

PRESBYTERIAN REVIEW.

Vol. III.

TORONTO, DECEMBER 20TH, 1887.

Whole No. 167.

PUBLISHED EVERY THURSDAY BY
The Presbyterian News Co.
TORONTO (Limited),
INCORPORATED BY ROYAL CHARTER.
O. H. ROBINSON, Manager,
44 & 46 Front St. W.

"The Presbyterian Review" has the
largest circulation of any Presby-
terian newspaper in Canada.

THE NEW YEAR.

But of the new year lessons like a flower
In its roots among the untrodden hills
God bids thee bow in sweetest prayer
Grows only as its breath thy spirit fills!

Behold! The new year beckons like a star—
A splendid mystery of the unexplored skies!
God bids thee through His mystic spaces far
Till all His stars are in a single line!

The new year beckons! He, too, beckoning,
Forgets not that all His gifts are His;
Take from His hand, all blessing of the years
And of the blossoming, sweet cherries!
—Lucy Larcom.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. B. MCKAY, MONTREAL.
No. LIII.

I HAVE seen somewhere the suppo-
sition that the sun is something more
than an immense ball of fire. Some
have thought that inside its burning
atmosphere there may be a mighty
globe, clothed with green meadows,
washed by glassy seas, and watered by
crystal rivers, containing every provi-
sion for a vast and rejoicing popula-
tion. Now, God is like such a sun as
that. The guilty conscience forced in-
to His presence, feels that it is ap-
proaching a consuming fire, that it is
neering a righteousness which radiates
condemnation on all evil. But we are
taught, in the Gospel, that within this
light inaccessible, this refulgent at-
mosphere of truth and holiness, there is
a glory more intimate and essential
still; grateful, life-giving, blessed, and
summed up in the grand declaration
"God is love."

Those who know much of the ways of
God, yet he was, oppressed by a sense
of His ignorance, and therefore prayed
for wisdom. Thy glory! He who thus
prayed had seen many glorious things
in His childhood; he had seen
the splendor of the Egyptian
court. He knew the glory of mar-
tial pomp, and national ovations, of
ancient lore, and contemporary litera-
ture. He had an eye for all the glories
of nature, and a tongue that could
utter them. Yet he knew that the
glory of God was as high above these
as Heaven is high above the earth,
hence this great petition, "Show me
Thy glory."

The Lord granted his request and
said that He would make all His good-
ness pass before him, and that He
would proclaim His name. So God
put Moses in a cleft of the rock, and
covered him with His hand, and passed
by and proclaimed His name as "The
Lord, the Lord God, merciful and gra-
cious, long-suffering, and abundant in
goodness and truth, keeping mercy for
thousands, forgiving iniquity and trans-
gression and sin, and that will by no
means clear the guilty."

Then Moses made haste and bowed
his head towards the earth and wor-
shipped. How he would reverence the
holy name of Him whose faintest glory
had so overwhelmed his soul. It would
be impossible for him to use that name
in a vain or sinful way. It could never
be to him an empty word with which
to round a sentence or emphasize an
exclamation, much less could he use it
to cover a lie or establish wicked-
ness. To take that name into his lip
would be to bow again in spirit before
the majesty and mercy of which it
spoke. But men who know not God
are so hardened that they will profane
the very holiest things. They will fill
their mouths with the name of God
when He is not in all their thoughts,
yea they will invoke that sacred name
with blasphemous impiety, to gain their
own wicked ends, and to gratify their
own evil passions. Such irreverence is
easily learned, and hard to get rid of,
as Peter, the apostle, learned to his sor-
row; hence, from our earliest days, we
ought to take heed to the third com-
mandment, for "The third command-
ment is, Thou shalt not take the name
of the Lord thy God in vain; for the
Lord will not hold him guiltless that
taketh His name in vain."

You may be nearer to Christ than
you think. Those men who went
stumbling along the road to Emmaus,
weeping and mourning, that their
Christ was gone, poured into His very
ear the tale of their bereavement. They
told Him of their trouble; that they had
lost Christ; and there He was talking
with them. In the midst of their deep
grief, there was their victory, and they
did not know it.—Ex.

THE MERCHELSSNESS OF UNIVERSALISM.

"I KNOW Thee that Thou art an
austere man." The description is not
disclaimed. "Thou knowest I thou-
ought therefore." God is austere be-
cause loving, and loving because aus-
tere. Love without austerity—soft,
compliant, homeless—is undivine. We
hold it true that Love—Omnipotent
Love—reigns; and yet, see what is
done under its sway! All thoughts
have been drawn to the illness of the
Crown Prince of Germany—to the
dooming of one of the noblest and
most-precious of lives. But tragedies
as terrible are going on every hour.
Crowned sufferers are tormented with
innumerable consolations; they know
that the world will miss them; they
fight their battle under the eyes of
sympathizing spectators; their attitude
is the precious heritage of the nations.
But the bitterness of multitudes is that
the life they have lived, and the death
they are to die, are so mean. The
pauper drops undramatically in London
streets; and women in lonely gar-
rets are told of the fatal spot on lung
or heart or brain that will rob them of
life, and their trouble is the knowledge
that to those about them they are of
less consequence than the mud under
their feet. One cry of pain is now and
then audible, to make us think of the
low, stifled moan of the tortured world,
that still holds so many of the elect
of God. Yet we can think of these things
in the light of reconciling love. We
believe that God's own son came forth
to be a sacrifice for the sins of the
world, and bore them in His own body
to the tree. We believe that Jesus
Christ was a martyr—that He was
worsted in the battle—that He came
too near the whirling wheel of the
world's evil and was torn in pieces.
That would only deepen the immense
gloom. We believe that He intervened
and conquered—conquered by dying,
and that all things are under His feet.
All the face of things is altered for us
when we know that the Love which gave
the first commandment, and the second
which is like unto it, is the Love that
sought to remedy and retrieve the sins
of the world against them. The old
sorrows remain—pain, and care, and
death—but they have no power over us
now; Faith has drawn their fangs.

The belief that at the heart of things
there is Love is too good to be false;
yet, looking round us, how many are
the winds, even upon the best; mo-
ments of madness are avenged by years
of agony; the ground often seems to
reel under our feet as we watch or
endure the incidence of pain. Love is
austere because sin makes it so. The
love that ignored or was content with
sin could be no true love. It would
indeed be hated. On the throne of
God, are no changes, and our Ruler
will be our Ruler millions of years
hence. Is it merciful to say that after
death all will be well—that all, however
they may have dealt with Love and
His great attempts to redeem, will be found
cleansed and blessed at the feet of God?

Neither merciful nor true. We be-
lieve that the dogmatic universalism
which sees no real horror in sin, no real
need for atonement, nothing to fear
from the character and the words of
God, is the most merciless of all creeds,
though it is for ever taunting with
heartlessness those who cannot accept
it. For, first, it entirely removes all
valid evidence for the love of God.
Let us take the firm ground of fact.
There never was in any religion except
Christianity a belief that God was
Love. So many of the facts looked
the other way. The Cross is the only
proof, and it is no proof unless it was
an Atonement. "God commendeth
His love toward us in that while we
were yet sinners, Christ died for us."
Here, and here only, we touch the
adamant, that cannot be shaken. To
deny the sacrifice of Christ is to throw
away the one ladder by which we climb
to the love of God.

Again, in proportion as the Inter-
position of Christ is belittled, we are
driven back on natural law. We are
step by step compelled to believe the
great postulate of naturalism—that all
that is in this moment was potentially
in the universe from the first—and
from the past and present we predict
the future. What hope is there that all
will end in unbroken sunshine and
bliss? From that point of view none
whatever; there is nothing before us
but a yawning gulf of doom.

Once more. Within the very sym-
pathy of Universalism lies a seed of
cruelty which springs up till it poisons
the wholesome air. In that beautiful
book, "The Life of Annie Keary," we
are told that while she at first rejoiced
in her conversion to Universalism, she
soon discovered this. She found, we
quote from memory, that the easy-
going belief that all must be well with
every one in another world, that the
most defiled would be purified by "a
breath of fresh air after death," dead-
ened compassion for human suffering.
It made the waste of human life, in

war, pestilence, and famine less ter-
rible. The very largeness of the trust
professed in the eternal love made a
careful and tender discrimination here
seem less needful. In short, Universal-
ism joins hands with Naturalism, and
the joint effects of the common
belief in a common destiny, for all are
the same. Talk of the tyranny of
theologians; see what the tyranny of
scientists will be. What patience will
there be for the ill-favoured, the de-
feated, the helpless? Keep the health-
ful and the comely; let the rest go to
the embrace of Love or darkness,
whichever it may be. "Poor devils,"
is the intensely significant language of
this temper. The love that helps men
is still learned at the Cross; a love
surrendering and eager, yet a stern and
pure—a love which seeks that fellow-
ship of Christ's sufferings which St.
Paul after years of endurance still
prayed that he might know; a love
which reverences the manifestation of
God in the helplessness of an Infant,
and the defeat of the Cross.

Most serious of all is its view of sin.
Sin may be viewed as a misfortune or
inconvenience, but there is nothing
terrible about it if the soul slips it off
as a matter of course with the im-
prisoning clay. There is a form of
Universalism, no doubt, which main-
tains that sin is punished after death.
What the punishment is, however,
becomes more and more indistinct—
less and less terrible. The true view
of sin is not to be had apart from the
merciful and awful word, "The blood
of Jesus Christ His Son cleanseth us
from all sin."

We had meant to write on the neces-
sary austerity of a true human ad-
ministration of love; but our space is
gone. Here we walk by faith; one
day we shall see. Jesus shall yet show
us the Father, and it shall suffice us;
show Him from the Judgment Throne.
The Day of Judgment will open the
secrets of God as well as of men. Let
us recall the story of Martin Luther,
"One day after dinner, when the fruit
was on the table, the children were
watching it with longing eyes. That is
the way," he said, "in which we grown
Christians ought to look for the judg-
ment Day."—British Weekly.

