer, and a fine new one of brick is nearing completion. The money for it is, in substance, all promised; hence the curse of a debt will not long trouble the congregation. To farmers who are as well-to-do as the farmers through all that region are, the building of a church or the support of a prior to the removal of Mr. Russell. The preserve are, the building of a church or the support of a minister is not a burden, at least need not be. The excellent young minister is Mr. Craig, a graduate of Knox, and he does credit to his Alma Mater. No one can spend a few hours at the manse | Memorial Fund, and requesting those who had not without seeing that he is a workman that needeth not to be ashamed, whether in the study or in the parish. The church that has a pastorate filled with such men need not be afraid to stand in the Davidson, were appointed to consider the remits presence of the enemy in the gate. There is no doubt that a few years—and a very few—will see a new manse as well as a new church, for it is needed. Mr. and Mrs. Craig stand well in the appointment of a standing committee on each of part of his charge is at Highland Creek, in the composed as follows: State of Religion, Mr. township of Scarborough, and so in another county. K. Smith, convener, Dr. MacKay, Messrs. Mi Union, for the work there is true church extension.

PICKERING is a village of considerable importance on the Grand Trunk. There is a flour mill here and a large export of grain. Most of the Protestant denominations are represented. Our minister is Mr Cameron, who I am told is an excellent preacher, and I know him to be a worthy man. He is a native of Prince Edward Island, and is a graduate of Queen's. He has another station at Brougham, which is near the centre of the township. Brougham is some six miles north.

REGOKLIN AND COLUMBUS

is one of the best rural congregations in the Province, and it is well manned in Mr. Carmichael. It has had a succession of first-class ministers. Here Dr. King spent some years before he began his work in Gould Street, Toronto. The older people speak of his libble classes atiil. He was succeeded by Mr Edmondson, now of Almonte Then came Mr. Carmichael, and it is enough to say that he is not unworthy of those that went before. It is a comparatively compact charge. The wonder is that there are not two ministers instead of one. It would be no burden for the Columbus part to keep a minister to themselves, though it might be an effort for Brooklin. Even in the latter there is wealth enough, if we are not much mistaken. If they tried it for a few years they would be amazed that they ever thought

is on the Canada Pacific, and was made a separate charge a few years ago. To some it may have seemed a venture for so few to undertake the support of ordinances themselves, but they are suc-ceeding admirably. We are in doubt as to whether the Claremout people are any stronger in either numbers or wealth than Brookin; we are strongly of opinion that they are not. The pulpit of Claremont is capitally manned. Mr. Kippen has had a season of poor health, having been congregational revenue five years ago amounted to about \$1.500. This year it will probably reach \$2.800. In other words it has nearly doubled in five years. Such are some of the results we are as we call to mind all the way God has led us. But I cannot recall what God has done for you and for me! I strong again, and it is to be hoped that he will be

fully restored to health, for the Church cannot afford to lose such men at an age when they are just showing of what stuff they are made. May his bow long abide in strength,

There is a curious combination of towns or vil-

FORT PERKY.

It appears that the oldest centre of all was a place the name of which ends with Rillia, not Orillia. Then Prince Albert was the place, latterly Port Perry took the lead, and seems as if it meant to keep it. The Rev. John McMechan is the minister in charge here. He is a native of County Down, Ireland, and was educated in Belfast. He is a fine representative of the Scotch-Irish, as our friends across the line call the men from Ulster. He is both a scholar and a gentleman. He was a fellow student of the late Dr. Croskery, whose death is so much lamented, and we learn had, under God, a good deal to do with the change of Croslery's views at the time when he ceased to be a Unitarian. That was nearly 40 years ago.

The writer of these notes cherishes the most

delightful memories of the hours he spent in the manses of South Ontario, and he wishes it to be distinctly understood that not a word has been put down in the way of "soft sawder"—an ingredient in which he never deals.

MEETINGS OF PRESBYTERY.