LESSONS OF LIFE IN THE COUNTRY.

A man's mind is a garden, and his
attitude of mind is the soil. If he
sows the seed of low desire, petty
cares, and selfishness to fill his
heart, he might as well live in the town.
There will be as little room for God
in the heart in the one as in the other.
Attuned, many a lesson may be learned.
The lily will speak to the anxious
one, "Consider how we grow; we toil
not, neither do we spin." The birds
will say to the impoverished, "We sow
not nor gather into barns, yet your
Heavenly Father feedeth us. Fields of
corn will speak to the worker for God,
telling that "the seed must be sown
eagerly, the harvest can be plentiful."
When it draws on space the warning
will ring out to the indifferent, "The
harvest is passed, summer ended, and
we are not saved." As they listen to
the gurgling of a brook by the way
they will drink of the spiritual brooks
and think of the "streams which make
glad the city of God." The trees of
the wood, as the wind sweeps through
the foliage, bending the branches to
and fro, will perhaps suggest the com-
ing of the time when "to Christ every
knee shall bow, and every tongue con-
fess that He is Lord." The hills and
mountains shall speak to the one who
trembles for the future of God's Church
that "her foundations are in the holy
hills." They may tell him that just as
they stand firm, whether the shadows
of a passing cloud fit across, or the
terrible storm rages around, so should
he, like them, have immovable faith.

We doubt not that Jesus as a man
thus listened to the voices of Nature.
They were but echoes of His own word
that first gave them existence, but He
had become man so that He might see
them as His creatures see them. He
may have found in them comfort to
His weary spirit. Hence it may be
that He cared not so much as to sleep
one night in Jerusalem, but hastened
out to Bethany. Simplicity he loved
rather than grandeur, nature than arti-
ficialism. The quiet village of Beth-
any, with its humble cottage, is more
attractive than proud Jerusalem with
her palaces, her castles, her towers, and
her magnificent Temple.—Quiver.

An enlightened conscience is the
true vicar of God in the soul; a prop-
het in its information, a monarch in its
pre-emptoriness; and a priest in its
blessings or anathemas, according as
we obey or disobey it.—J. Newman.

The Review contains every week at least two
columns of fresh Mission News—over 100 col-
umns a year—a small volume in itself.

WHAT OUR CHURCHES NEED.

THIS from the North Western Pres-
byterian, of Minneapolis and St. Paul,
is applicable to Canada as to Min-
nesota; and so we give it to our readers.
Our Churches need some people to
look after the tent pins. There are
plenty who are eager to steady the ark,
and carry the golden altar, but few who
think to bring along the dirty sticks
that hold the curtains of the tabernacle
to their place. Perhaps it is a strug-
gling church. There are half a dozen
candidates for the superintendency, but
no one to collect subscriptions. There
are three or four women who want to
be president of the Dorcas Society, but
none to wash dishes after the sociable.
A maiden dreams about being a mis-
sionary, and is intoxicated with the
fragrance of roses in the vale of Cash-
mere, but forgets that she might do
more good by building a fire for the
missionary meeting. Many a dust
brush and broom might be put to con-
secrated use in the Lord's house. Cob-
webs, rusty jewels, dirty windows, strag-
gling dogs, filthy churches, draughts,
soot, and such like, are not to be
neglected. The trifling details
make up a most important, and occa-
sionally the most important part of the
worship. If the exquisite taste and
conscientious humble service of every
Christian were only enlisted, the taber-
nacle of Zion would not suffer.

Mission Work.

RABINOWICH.

We learn from *Word and Work*,
that Professor Delitzsch has just
published the sixteenth pamphlet of
the series issued by the Institutions
Judicium, entitled "New Documents of
the South Russian Movement." It con-
tains an autobiographical sketch from
the pen of Rabinowich, several of his
sermons and addresses, a list of his
published pamphlets, with prelatory
remarks of the editor. In the latter he
says: "The movement at Kishinev is
certainly a prelude of the end."
No doubt the final conversion of the
nation will be preceded by such testi-
mony, proceeding from individuals
raised up by God and filled with His
spirit. "Vostok" will be heard in Israel,
calling to the heathen, to a return to
God and to the Anointed (Hos. vi. 1).
"My people shall seek to new life,
and shall be converted to the Lord, at
which blindness is happened a Jewish
Christian congregation will be gathered.
The religion of the Messiah will then
prove the Divine power which pene-
trates the spiritual and social life of the
nation.

Joseph Rabinowich is a star in the
firmament of his people's history. God
keep this star in the right path and
continue its light, in truth and bright-
ness! One thing is certain, the his-
tory of the Church cannot reach its
consummation until the prophetic and
apostolic Word, predicting the conver-
sion of the remnant of Israel, is ful-
filled, an event which will bring an
abundance of spiritual powers and gifts
for the revival of the whole world.

DR. SOMMERVILLE.

REV. DR. SOMMERVILLE, of Glasgow,
has, as our readers are aware, been en-
gaged in evangelistic work in Bohemia,
Moravia, and finally in Vienna. The
last and best of a series of services in
Vienna, held on November 29th, was
a peculiarly interesting one, first be-
cause it was held on the eve of Dr.
Sommerville's jubilee day, and sec-
ondly, because the address was given
expressly to the Jews. The meeting,
which had previously been advertised
by placard, and in the papers, was
held in a public hall in Vienna. The
hall was crowded to overflowing, about
five hundred and fifty people being
cramped into the building. Many had
to stand all the time, and about two
hundred were unable to gain admis-
sance. Two-thirds of the audience
were composed of Jews, including
many ladies, and was representative in
character, Jewish professors, doctors,
journalists, merchants, etc., being pre-
sent. Dr. Sommerville gave an ad-
dress on "What Christianity owes to
the Jews," and was interpreted by Mr.
"Chonberger. Prayer was offered, and
five Christian German hymns were
sung, a sheet with the hymns printed
on it being given to each hearer. Dr.
Sommerville concluded his address by
telling the people that that evening he
terminated his fifty years of ministry,
and that the following day was his
jubilee day of his long service in the
Gospel, and that it was to him a mat-
ter of great delight that the last night
of his fifty years had been spent among
his Jewish brethren in Vienna. The
assembly remained perfectly silent and
unbroken to the end, but at the close
the audience rose to its feet and broke
out into loud and prolonged cheering,
accompanied by waving of hats. Dr.
Sommerville is full of thankfulness to
God for this wonderful opportunity of

preaching Christ crucified to the Jews.
Dr. Sommerville passed on to Buda
Pesth, Hungary, on Dec. 1st, where he
intended to spend about a fortnight.

MISSION NOTES.

THE Dublin University Fuh-Kien
Mission is sending a missionary to Foo
Chow. A few weeks ago, a meeting
was held in Trinity College, Dublin, to
wish Godspeed to Rev. J. S. Collins
immediately before his departure.
At the recent meeting of the M. E.
Missionary Society, Secretary McCabe
said there was a man in New Jersey,
the owner of three saw-mills and worth
\$20,000, who subscribed for all the be-
nevolences of the Church the sum of
ten cents. Truly a scrappy saw.—
Presbyterian Journal.

THE Paris Evangelical Missionary
Society finds its affairs in an encourag-
ing condition. The deficit of 61,800
francs has been reduced to less than
12,000 francs, while the regular income
has not diminished. The cost of the
new mission house, which was recently
dedicated, has been nearly all provided
for, and about 20,000 francs have been
already received for the Congo mission.

THE Rhenish missionaries in Balat
Dart recently celebrated the fiftieth
year of the establishment of their mis-
sion in Borneo. An old convert was
present, who had witnessed the work of
the mission from the beginning; and he
related his recollections of its opera-
tions, the founding and growth of its
schools, and the incident of his own
conversion, including the opposition of
his parents to his becoming a Christian.

At the instance of the Rhenish mis-
sionaries, the English authorities at
Wallfish Bay have made some regu-
lations intended to restrict the sale of
intoxicating liquors to the natives.
Sales are forbidden from six o'clock in
the evening till eight in the morning,
and on Sundays. A tax of 200 marks
a year is required of each dealer. No
liquor must be sold in glasses to natives,
except in bottles without a special permit,
under penalty of 400 marks for the first
offence, and 600 marks for the second;
and the officers are authorized to forbid
sales to drunkards.

EDWARD CLARKE, Lord, D.D., of
Ningpo, China, in which country he
has laboured faithfully for forty years
as a missionary of the Baptist Union,
has recently died. He was a labor-
ious student, and was among the first
to reduce the colloquial Chinese lan-
guage to writing in English character,
and to translate the Bible into the
New Testament into it. He also
translated some of the best classics of
China into English. The first wife of
Dr. Lord was Miss Lucy Lyon, a
niece, and for a time an associate
teacher, of the founder of the Mt. Holy-
oke Seminary.

In order to prevent confusion in
reading of the New Hebrides Mission,
please remember that there are two
islands, Tongoa and Tangoa (p. Tongoa
and Tangoa, g. soft). Tongoa is the
name of an island near the centre of
the group with which the friends of
the mission have long been familiar.
It is occupied by Rev. O. Michelson,
of the Presbyterian Church of Otago,
New Zealand, who was appointed there
nearly years ago. Tangoa, Mr. Anand's
new station, is a small island in the
North of the group lying very near to
Santo on its South side. It, too, will
soon become familiar as we follow the
work of our faithful missionaries.—
Mar. Presbyterian.

THE Basic Missionary Society returns
for the year ending in June, 1887, an
income of 994,738 francs, and an ex-
penditure of 997,537 francs—or, in
either case, a little short of \$300,000.
It employed in its missions in India,
China, the Gold Coast and the Cam-
eroons, at 45 principal stations, 119
missionaries, 80 missionaries' wives,
and 3 single ladies; and it returns 19,
187 members, with 820 baptisms of
heathen, and an increase of 1,957;
with 7,436 pupils in the schools. The
Cameroons mission, however, recently
transferred to this Society from the
English Baptists, is not represented in
the number of members or of pupils.
It would add to the total in both items.

THE Indian Widows says that the
Madras Presidency contains by far the
largest Christian population of all India,
the actual number of native Christians,
including Roman Catholics, amounting
to 700,000. This shows that out of
every 1,000 of the population 23 are
native Christians. But it is in educa-
tional matters that the native Christians
have shown most satisfactory progress.
According to the latest census returns,
in the municipal towns, while the per-
centage of educated Hindu males is
36.30 and of Mohammedans 30, that
among the male native Christians is
53.67. The proportion of educated
females is equally striking, and largely
in favor of the native Christians. Tak-
ing the total population, male and
female, of the three creeds throughout
the Presidency, we find the averages to
be Hindus, 9.90 per cent., Moham-
medans 8.57, and Christians 16.53.

Woman's Work.

LETTER FROM MRS. MORTON,
TUNARUNA, Trinidad, Nov. 2, 87.
To the Woman's Foreign Missionary So-
cieties.

MY DEAR FRIENDS,—Some of you
may remember my having written, got
very long ago, of an old Bengali woman
who seemed interested and spoke of
our books as giving light, but that in
hearing the Hindu books read it was as
though there were a veil over her eyes,
she saw nothing. I have visited this
woman occasionally since, and she al-
ways seems very anxious to find the
truth, but though living very near, she
does not attend church. She and her
husband are *gurus*—or spiritual teach-
ers—in their sect, and on the Sabbath
they visit their followers whose religion
consists largely in making liberal offer-
ings to these god parents.

The old woman showed me to-day a
pair of heavy silver bracelets worth
eight dollars, that had just been pre-
sented to her, but said that if she felt
that she had true faith she would give
up everything for it. She prays every
morning and evening to God, in the
name of Jesus, sometimes for an hour
at a time, and says that she instructs
their disciples to do the same. She
was more earnest to-day than I have
ever seen her, and related to me, with
a good deal of excitement.

A DREAM THAT SHE
HAD HAD. "I felt impressed myself as
she is quite too ignorant to have bor-
rowed the imagery. I will give it as
nearly as possible in her own words."

"I was sleeping and I saw you, Mem
Sahib, at a distance from me; you had
a large golden book in your hand;
your figure and clothing were the same
as usual, but your face was bright,
bright like fire; you kept waving your
hand to me and saying, 'Come, come,
come.' I wished to come, but be-
tween us there appeared to be a great
sea, and I was afraid. You were walk-
ing on it, but your clothes were not
wet. Then three came who appeared to
be children; they were draped from
head to foot in black; I did not see
their faces; two of them took me by
the forefinger of each hand and led me
on." "I then saw that you were seated
on a golden bench in a very large and
beautiful church, all the time I held
I did not sit down, but I was trem-
bling all over from head to foot."

"She added that she had told the
dream to one of their parson men, who
said that God must have sent it to
teach her to go to Mem Sahib's church.
You might suppose from what I have
told you that this poor woman must be
not far from the kingdom of God, but
we so often see the prey so nearly es-
caped, as a bird from the hand of the
fowler, but, again, instead of the snare
being broken, we find the cords of cov-
etousness and sin binding faster than
ever, and even our well guarded hopes
are disappointed. She told me that she

WOULD NOT KILL ANYTHING,
not even a fowl or a worm; because
their life is the same as ours. I said,
"Oh, no, else why does not the Queen
hang the man who kills a fowl?" This
was a highly practical argument and
yet she seemed never to have thought
of it. Their reverence for animal life
arises largely from their belief in the
transmigration of souls. She seemed
ready to consider my proposition that
the soul of man, which they sometimes
name "bolnehara,"—that "which
speaks,"—could not reside in an inferior
and dumb animal.

I remained with her a long time, and
when leaving she asked if she might
come to the house to talk to me, and
made me promise that I would see her
quite alone. Her last words were,
"Mera man aisa labah karta," which
may be translated,

"MY HEART IS SO HUNGRY."
Let us unite in beseeching our Heav-
enly Father on behalf of this poor
woman and others like her who are
groping blindly for light, and pray for
us too that we may be enabled to speak
to them as we "ought to speak." Col.
iv. 4.

Our weather is getting a little cooler
now; this is one pleasant thing that
comes to us with Christmas. All the
mission families are well. We have
news from Scotland that Rev. Mr. and
Mrs. Hendrie will not return to St.
Joseph, medical opinion having pro-
nounced the climate of Trinidad to be
unfavourable to Mr. Hendrie's health.
St. Joseph is only two miles from Tun-
apuna. Mr. and Mrs. Hendrie were
very pleasant neighbours. It is more
than a year since they went to Scotland.
Mr. Morton has superintended their
work during that time.

With kind wishes for all,
Yours truly,
SARAH E. MORTON.

The Family.

For the Presbyterian Review

NEW YEAR'S EVE.

BY M. A. NICHOLS.

We watched the first old year as lay dying... The New Year came to us with... Sweet songs of Hope and Love around came...

KINDLINGS.

BY HELEN JACKSON.

So essential are they to the quick and successful lighting of fires, so much does the comfort of one's winter depend upon the generous and never failing supply of them...

This might have been true of the sort of kindlings which wood piles furnish, but she was indeed an extraordinarily happy woman if she were never once out of the sort of kindlings which are needful to start and keep going those more precious inner fires...

"It was truly wonderful," she said, "to see how that whole family changed the minute Mr. — came home. He used to come home from his bank as soon as it was closed, and the minute his voice was heard in the hall everybody felt cheery..."

"This was a home where money was abundant. But it was not the money that made the sunshine. There is a text in the Christian Scriptures which is usually quoted as bearing upon evil speaking, gossiping, and tale bearing..."

"I hold how great a matter a little fire kindleth." — The Christian Union. "MINE'S A RELIGION FOR ALL WEATHERS." There is a fishing village on the coast of Cornwall where the people are very poor, but pious and intelligent...

"Why do we not speak such words oftener? Why do we not remember to praise faithful, painstaking servants? To say, 'in so many words,' that we like this or like that of the other, which has been done, and well done, for our comfort?"

Why do we not, to our nearest and dearest—husbands to wives, wives to husbands, parents to children, and children to parents—why do we not oftener speak words of affection, assurances of love? Say, "in so many words," what, to be sure, they know already, but which no human heart is ever tired of hearing, ever leaves off longing to be reassured of—that they are dear to us,

precious in our eyes and in our own souls? Such words make good "kindlings." And if we only furnish the kindlings, the fire will come of itself; and it will warm the whole house, this kind of fire. One such will suffice.

Whose business is it to cut up the kindlings? Is always a troublesome question in households where service is scanty or lacking; and the question, being a troublesome one, is often left unanswered, it is everybody's business, therefore nobody's business, and never, or irregularly, done.

But the preparing of kindlings of the other kind—the kindlings for the sweet, sacred inner fires in hearts and souls, fires of happiness, trust, sympathy, assistance—this is, indeed, everybody's business, business of everybody who loves or is loved, wishes to help or be helped, to give or to receive; to have or to hold the best of life. In no household can it be especially assigned to one or to another. All must do it; do it equally, do it regularly. If one fails, all suffer.

It sometimes happens that, by degrees, nobody knows just when, how or why, the furnishing of these "kindlings" comes to be considered the work of, or falls into the hands of, one member of a family, oftener it is the mother. She it is who speaks the soothing word to the hasty temper, the cheering word to the weary, the laughter-bringing word to the despondent. She it is who plans the small pleasures and surprises that break up the monotony of living; the gifts for birthdays and Christmas, the friends to dinner or tea; the trip to the seashore. Yet, in all families where the conditions of life press at all heavily, the heaviest pressure must come on the mother. She it is who must have the brunt of care in times of illness, the brunt of all troubles in matter of service, the brunt of planning, foreseeing and providing; last, but not least, in all families but those of the rich, the brunt of making a dollar do its utmost of buying. All this is the mother's work.

Ought she not to have plenty of "kindlings" always ready to her hand, lovingly prepared, unflinchingly offered by every member of the family, for which she spends her whole strength, body and soul?

I once heard a young lady speaking of a family in which she had been governess for a year. It was one of the exceptional houses in which the father furnished the "kindlings."

"It was truly wonderful," she said, "to see how that whole family changed the minute Mr. — came home. He used to come home from his bank as soon as it was closed, and the minute his voice was heard in the hall everybody felt cheery. He took his wife out to drive, made his girls go out to walk or ride if they had been in the house all day, always bringing home something to read or to look at. He was just the sunshine of that house. I never saw such a man."

"This was a home where money was abundant. But it was not the money that made the sunshine. There is a text in the Christian Scriptures which is usually quoted as bearing upon evil speaking, gossiping, and tale bearing; but it appears to me to be equally pertinent to this subject of fire making, literal and metaphorical, the warming up of hearts as well as hearths. And why should not the end of a sermon be as good a place for the text as the beginning? A better one, for one reason, for cannot it be far more clearly seen then whether it suits the sermon or not?"

"I hold how great a matter a little fire kindleth." — The Christian Union. "MINE'S A RELIGION FOR ALL WEATHERS." There is a fishing village on the coast of Cornwall where the people are very poor, but pious and intelligent. One year they were very sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last, on a Sabbath morning, the wind changed, and some of the men, whose faith was weak, went out toward the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it's Sunday, but if we were not so poor!"

THE MAN IN THE OFFICE KNOWS.

SOME visitors were passing through a Colorado smelter. Men were wheeling ores of different kinds and colors into the large furnace sheds. Yellow lead-carbonate, rich glittering galena, green malachite, blue azurite, and dark iron ore, all combined in different proportions with silver and gold, were crowded in one upon another. The minerals were from all parts of the Rocky Mountains, now brought together in a variegated heap weighing hundreds of tons.