GUKLPIL-Met on the 16th November, in Knox church, Guelph, the Rev. J. A. R. Dickson, B. D., of Central church, Galt, moderator. Dr. Smellie, who had been absent for some months on a visit to Scotland, being present, was welcomed by the presbytery and an expression of their gratification at seeing him once more among them, was placed on record. The moderator and clerk were ap-pointed a committee to examine the published statistical and financial returns for the past year and report. Mr. Rose, convener, presented a report from the committee appointed to arrange for conferences on Sabbath schools, state of religion and temperance, recommending that said con-ferences be held in Knox church, Diora, on the 18th and 19 h January next, and containing lists of subjects to be discussed, with the names of those who should introduce them. The report was received, the plan approved, and the clerk authorized to get a sufficient number of copies printed for circulation. It was also agreed unant-mously to ask the Rev. Mr. Black to attend the conference on temperance, and to speak on the working of the Scott Act in the cour, of Wellington. The clerk submitted a detailed report on the question of arrears of stipend to the Rev. Mr. Russell pastor of Hawkesville and Linwood, till the date of his translation to Bothwell, Sutherland's Corners and Florence. The report found that there were no arrears. Mr. Russell, who was present, was heard in explanation and support o nis claims. Representatives were heard from Hawkesville and Linwood. After careful deliberation it was resolved to accept the conclusion arrived at in the report, and to declare that in the judgment of the presbytery, Mr. Russell had been fully paid his stipend by the congregation at Hawkesville. Mr. Hamilton stated that he had gone to Linwood, according to notice previously given, and ordained to the office of the ruling prior to the removal of Mr. Russell. The presby-tery at once agreed to sanction Mr. Hamilton's procedure in the circumstances. Mr. J. K. Smith made a statement regarding the McDowall church already contributed to it to do so soon. A com-mittee consisting of the clerk, as convener, Messrs. J. Davidson, Tait, Dickson, Ross and Charles part of his charge is at Highland Creek, in the township of Scarborough, and so in another county. This was once in connection with Knox church, Scarborough. Some time ago Mr. Craig opened a preaching station at Port Union, and the results show that it was much needed. The services are held in a railway building, and many attend who have not facilities to get to churches that are some miles off. It is to be hoped that Mr. Craig's strength will enable him to continue going to Port Union, for the work there is true church extension. then applying for license, and of licentiates when about to be ordained, when, after deliberation it was agreed that these be referred to a committee to be appointed for the purpose, who shall critically report there anent, prescribing portions to be read before the Court and who also shall conduct the prescribed examinations, and take charge of the exercises of students in the bounds, the committee to arrange among themselves as to the work of individual members. The clerk submitted a detailed statement of the amounts required from the presbytery and from each of the congregations in the bounds for the different schemes of the Church and for the synod and presbytery funds, when it was agreed that he should send a notice to each minister and representative elder of the sum ex-pected from their congregation. It was further agreed that an agent be appointed to take special charge of each scheme. Dr. Middlemiss brought forward his motion, according to previous notice, regarding a trienmal visitation of congregations in the interests of the schemes of the Church, when, after reasoning, it was resolved to appoint a committee, consisting of himself as convener, Dr. Tor-reance, Mr. J. K Smith, Mr. Rose, Mr. C. David-son and Mr Watson, to draft a scheme of visita-tion keeping in view the general interests of congregations as well as the schemes of the Church, and report at next regular meeting. A report was given in, of the supply provided for the vacancy (Acton) and the mission stations in the bounds. The clerk reported the amount of grant received from the augmentation fund, and the disposal made of the same. Reports were made by minis-ters of their fulfilment of appointments to preach

\$1,000 REWARD

missionary sermons, and the same were approved.

—R TORRANCE, Clerk.

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BRITISH AND POREIGN.

THE Killen memorial fund already amounts to £540.

MR. HENRY MARTIN, a member of the Reformed Presybterian church in Cincinnati, has pledged himself for \$25,0 000 towards the Christian College in

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,-

THE Rev. Dr. Duryes, of Boston, in his church prayer-meeting criticised the tendency to multiply societies with-in 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 "Yes, docor; but what is the method Missionary Periodicals of the Northern of approach?" Preshyterian Church, have reached the conclusion of their deliberations and arrangements for the appearance of the monthly under the editoral supervision monthly under the editoral supervision of Dr. H. A. Nelson—a capital choice, second with the acid, what is the resays the Presbyterian Journal.

THE Scottish Episcopalians held a Synod lately, at which the proposal to ing and eventual destruction of the allow their people a voice in electing finger." their own pastors was rejected very

new professor has published an angry blood. If there is any natural weak"rebuke" of Bishop Wordsworth for ness in the lung, this acid attacks it, naming Dr. Story as the author of the having a natural affinity for it, and if article in the Scottish Church attacking the bishop, Dr. Story protests " in the interests of the ordinary courtesies of and finally destroys the lung. Is this clear?"

Dr. PETTICKEW, the newly-elected professor of theology in Magee college, Londonderry, in his inaugural address maintained that the Westminster con-

ON Sunday, October 31st, a census of the attendance of the churches of London was taken. It showed that 400,000 persors attended the services in the morning and 410,000 at night. The largest Established church—St. Paul's what an evening attendance of 3,403 Mr. Spurgeon's church was at the head of the Dissenting churches, having a merulag 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— Rpiscopalians, 338,333; Methodists, 3,685, 600; Baptist 3,102,100; Presby-terians, 937,900. The Roman Catholica make no return of their church menibere, but claim 6,832,954 adherents of their faith in this country. The Roman Catholics are greatly in the minority. The Episcopal Cliurch 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 com-mittee 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

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

many and other ecclesiastical bodies connected with the church in Europe, They further requested that steps should for if we can in any way stay the ravbe taken toward a closer relation with other reformed denominations of this, ages of Consumption, which carries 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.