The visitors went on to see the furnaces. There the mixed ores were being cast into the yawning mouths of the fire pits. Limestone and fuel were also thrown in to feed the fire, and to aid in separating the metals from the dross. A labourer was asked the question, "Why do you mix everything in 'this way'?" The reply came, "That we may have the best results. We can do better with mixed ores than we can by smelting them separately."

"By what method do you get the best results?" He answered, "The easiest and cheapest way of separating the metal from the slag." "What will the metal be worth? What will be the real result of the work?" "We cannot tell. The man in the office knows."

The visitors passed on. They saw the precious metals drawn from the furnaces and placed in moulds. They went into the room where the bullion bars were taken from the moulds and piled up for shipping to a refinery. The men in the bullion room were asked the question, "How much is this bullion worth?" The answer came, with a smile, "We sometimes tell the visitors what we think it is worth, but the man in the office knows."

Here is a large smelter, employing many men who carry on their work by faith, not knowing the results any more than those who have served God, "not having received the promises [the results], but having seen them afar off." Men are ordered to wheel the ore and dump it on the floor. They unquestioningly obey, not knowing the value of what they handle. Men stand at the mouths of the many furnaces, and throw in fuel and mineral, as they are directed, without asking a question about the worth of the metal that is drawn off in the room beneath them.

Other men handle the bullion as they would handle so many bars of pig iron, simply because they are ordered to do that part of the work. The full knowledge of the processes and results is not among the workmen. "The man in the office knows."

It is easy to see the absolute necessity of faith and obedience among the labourers in every machine-shop and foundry, as well as in every smelter of our land; and yet, now and then, one of these same labourers will question about rendering faith and obedience in the Christian life. It seems strange that any person should find difficulty in accepting this common sense lesson of the Colorado smelter. The steady perseverance in trusting and serving God must be infinitely more reasonable than the faith and obedience of "smeltermen." — Rev. W. D. Westervelt, in S. S. Times.

MIRRORS.

We are mirrors. We cannot help being reflectors. We reflect in our characters every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable.

They had reflected and reflected until one was almost the image of the other. If you called on one, and found the other one instead, you might talk to him on the same subject and expect to receive the same answers that you would from the other. I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to the secret. "Whom having not seen we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, in character to character. Now this I cannot tell. Had Paul written in these times, he would probably have used the photograph instead of the mirror as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world. — Professor Henry Drummond.

An acceptable Christmas or New Year's gift to some friend or acquaintance — One year's subscription to THE PRESBYTERIAN REVIEW.

LOWER DOWN.

LAST night I met upon the street a man whom I had known and loved well in his boyhood. The last time I saw him he was a youth of twenty—fresh, rosy faced, with blue, bright eyes and blonde, curling hair—a frank, open-hearted young fellow, full of hope for the life and the labour awaiting him in his Western city. We said good bye ten years ago this very month, and the good bye was spoken at the doors of the Christian Association on Fourth Avenue, in this city of New York.

Last night, lower down upon that same avenue, again we met, in that short section of the city, round about the equestrian Washington, to which the name "Rialto" has in some way attached itself. On my way up town from Lafayette Place I have frequent occasion, especially after dark, to pass the locality, and I assure you I am not enamoured of it.

Last night the sidewalks were, as usual, crowded with a tawdry, bedizen-ed, jostling throng. I was hurrying by, when, from the midst of a group of well-dressed, loud talking men, came the sound of a familiar tone of voice. I looked up, involuntarily stopping. One face there I recognized instantly, but the lips whose tones I knew were unfamiliar in their cynical, jeering expression. That face—I had seen it before, of that I was assured, but where, and when? In the moment's pause the man saw me. He instantly left his companions, came towards me and put out his hand.

"Don't you remember me?" said he, adding, without more ado, "I am —," mentioning his name.

Then at once I knew him, not, indeed, as he was, but as he had been. The face, as I saw it last night, is pictured upon the retina yet,—a face broad and bloated, with fat cheeks, red with wine and not with innocence; sensual, sneering mouth, and glassy, evasive eyes. The form, too, was broad and animal like, and the impression produced that of a man given to wine and debaucheries; of a man who perpetually stood, where I had found him, in the way of sinners.

He seemed glad to see me; knew me at once, he said, I had not changed. Which way was I going? I told him. He smiled slightly, but withal, I thought sadly.

"I am not going your way," he said. "I am going lower down."

"But," I said, "tell me about yourself."

I drew him aside, and we sat down in the reading room of one of the hotels near by. Little by little he gave me, growing more and more confidential, the story of his ten years in the West. He had prospered in worldly fashion greatly, and now flourished, with a large fortune, like a green bay tree.

"And now," I asked him, "how do you propose to use your wealth?"

He smiled coldly. "Oh, I suppose, enjoy it. Live and have a good time."

"But once," said I, "it was, I remember, your ambition to make money for the opportunities of good it would give you. Surely that desire has not left you?"

"One makes all sorts of good resolutions," he answered lightly. "No one can tell what he will do till he has tried. Now, as for me, I've changed, of course, every one does more or less, but I'm not a bad sort of fellow. For one thing," he added, more soberly, "I have provided for my mother."

I had never known his mother, but had heard him often in early days speak of her, and of his only sister, for whose sake he had toiled.

"Do you intend to live in New York?" I asked.

"Well, yes," he answered, "I shall be floating around here, I suppose, for a while."

The flippancy of his tone grated harshly upon me, but we continued talking, till at last I inquired if I should see him soon at the rooms of the Association. He replied with a prompt and decisive "No."

I looked, not my surprise, for I confess I was prepared for this, but my deep regret.

"I don't want to play the hypocrite," said he, "and I tell you honestly, since I have been out West, I have learned to think very differently about such things."

Of all he told respecting his views, I may not tell. They were views such as, sadly enough, many profess. I can only thank God that they who know them have no longer *carers*, but knowledge.

"And your mother?" I asked sorrowfully, for of old I had heard him speak of her as so godly a woman. His face clouded, but he recovered himself. "To be frank with you, old friend," said he, "I don't care for myself, a short life and a merry one, is my motto, but I couldn't bear to worry my old mother. No, there's no use trying to convert me; but if you like, I'll tell you what happened the first night I got back."

married soon after I went West. I came in on them unexpectedly. Mother has been feeble for some time past, and I found her lying on the sofa. Kate's husband is a good fellow. He's been more of a son to the *madr* than I have, I'll say that for him. Glad to see me? Oh, yes, of course! Poor mother cried and took on, and Kate, too, for that matter. After a while I got acquainted with the children, three tiny tots, the youngest almost a baby. It was quite late when I came in, the babies bedtime had come, and then they all fell to for religious services. I was sitting by mother's sofa, when Kate brought out the Bible and hymn-book. I tried to get away. You know I told you, whatever I was, I was no hypocrite. Then mother looked astonished. Could I grieve her by going? If I did go, I must tell her why, and that I could not do. So I stayed. My brother-in-law read the Bible. That I could stand. Then he prayed. I made a poor pretence of following. That I stood, too, but when it came to the singing (I told you it would be material for a tract), I tell you it bothered me. You saw me standing with those men on the corner? Well, one of them was —, the free thinker, you know. His opinions are mine. There's no sort of use trying to change me. I've given up all such—I won't call it nonsense, for I don't want to hurt your feelings, but the singing, I declare honestly, almost made me cry. Everything about the room was so comfortable and homelike; there were the two oldest children singing away with the rest, and even the baby in sister Kate's arms, half asleep, tried to join in too. Of course it was all foolishness, but—make the most of it, for, as I said, you can't change me—I give you my word, it almost unmanned me. You sang that old fashioned hymn—mother used to sing me to sleep with it when I was a youngster; let me see—how does it go? Something about shepherd, lead us?"

"Jesus, like a shepherd lead us, which we need Thy teacher cate; to Thy —"

"Yes, that's it," he broke in, somewhat impatiently.

I continued, finishing the stanza: "In thy pleasant pastures lead us, for our use Thy folds prepare; blessed Jesus, blessed Jesus, Thou hast bought us; Thine we are."

"Well, they sung that," he continued, almost morosely; "and I am willing to say I would have given worlds to have felt as they felt, as I once did feel."

"And why not? Oh—why not?" I spoke almost despairingly. I laid my hand on his arm. He turned away (we had both risen), saying, not unkindly, but decidedly, "No, no preaching. It will do no good."

We parted at the door. I felt indeed that words of mine would not avail. We parted; I to go my way, and he to go his—his way, as he said himself—lower down.—Congregationalist.

Many of the readers of THE PRESBYTERIAN REVIEW have been greatly aided in their daily efforts to "fight the good fight" by the words of counsel and good cheer contained in its pages.

SECOND THOUGHTS BEST. LITTLE Margie walked along under a tree and found two apples. She picked them up and hid them under her apron.

"They are ripe, I know," she said. "They are yellow like gold, and red on one side."

"But if I let mamma see them she will say they are not ripe, and will not let me eat them. So I will not let her."

But as Margie was going off by herself she met her mamma, and I am glad to say that at the first sight of her dear face she changed her mind about hiding the apples.

"See what I have found, mamma," she said, showing the apples.

"How beautiful they are!" mamma said, looking at them. "Do you ever think, my little daughter, how long God has been getting them ready for your little hands to pick up?"

"How long, mamma?" asked Margie.

"I cannot tell exactly, but many years ago a little seed was put into the ground. At first only a leaf or two grew, then a twig, and the good Lord sent all His beautiful sunshine and summer wind and rain to help it on. Even the storms and the frost and the snow were all good for it. And so it grew to be a tree, and you could walk under its pleasant shade."

"Last spring you saw the lovely pink blossoms, and ever since the little green apples have been getting larger. And now the bright sun has finished it up for you by painting this beautiful red cheek upon it."

"I do not think it is quite ripe yet, dear, but you may ask Jane to take it for you."

As Margie walked away she felt glad in her very heart that she had not tried to deceive such a kind mother and such a great loving Father in heaven.—The Sunbeam.

When you have read your copy of the REVIEW do not throw it away, or file it out of sight. Send it to a friend and make it do mission work until it is worn out.

The Children's Corner.

DOING ITS BEST. I AM but a tiny cricket, living in a summer ticklet. There I take my rest. Many songs are gay, prouder, many a voice is sweeter, louder, but I do my best.

In my song there's no complaining. Even when the sky is raining; birds fly a-cast and west, silent tale in leafy cover; but I chirp till all is over, I sing still my best.

When the leaves are around us lying, when the birds and bees are flying. On this autumn quest, you will find me in the stable, though the clouds look full of trouble, singing still my best.

Clad in garments dark and sober, here I linger till October; sunshine warms my breast, while the wintry days you number, sweet and quiet is my slumber, for I've done my best. —S. S. Times.

RAIN FROM HEAVEN.

Once a little girl came to her clergyman with three dollars and fifty cents for missions. "How did you collect so much? Is it all your own?" asked the clergyman.

"Yes, sir; I earned it." "But how, Mary? You are so poor."

"Please, sir," answered the child, "when I thought how Jesus had died for me I wanted to do something for him, and I heard how money was wanted to send the good news out to the heathen; and as I had no money of my own, I earned this by collecting rain water and selling it to washerwomen at a penny a bucketful; that is how I got the money, sir."

"My dear child," said the clergyman, "I am very thankful that your love to your Saviour has led you to work so long and patiently for Him; now I shall put down your name as a missionary subscriber."

"Oh no, sir! please not my name." "Why not, Mary?" "Please, sir, I would rather no one knew but Him; I should like it to be put down as 'Rain from Heaven.'" — Church Mission News.

The REVIEW never forgets the boys and girls and the little children. It is always a good Santa Claus.

"DON'T! DON'T!"

"Don't! don't!" a little voice seemed to say clear and strong in Harry's ear.

The two cents lay on the window seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take the cents.

But that "Don't! don't!" Who spoke? He turned and looked. No one was in the room. The door was open, but no one was in the entry.

"Nobody can see," he said to himself. "Thou God seeest me," said the voice.

"Nobody'll know where they've gone," said Harry. "Thou shalt not steal," the voice said again.

Harry was frightened at himself, and ran away as fast as he could. He was saved from a great sin and trouble. If he had taken those two pennies, he would most likely have taken more another time, and not been so frightened about it, either.

I knew a boy who stole a ten-cent piece once. He felt very badly about it. He was so ashamed that he did not know what to do. Not long after he had a chance to steal again. He did, and that time it was not half so hard. So he went on and on, and at sixteen years of age he was in prison.

What voice was that which said, "Don't! don't!" That was conscience, God's voice in the soul. Always listen to the voice that bids you keep God's commandments.—S. S. Evangelist.

PUSSY.

Did you ever think why we call the cat "pussy?" A great many years ago the people of Egypt, who have many idol gods, worshipped the cat. They thought she was like the moon, because she was more bright at night, and because her eyes changed just as the moon changes, which is sometimes full and sometimes only the bright crescent, or half moon, as we say. Did you ever notice your pussy's eyes to see how they change?

So these people made an idol with the cat's head and named it Pash, the same name they gave to the moon; for the word means the "face of the moon." That word has been changed to "pas" or "pus," and has come at last to be "pussy," the name which almost every one gives to the cat. Pussy and pussy-cat are pet names for Kitty everywhere. Who ever thought of it as given to her thousands of years ago, and that then people bowed down and prayed to her?—The Sunbeam.

Young people will find something entertaining and instructive in every number of THE PRESBYTERIAN REVIEW.

Presbyterian News Co TORONTO

The Presbyterian Review

Announcement for 1888.

CLUBBING LIST.

SUBSCRIPTIONS FROM RENEWALS

For the subscription list... The Review is published weekly...

CLUBBING ARRANGEMENTS.

Special arrangements... for the purpose of making the Review more attractive...

Name of Publication.

Table with columns for Name of Publication, Price per Annum, and Price per Copy. Includes titles like The New York Independent, The Montreal Journal, etc.

A SPLENDID OFFER

The Review and the LONDON ILLUSTRATED NEWS, (American edition, \$4.00 a year), including the Christmas number. Both for \$4.50.

The Illustrated London News is acknowledged to be the finest illustrated weekly in the world in the beauty and completeness of its production.

Place your renewals at once and secure the Christmas Number, gratis (usual price, 25 cents) which will exceed in beauty anything heretofore published by Messrs. Ingram Bros.

REMEMBER.

REVIEW AND ILLUSTRATED LONDON NEWS Including the Christmas Number, both together, one year, \$4.50.

GENERAL NOTICES.

(1) Terms - In advance, \$1.50. No subscription received for less than one year. The Review is sent to subscribers on a strictly cash basis...

ADVERTISING RATES - Per line per year, \$4.00; 6 months, \$2.50; 3 months, \$1.50. Special rates for contracts on application.

THURSDAY, DEC. 29th, 1887

THE ANTI-POVERTY MOVEMENT AND RELIGION.

WE are far from endorsing the Henry George theories concerning land, and the raising of the national revenue and other necessary funds for social and municipal purposes by a tax on land alone.

Charity should be exercised towards those who are advocating reform with a view to remedying the terrible evils

under which the working masses both in the old and new world are groaning. It will not do to impute selfish motives. There may be some who would expect to enrich themselves, but no matter whatever may be the motives of the advocates, argument must be met by argument and not by abusive imputation of evil intentions.

That poverty will remain, land or no land, so long as men are viciously inclined and are unable to control their lusts and passions must be admitted, hence the need of moral education. In this western world, where land is abundant and cheap, it seems strange to attribute poverty to the want of land.

But it is the bearing of these matters on Religion that to the Christian is the most important question. Have truth and right and love the full sway to which they are entitled? Or is it true that our laws and social institutions justify the poverty-stricken, toiling millions in regarding the religion of Jesus as opposed to them, and Christians as their enemies?

This we know is not the religion of Christ. Is it the religion of the churches? Are we to acknowledge high and low as in God's sight? Are the rich to be lords in the church? Must the poor pay tithes to support a well-fed and arrogant priesthood?

What, then, is the need of our day? To teach men, not about Churches, but about God in Christ. To tell them that the only true religion is love to God and man; that any religion that is opposed to truth, or justice, or right, or love is not of God—is not religion at all.

them that any religion which countenances the breach of God's law or Christ's precepts, is not true religion, is not of God. To tell them that God is the universal Father, that all men are brethren, and that those who despise the poor are not Christ's disciples.

If these views of true religion were prevalent, the hostility of the labouring classes would cease and the religion of Jesus would be embraced. The wrongs done by, and the unchristian conduct of many who pass for Christians, and are often lauded for ostentatious zeal for a church, are the immediate cause of what seems to be opposition to Christianity.

TEMPERANCE MATTERS.

THE Rev. D. J. Macdonnell's sermons on drinking have provoked wide comment. The anti-temperance press is pleased. Some temperance advocates, like Rev. Dr. McCurdy in the Mail, labour to make Mr. Macdonnell's position appear as not injurious to the temperance cause.

Such occurrences as the shooting affray at Myrtle a few days ago bring to mind the prophecy of Mr. King Dodds in his showy speeches against the adoption of the Scott Act. "Put the Act into force," he was wont to cry, "and respectable men will quit the hotel business, to be replaced by a rowdy set."

ing of Brown. We pass no judgment as to who was guilty of the shooting; but there is no question as to who began the quarrel, and as to the cowardly nature of the attack.

At a time, therefore, when the liquor interest is more than usually active and malignant, when, too, some pulpits are giving forth a very uncertain sound regarding the use of wine as a beverage, and when persistent efforts are made to discredit the operations of the Scott Act, it is well for Presbyterians to bear in mind the Resolutions on Temperance adopted at the late meeting of the General Assembly at Winnipeg. We quote the following—

"That this Assembly again declares its conviction that the liquor traffic is contrary to the Word of God and to the spirit of the Christian religion; that total prohibition is right in principle; that it is the duty of the State to pass a prohibitory law, and that this result is to be earnestly sought by all right means."

"That this Assembly, with renewed earnestness and emphasis, again expresses its hope that the electors, in their choice of representatives, will elect only able and good men, who are well known to be in sympathy with prohibitory legislation."

No expression of opinion could be less ambiguous or more emphatic than this. And while the largest possible measure of individual liberty of opinion and action upon the matter of temperance is permitted and enjoyed in the Church, it can scarcely be a matter of doubt that members and adherents who are sincerely anxious to do what is right on this question, will act wisely in following the recommendations of our Supreme Court.

That there are schemers who "work" the Temperance ticket for their own selfish ends is no excuse for honest men hesitating or refusing to support Temperance candidates at the polls. The plain duty of Christian people is to labour diligently for the establishment of Christian principles.

HOME MISSION FUND.

THE Presbyterian Church of Ireland has ever been a true friend of our Church, and never fails in its annual contribution. Dr. Cochrane has received from Dr. Wilson, of Limerick, the following letter, transmitting £150 to the Home Mission Fund.

"LIMERICK, Dec. 5th, 1887. DEAR DR. COCHRANE, - I hope enclosed draft for £150 will reach you in good time as a Christmas offering. It is the amount of grant from our board to aid in your Home Mission work—Western district."