YATTHYUL.

J R Yaithful, of strond, Out., says he suffered from quincy for several years, until cured by Hegyard's Tollow UII, which medicine is a specific for all publish completate.

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

[Stedical Stilus.]

"MANY persons die of Consumption who could easily be cured." says Dr. S. C. Clark, of Watertown, N. Y., "If China, for which Rev. Dr. Happer is labouring so zeafously.

The Armour Brothers, of Chicago, "How so? What is it then?"

"Many cases of consumptian 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 apprendence to the the world and has any tendency to tung 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 aliment, and can never be cured until approached through its source."

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

"Why, constant inflammation, fester-

"Precisely ! Now then for my method, summarily. Complaints were made that which commends itself to the reason the middle classes in Scotland will and judgment of every skillful practi-have nothing to do with the Episcopal tioner. You know certain acids are body. It is proposed to elect an archibishop. The Queen has appointed Dr. Stury to the vacant chair of ecclesiastical instery in Glasgow university. The work, these acids accumulate in the ness 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 clear ?

"Perfectly! But how do you pre-

vent the accumulation of these acids in the system?"
"Irregularities of the liver and kidfession 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

ON Sunday, October 31st, a census

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 dis-

"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 con-

Note by the publishers .- We have received the above interview from H. H. Warner & Co., Rochester, N. Y., with the request that we publish it for the good of suffering people. In a foot note to their letter they say :-

"The experience of Dr. Clark is not books as may be suitable, to be called strange to us. In our correspondence the "Stevenson Library." we have found that many thousands of we have found that many thousands of people are suffering from what they think is Consumption, whereas the real difficulty is with the liver and kidneys, proven by the fact that when these igans are restored to health by the use of Warner's safe cure, the consumption disappears, and so does aremic or kidney poisoning, which causes so many symptoms of diseases that the human system is subject to. The same may be said of rheumatism, caused by an acid con-dition of the system. We insist upon what we always have claimed, if you 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 what we always have claimed, if you remove the cause the system will soon perfect the work already begun.

Mrs. Rev. Dr. Theodore Voli, of Gettysburg, Pa., while of the editor of the Lutheran Quarterly, said her friends thought her 'far gone with Consumption,' but after a thorough treatment with Warner's safe cure, she says. 'I am perfectly well.' We can cite thousands of such cases, but one is enough. If you publish the above article, kindly send us a marked copy."

We gladly give place to the article, away so many millions yearly, it is our bounden duty so to do.]-PUR.

THE Rev James Iverach, M. A., of Perryhill, who is being nominated for the chair of Apologetica and Church History, vacated by Principal David Brown, is a native of Caithness and was formerly minister at West Calder. He was the author of a series of papers on Apologetics in the Spectator, and pub-blished a book entitled "Can God be Known?"

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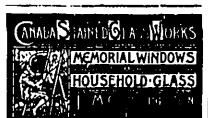
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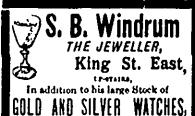
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Mresbyterian Kęview.

THURSDAY, DECEMBER 2ND, 1886.

In ordering goods, or in making inquiry someorning anything advertised so this paper you will oblige the publishers, as well as the edvertiser, by stating that you saw the advertisement in the Parkbytektan Review,

A HANDSOME Iron fence has been put up in front of the church at Woodbridge. VERY successful evangelistle services are in swogress in St. Andrew's church, Strath-

ABTRANCE CASE. Mr. Robert Kiesch, of Coulon, that, has recently recutered from a remarkable disease—a tumor of the spleen with dropey. The tumor certainted to welly about all pounds. His medical our set yes bim no boye, but Burdock Risod distore cured him.

BEARCHING FOR PROOF. There is no trouble in secretaining from any drargist the true virtues of liarganile Yellow (ill, for all juint it and leatamattery troubles theumatism, mensional juming, from bites, burns, bruises, sprains, contracted excits, attil joints, achee, pains and aureness.

RECENTLY Rev. J. R. Battishy, of Chatham, Oat., had extracted from one of his fingers a thorn which had been embedded there since childhood, a period of thirty years. It frequently gave him pain, and when taken out seemed to be as fresh as ever .- London Free Press.

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MEETINGS OF PRESBYTERY.

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The Principal of the Polate-sur Trembles Mission Schools desires to acknowledge the receipt of a besulted the 10 Principal the health of Mr. and Mrs. Mortimer Ciark, of Teronic.

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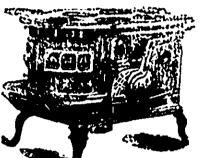
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