THE London Presbyterian Messenger of Dec. 9th has the following:—Next year promises to be a remarkable one in the ecclesiastical world. On the first day of the year the Pope will celebrate the jubilee of his priesthood, and already there has been considerable stir in anticipation of the event.

live in the Sacred College, has given lively satisfaction at the Vatican. Meanwhile, the papers teem with accounts of the Jubilee presents that are sent to Rome. And as a further token of the extending influence of the Papal Church, the news of the retirement of Lord Lyons was immediately followed by that of his reception as a Roman Catholic, an event which has since been succeeded by his death. Turning from the Church of Rome, we notice the letter of the Archbishop of Canterbury, which has been addressed to the Conference to be held at Lambeth. The Conference will assemble, in accordance with the precedent of 1878, on Tuesday, July 3rd, 1888, which happens to be the very day on which the General Council of the Presbyterian Alliance will also meet in London. The Anglican Conference will, however, after four days' session, adjourn, to reassemble on Monday, July 23rd, and will conclude its sittings on Friday, July 27th. The subjects definitely selected for discussion at the Conference are the following:—(1) The Church's practical work in relation to (a) Temperance, (b) Purity, (c) Care of Emigrants, (d) Socialism, (e) Definite teaching of the Faith to various classes, and the means thereto. (3) The Anglican Communion in relation to the Eastern Churches, to the Scandinavian and other Reformed Churches, to the Old Catholics, and others. (4) Polygamy of heathen converts; Divorce. (5) Authoritative standards of Doctrine and Worship. (6) Mutual relations of Dioceses and Branches of the Anglican Communion. The Presbyterian Council, as we have already mentioned, will meet on July 3rd, and continue in session till the 10th. In June, the United Missionary Conference will take place, which will bear an international aspect. The celebration of the Bicentenary of the Revolution of 1688 and the Tercentenary of the Defeat of the Spanish Armada, will begin in London on May 27th, which has been selected as the anniversary of the day on which the Armada set sail from Spain for the invasion of Ireland, and its subjugation to the Papal yoke. Arrangements are being made by the Executive Committee for the printing and circulation of a number of publications, leaflets, &c., bearing upon the two great crises in our national history, to which the celebration specially refers. In addition to Mr. Guinness and Mr. Shipton, the following have been appointed joint secretaries—namely, Mr. Mark Knowles, Mr. H. Miller, the Rev. Dr. Kennedy Moore, and the Rev. Mr. Hooper. The object of those promoting this celebration is to endeavour to awaken fresh zeal in regard to the great doctrines of the Gospel, as vindicated anew at the time of the Reformation, and it is hoped that both Evangelical principles and spiritual life will be fostered and promoted by the steps that may be taken.

Nor infrequently the charge is made by strangers visiting Presbyterian churches that they meet with but a cold reception. We have even heard it stated that the Methodist churches are more hospitable. It would appear, however, from the following, which we clip from an American Methodist paper, that Presbyterians are not always neglectful of strangers, and Methodists always given to hospitality.

"Some years ago a young gentleman removed from the country to a certain large city in the State of New York to commence the practice of law. He, as well as his wife, had been reared from childhood in the Methodist Episcopal Church. Both were comparative strangers to the city. Of course they found their way to the church, and we have ascertained that after an attendance of some two years, the young man was unable to form any acquaintances as no attention was paid either to him or his wife. They withdrew and connected themselves with the congregation of a Presbyterian church, whose people at once rallied round them and made them welcome. The natural result was they were lost to the Methodist Episcopal Church, the young man has prospered in his profession and become a most valuable acquisition to his new denomination."

It hardly requires the above instance, which might be paralleled in almost every town in the country, to demonstrate that sweeping comparisons as to the general merits or defects of the various denominations are very likely to be wide of the truth. There are congregations and congregations, and the probability is with regard to this matter of hospitality, that the evangelical denominations are very much alike, with great room for improvement. Many of our own churches are not in fault in this respect, but far too many are, and we agree with our contemporary that the more attention is called to the subject by the pastors, and by the people, the better it will be for the coming years. But, as we have more than once said, the best way for strangers to get acquainted in a congregation is to take an active part in the work of the congregation.

Literary Notices.

PASTORIAL PROBLEMS. Hints and Helps for the People of the Churches. Edited by Washington Gladden. New York: The Century Co.

The labor of many years, the wisdom of many minds, and the fruitage of a rich and manifold experience are harvested in this volume. The purpose has been to make a book which every pastor would wish to see in the hands of every member of his flock, and that no active helper in any department of church work could afford to do without. Many things ought to be said to the people of every church that their pastor cannot say. The relations between them is one of great delicacy; the happiness of both parties depends on consideration and justice—in many matters in respect to which the parties' lips are sealed. If these obligations are disregarded there is suffering; yet their fulfillment cannot be demanded. The attempt is made in this volume to set forth the ethics, the courtesies, and the properties of the pastoral relations in such a way that the people may be aided in the solution of that intricate parish problem—how to secure a good minister, how to treat him, how to keep him, how to work with him, how to send him away in peace when the time comes that he must go. Every church has a secular side, and the legal relations and business interests of the organization are matters of great importance. It is doubtful whether a statement as complete and clear, as that in the second chapter, as the very things which every man who is interested in the business life of a church most needs to know, can be found anywhere else. It has been prepared by an eminent lawyer, who has long been an active member of one of the great churches of New York. The fourth chapter finds the pastor at home, and discusses in a homely, sympathetic way the questions concerning the domestic life of the parsonage, and the relations of the people to the pastor and his family. In the fifth chapter the pastor is seen at work, and some of the wisest of our teachers offer hints about methods of pastoral service. Doubtless the pastor will be thankful for these counsels; but they are intended for the people more than the pastor, and show what the work of the pastor is, that they may give him a fair chance to do it. In the sixth chapter the people are pointed to several ways in which they may help the pastor. The seventh chapter goes to the heart of the matter; for the central purpose is to set the people at work and to show them what to do; and it covers a good part of the active life of the working church. The Sunday school is the theme of the eighth chapter, and was written by men who are recognized as leaders in this field. The final chapter treats of worship and seeks to put the proper emphasis upon this feature of the life of the church. Thus, the purpose of the book is to help the man who stands in the pulpit by showing his people what are their right relations to him and to one another, and to those without their fellowship, and to all the great services that demand their powers, and by stimulating and guiding and developing the spiritual life and practical efficiency of the church.—From the Christian at Work.

PROF. TYNDALL, who is scarcely less famous as a mountaineer than as a scientist, spent last summer in the Alps of Switzerland, and his adventures and observations will form the subject of two articles which he has written expressly for the Youth's Companion.

JOHN RUSKIN'S portrait is to be the frontispiece of the January Century. The magazine will have a frank estimate of Mr. Ruskin, as a critic and teacher, by one who has traveled and studied with him, Mr. W. J. Stillman, the well known art critic and correspondent.

The December (Holiday) number of the English Illustrated Magazine fulfils the promise of being unusually attractive. The full page illustrations, of which there are no less than fourteen, comprise: "Portrait of Rembrandt," by himself; "Potato Planting"; "Study of a Head," from a drawing by Sir Frederick Leighton, P.R.A.; "Heroes," from a drawing by Maude M. Clarke; "St. Senen Cove, Cornwall"; "Mrs. Yates as Medea"; "Peg Woffington as Mrs. Ford"; "Mrs. Abington," from the picture by Sir Joshua Reynolds; "David Garrick as Abel Druggier," from the picture by Zof Fany; "The Post Boys," from a drawing by Hugh Thomson; "The Meet at an Inn," from a drawing by Hugh Thomson; "Court-yard of the Church House, Salisbury"; "Crane Bridge, Salisbury"; "Old Lady," from a painting by Rembrandt. The illustrated articles include: "The Sea of Galilee," by Lawrence Oliphant; "Ornithology at South Kensington," by R. Bowdler Sharpe; "What Players Are They?" by J. Fitzgerald Mollooy, and "Coaching Days and Coaching Ways," by W. Outram Tistram. In fiction, the stories by Professor Minty, and the author of "John Herring," are continued, and there is also the first chapter of a new one by Mrs. Molesworth, under the title of "That Girl in Black." The number is also enriched by poems from George Meredith and Sidney A. Alexander, and a continuation of H. D. Traill's clever monthly notes "Et Cetera." (Macmillan & Co. New York.)

Church News.

REV. JOHN POWELL, from the Church of Scotland, has arrived in Victoria.

THE Ladies' Aid Society of the Presbyterian Church, Moosomin, N.W.T., held a home social at the manse, on Thursday evening, Dec. 1st. The rooms were crowded, and after a delicious repast a happy time was enjoyed by all.

THE Young People's Association of Knox Church, Guelph, has been organized for the season with the following officers: Honorary president, Rev. R. J. Beattie; president, Mr. Andrew Scott; vice president, Mr. Sutherland; 2nd vice, Miss Jessie Walker; secretary, Arch. Frew; treasurer, Miss M. Stevens.

REV. A. J. MOWATT, of Fredericton, N.H., opened a little Presbyterian church in an outlying district called New Maryland, on Sabbath afternoon, the 27th ult. The day and roads were bad, but the little church was full. It seats from 150 to 200.

VERY successful anniversary services were held in the First Presbyterian church, Seaford, on the 15th and 16th inst. The Rev. Geo. Hurston, of St. Catharines, preached Sabbath morning and evening to very large audiences.

On Sabbath, Dec. 18th, the new church at Eden Mills, Presbytery of Guelph, was opened. Rev. Prof. McLaren, of Knox College, preaching morning and evening to very large audiences.

AN open meeting of the Young People's Literary Association of the Central Presbyterian church, Toronto, held on Monday evening, 19th inst., in the lecture-room of the church, the pastor, Rev. P. McF. McLeod, in the chair, was largely attended by members and adherents of the congregation.

REV. FRANCIS HUSTON WALLACE, of Peterboro', who was appointed recently to the position of Professor of Exegetical Theology at the University of Toronto, is the son of the Rev. Robert Wallace, of the West Presbyterian Church, Toronto, and was born at Ingersoll in the year 1831.

THE Rev. Dr. Armstrong, pastor of St. Paul's, Ottawa, on Sabbath evening, 15th inst., preaching from Eccles. IV. 1, drew pointed attention to some aspects of social tyranny in the form of "gigantic, dangerous, money-gluttonous monopolies."

THE Rev. W. S. Hall, moderator, Mr. Sawyer was appointed to visit Port Stanley, and Mr. Balfour was appointed to visit Springfield as aid receiving congregations. A deputation was appointed to visit Springfield and Aylmer with a view to some satisfactory arrangement.

The man who is polite and deferential to his lady customer and the next moment turns around and speaks in a coarse tone to his shop girl is not a gentleman. The true gentleman from Christ's school of manners respects womanhood in woman and treats it with deference whether the woman be rich or poor, a millionaire customer or the girl behind his counter.

IT is with deep regret that her numerous friends will hear of the sudden death, at Toronto, N.S., on the 6th inst., of Mrs. Macleod, beloved wife of our late fourth missionary to Trinidad, Mrs. Macleod was lovely and amiable in disposition, and had endeared herself much to all who knew her.

BRANDON.—Met at Portage in Prairie at the call of the moderator, Dec. 7th, to consider the resignation of Rev. J. F. Dutton, of Knox church, Brandon, the Book of Forms, and such home mission business as might demand attention.

LINDSAY.—An adjourned meeting was held at Fidon, in St. Andrew's church, on Monday, 12th Dec., and was constituted by the Rev. J. H. Gillis, moderator, Rev. E. Cockburn was requested to act as moderator, and the resignation of Mr. Gillis was taken up.

LONDON.—Met in St. Thomas, Dec. 13th. Rev. W. S. Hall, moderator, Mr. Sawyer was appointed to visit Port Stanley, and Mr. Balfour was appointed to visit Springfield as aid receiving congregations.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

whole report back to the committee for further consideration, and the committee was empowered to add to their number, and instructed to further prosecute their work. The resignation of Rev. Dr. Archibald was then taken up. The elders of the St. Thomas church were heard, and a number of the members of the presbytery spoke of the sad case of the resignation.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

SAUGHEEN.—Met in Mount Forest, on the 13th Dec. All the ministers were present and a considerable number of elders. Mr. Davidson was appointed moderator for the next six months, and took the chair.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

Assembly to remain as it is, one fourth. The Committee on Remits to report at the meeting in March.—R. LEAS, Pres. Clerk.

ROYAL BAKING POWDER Absolutely Pure. The power never fails. A marvel of purity, strength and wholesomeness.

DR. HOODER'S BURDOCK AND SASSAPARILLA COMPOUND. CURES LIVER COMPLAINT, SICK HEADACHE, DYSPEPSIA, INDIGESTION, BRUISES, KIDNEY TROUBLES, FEMALE WEAKNESSES AND GENERAL DEBILITY.

NOTICE TO YOUNG & OLD. The celebrated Dr. H. HOLLICHER, of Loup, Va., has established an agency in Toronto for the sale of his medicine for the cure of all nervous diseases.

SAFEST OF ALL INVESTMENTS. First Mortgage Bonds, 7 to 8 per cent. Annual Interest. Secured by W. H. Clark & Co., in some of the best and most valuable property in the Province.

FARM LOANS. SECURED BY FIRST MORTGAGE. INTEREST TO INVESTORS AS LOW AS GOVERNMENT BONDS. Interest payable Semi-Annually at office or bank of mortgagee.

THE BRITISH CANADIAN LOAN AND INVESTMENT CO. (LIMITED). HEAD OFFICE, 20 Adelaide Street East, TORONTO. Capital Authorized \$2,000,000. Subscribed \$1,000,000. Paid-up \$500,000.

AGENTS WANTED. Drowsmakers' Magic Seal. The Latest Improved Tallow System, entire in one piece, for cutting all kinds of Lard and Mutton Fat into uniform blocks.

Medical. COLLING'S ENGLISH SOOTHING POWDER. For the relief of all the alarming symptoms from which CHILDREN suffer while teething.

STUART W. JOHNSTON Dispensing and Family Druggist, 604 Queen Street West. A full line of Toilet and Druggery fancy articles always on hand.

A. E. KENNEDY, CHEMIST and DRUGGIST, 233 Queen St. West, opp. McCaul St., Toronto. Telephone No. 1044. Night Bell.

DESPENDING A SPECIALTY AT THE PHARMACY, 144 College Street, Cor. of Major, W. H. HILLIEN. DR. PALMER, SURGEON, Eye, Ear, Throat, Nose.

DR. ROSEBROUGH, Dentist, 117 Dundas Street. ELECTRICITY SCIENTIFICALLY APPLIED BY F. C. LEBOLD, DENTIST, 41 King Street East, Toronto.

W. E. CLARK & CO., MINNAPOLIS, MINN. FARM LOANS. SECURED BY FIRST MORTGAGE. INTEREST TO INVESTORS AS LOW AS GOVERNMENT BONDS.

LEBOLD FISHER & CO. BANKERS & LOAN AGENTS. 41 ADELAIDE STREET EAST, TORONTO. THE BRITISH CANADIAN LOAN AND INVESTMENT CO. (LIMITED).

AGENTS WANTED. Drowsmakers' Magic Seal. The Latest Improved Tallow System, entire in one piece, for cutting all kinds of Lard and Mutton Fat into uniform blocks.

Presbyterian Review.

THURSDAY, DECEMBER 22ND, 1887.

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

The electric light is in use in Uxbridge church.

Opening of the new Presbyterian church, Carleton Place, January 8th.

The Toronto PRESBYTERIAN REVIEW presents a fine Xmas number.—Kingston W.A.C.

Rev. D. C. JOHNSON, of Oil Springs, has accepted the call from Heaventon congregation.

Rev. Dr. SMYTH, pastor of Calvin church, Montreal, has been presented by his bible class with an elegant easy chair.

Rev. JOHN LAING, D.D., Dundas, was unanimously nominated as Moderator of next General Assembly by the Presbytery of Montreal.

Rev. G. MACARTHUR, B.A., of Cardinal, has been appointed clerk of the Presbytery of Brockville, vice Rev. G. D. BAYNE, B.A., translated to Pembroke.

Rev. Messrs. M. MCGILLIVRAY, of Kingston, and J. CUMBERLAND, of Stella, have collected \$1,350 in Belleville in aid of Queen's college endowment.

The induction of Rev. F. Smith into the pastorate of Bradford, etc., will take place on Tuesday, January 3rd, at 2 p.m., instead of the 30th Dec., as previously announced.

At the last meeting of the Woman's Foreign Mission Society in connection with the two Presbyterian congregations of A'Monte, it was decided to establish an auxiliary in connection with each church.

Mr. H. R. FRASER, B.A., of the Third Year Theology, Knox College, has won the Scholarship for the best essay on "The Love of God in Relation to Obedience."

It is stated that Melville Congregation Church, Montreal, is increasing so rapidly that the church building will have to be enlarged to double its present capacity next spring.

The Presbytery of London will hold an adjourned meeting in First Presbyterian church, London, on Tuesday, 10th January, 1888, at 2:30 p.m., and ordinary meeting on second Tuesday of March.

A Sabbath school convention for the schools of McGillivray will be held in the Leary Presbyterian church on the 6th of Jan., 1888. The convention will be led by the Rev. Mr. Day, General Secretary of the Provincial Sabbath School Association.

Rev. D. B. McLEOD, of Orwell Head, who had some thought of going out as a missionary to Trinidad, has decided to remain in his present charge. A local paper says, "Mr. McLeod could be ill spared either from his congregation or the Presbytery."

Mr. LEASK, clerk of the Presbytery of Montreal, resigned that office and expressed a desire that Mr. Macnabb should be appointed. The Rev. John Macnabb, of Lucknow, was appointed, and is now clerk of the Presbytery of Montreal.

The late Mr. David Wylie, elder of the congregation of Ramsay, who died a few weeks ago, bequeathed \$100 to the Home Mission Fund, \$100 to the Foreign Mission Fund, and \$100 to the French Evangelization Fund of the Presbyterian Church in Canada.

At the last communion service, on the 4th inst., Erskine church, Meaford, there were nine additions to the roll—eight by profession and one by certificate. The pastor, Rev. A. T. Colter, has introduced black board illustrations in his weekly congregational prayer meeting, and the interest in the studies is greatly increased thereby.

Miss MCGREGOR, our returned missionary from India, has lately been addressing meetings in Western Ontario with much acceptance. Those wishing to secure her valuable help at missionary meetings should correspond with her as early as possible, care of Messrs. McGregor & Gozart, Galt, Ont.

At a social meeting of the congregation, the Rev. W. A. McKay, B.A., pastor of Chalmers' church, Woodstock, Ont., and Mrs. McKay were recently presented with valuable gifts and an address. The address bore pleasing testimony to Mr. McKay's earnest efforts, not in his own congregation but in the town generally, and throughout the country on behalf of "The best moral and spiritual welfare of the community." Alluding to the reproach sought to be cast upon Mr. McKay for his efforts on behalf of the enforcement of the Scott Act, the framers of the address assured him that he had the hearty support of every member of the congregation.

This annual tea meeting of St. John's congregation, Coulson's Corners (Harris Presbytery), was held on Dec. 15th. The Bradford W.A.C. says of it: "In every respect the tea meeting and entertainment was a grand success, and the speakers on the occasion, Messrs. J. Carwell, of Bond Head, N. A. McDermid, of Bradford, and the chairman, Dr. Forrest, sustained their part of the programme in an able manner. The singing on the occasion was much appreciated. It is needless to say that the ladies provided an excellent tea. Proceeds about \$35.

Meetings of Presbyteries.

BRADFORD.—Pt. A. Prairie, March 12, 7:30 p.m.

BARRIE.—Barrie, Jan. 31, 11 a.m.

CALGARY.—Medicine Hat, March 6, 2 p.m.

CHICAGO.—Chicago, Jan. 17, 10:30.

HURON.—Thames Head, Jan. 17th, 11 a.m.

LANSARK AND HURON.—Smith's Falls, Feb. 7, 2 p.m.

LANSARK.—Lansark, Feb. 24th, 11 a.m.

MONTREAL.—Montreal, March 12, 1:30 p.m.

MONTREAL.—Chatham, N.H., Jan. 24, 10:30.

MONTREAL.—Montreal, Jan. 10, 10 a.m.

PETESBORO.—Port Hope, Jan. 10, 10 a.m.

ST. JOHN'S.—St. John's, March 7, at 19 o'clock.

STRAVON.—St. Mary's, Jan. 10, 10:30 a.m.

SARASOTA.—Wilmington, March 13, 1888, 10 a.m.

TORONTO.—Toronto, January 10, 10 a.m.

WHITBY.—Whitby, Jan. 17th, 10:30.

RUSE'S TEMPLE MUSIC.

DOMINION PIANOS.

DOMINION ORGANS.

CHURCH ORGANS A SPECIALTY.

All high-grade instruments. The most popular and widely-used instruments in Canada. The largest stock of pianos and organs ever shown in the Dominion.

SEND FOR CATALOGUE AND PRICES.

MANHATTAN SQUARE, VICTORIA AND CONCERT BUILDING A SPECIALTY.

JOSEPH RUSSELL, 68 King Street West, Toronto.

Three Cheers for St. Loon.



THE MEMORY AND HOW TO IMPROVE IT.

PROFESSOR WOOD, F.L.S.

Lecturer, Trinity College, Dublin. For a proposition of his system of training the memory, recommended by eminent doctors and jurists of all parts of Europe, France, Italy, Spain and Canada for the mental results attained. Lectures and exercises are held in the hall by one reading from the book, French language learned at the rate of from 10 to 15 words per hour, Latin and German the same amount of all subjects to remember cannot be forgotten after being once read.

BRANTFORD

Young Ladies' College.

SECOND TERM OPENS JANUARY 5th, 1888.

The Literary, Art and Music Departments, under the supervision of most efficient and experienced masters. Instruction in French, German, Latin, Logic, Rhetoric, in French, the practice of Elocution, Harmony and Voice Culture.

T. M. MACINTYRE, Ph.D.



Ottawa Ladies' College.

Situation healthy, beautiful and commanding. Winter term begins Jan. 4th, 1888.

Apply to Rev. W. D. Ballantyne, B.A., Principal.

BOARDING AND DAY SCHOOL.

187 Simcoe Street, Toronto. English, Classics, French, Music, etc.

THE CANADA Business College.

HAMILTON, ONTARIO. ESTABLISHED 30 YEARS.

MISS JESSIE ALEXANDER, B.E. First Honor Graduate, Philadelphia.

TEACHER AND READER. 32 College Street, Toronto.

Acknowledgment. Rev. J. Cumberland, of Stella, desires to acknowledge the following subscriptions received to the Memorial Manual: Mrs. M. C. Tolson, \$25; John Kenzie, \$10; Mrs. McLaugherty, \$5; (Miss) Anne M. School, \$5; Mr. Caldwell, Scotland, \$5; Rev. John Ferguson, Cheesley, \$1; Cook's Church, Kingston, \$7.75; John F. Proctor, Brighton, \$5; J. A. Quislan, \$1; Henry Armstrong, Bath, \$2; Duncan McFarlane, Bath, \$1; Robert Mott, Bath, \$1.50; St. Peter's, Madoc, \$4.

Marriages. DICKSON—BOWEN.—At the Manse, Woodstock, on the 21st Dec., by the Rev. W. T. McMillen, Mr. Charles Jackson Bowden, of Ayr, to Miss Mary Bowe of the same place.

TIONTON.—MACKAY.—At the Manse, Rammerston, on the 19th December, by the Rev. Robert Grant, W. T. Thompson, C. K. Qu'Appelle, N.W.T., to Mary, eldest daughter of the late Rev. Alexander Mackay, M.A.

SCOTT—MACKIE.—At Lachute, in the First Presbyterian Church, on the 14th Dec., by the Rev. Wm. Forster, assisted by the bride's father, Wm. Scott, of Ottawa, to Mary McNeil, eldest daughter of the Rev. John Mackie.

MR. FORSTER, ARTIST.

Portraits sketched to the taste of Fashion. Studio at King Street East, N.E.—portraits to suit a specialty.

Prof. VERNON, 197 Jarvis Street, TORONTO, Ont.

Xmas Presents Suitable for Everyone.

New and handsome patterns in Quilts, Rugs and other useful articles. All marked low for the holiday season. We invite you to call and examine our stock. We will treat you courteously whether you purchase or not. Bring along your regular work. We will do it well, and have it ready when you return without fail.

BARKER & CO., JEWELLERS, Y.N.C.A. Building, (411 Yonge St.)



"Well, Mrs. Jones, where did you get such a FINE PARLOUR SET?"

"Why, at W. BROWN'S, 287 QUEEN ST. WEST. It would be worth your while to call and see his Beautiful ParLOUR Suites from \$40 upwards, and also Bedroom Sets from \$16 and upwards."

ATTENTION, LADIES! EDWARD O'BRIAN, 197 BROAD STREET.

It is the place to get your Sewing Machines repaired. Work guaranteed and trial allowed before pay. All kinds of Sewing Machines, Sewing, Oil, and Sewing Machines. Send card and we will call on you.

SHEFFIELD CUTLERY

To handle the following celebrated makers: JOSEPH RODGERS & SONS, GEORGE BUTLER & CO., LOCKWOOD BROS.

IVORY HANDED TABLE AND DESERT KNIVES, Carvers' Knives, Etc. PEN AND POCKET CUTLERY.

Toilet, Razor and Scissor Cases. PLATED WARE.

KNIVES, FORKS AND SPOONS. The best Canadian and English makers.

RICE LEWIS & SON, HARDWARE.

28 to 34 King Street East, Toronto.

Electro-Therapeutic Institution,

197 Jarvis Street, Toronto. A GREAT DISCOVERY!

Compound Electricity, Prepared in a powerful, rich, mild current, accurately regulated by a new invention, and made suitable for the cure of all cases, adapted to all our improved batteries for office and home use.

The Improved Batteries from \$25 to \$50.

Office Call, 95 Jarvis Street, from 9 to 5 p.m.

Others at various low prices.

Our new Combination Bath, Galvanic Vapor, Electric, etc., are a great improvement in treating many diseases, deterring the removal of the most intractable skin eruptions, with electricity.

For the treatment of Nervous, Chronic and Rheumatic, Sciatic, Neuralgic, and other diseases, it is found that by the electrical and Galvanic treatment, the most intractable cases are cured, and the system is brought to a healthy state as rapidly as the hand is cured by the use of the Galvanic current. The Galvanic current, in the treatment of the eye, has been found to be a most valuable remedy, and has cured many cases of inflammation of the eye, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the throat, and has cured many cases of inflammation of the throat, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the lungs, and has cured many cases of inflammation of the lungs, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the stomach, and has cured many cases of inflammation of the stomach, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the bowels, and has cured many cases of inflammation of the bowels, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the bladder, and has cured many cases of inflammation of the bladder, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the uterus, and has cured many cases of inflammation of the uterus, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the vagina, and has cured many cases of inflammation of the vagina, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the prostate, and has cured many cases of inflammation of the prostate, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the testicles, and has cured many cases of inflammation of the testicles, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the epididymis, and has cured many cases of inflammation of the epididymis, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the vas deferens, and has cured many cases of inflammation of the vas deferens, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the ureters, and has cured many cases of inflammation of the ureters, which were otherwise incurable.

The Galvanic current has been found to be a most valuable remedy in the treatment of the bladder, and has cured many cases of inflammation of the bladder, which were otherwise incurable.

The Youth's Companion

Will publish an article in 1888, written for the Companion, by the

Right Hon. W. E. Gladstone.

AMONG OTHER EMINENT CONTRIBUTORS ARE:

Professor Tyndall, Gen. Lord Wolseley, Gen. George Crook, Justin McCarthy, M. P., Archdeacon Farrar, Louisa M. Alcott.

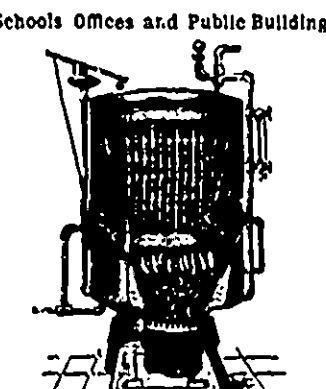
FREE to any New Subscriber who sends \$1.75 for a year's subscription at once, mentioning this paper, the Companion will be sent FREE from the time the subscription is received, to Jan. 1, 1888, and for a full year from that date.

Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

THE GORTON LOW PRESSURE STEAM BOILER

IS THE BEST PURIFYING

Schools Offices and Public Buildings



PLANS, ESTIMATES AND SPECIFICATIONS prepared for every description of HEATING & VENTILATION.

Only the Very Best and Most Reliable Engineers Employed.

PERFECT WORK GUARANTEED. First Class Competent Workmen sent to all parts of the Dominion.

CORRESPONDENCE SOLICITED. SPECIMEN TESTIMONIALS.

Frank Wheeler, 52 St. Mary's St., Montreal, writes: "I have been instructed by the College Institute Board of Trustees to inform you that the Heating Apparatus put in our Institute Building by your firm, December 1886, has proved highly satisfactory."

It is the place to get your Sewing Machines repaired. Work guaranteed and trial allowed before pay. All kinds of Sewing Machines, Sewing, Oil, and Sewing Machines. Send card and we will call on you.

Secretary St. Mary's College, Montreal.

FRANK WHEELER, Hot Water and Steam Heating Engineer, 52 AND 54 ABLAIDE ST. WEST, TORONTO.

TORONTO FURNACE CO., Manufacturers and Dealers in

STOVES, FURNACES, AND RANGES.

HEADQUARTERS FOR THE Celebrated Peninsular Stoves.

ALL GOODS POSITIVELY GUARANTEED. 8 and 10 Queen Street East.

THE BENNETT FURNISHING CO.

MANUFACTURERS OF School, Church and Hall Furniture

—ALSO— FINE HARDWOOD MANTELS.

Send for New Illustrated Catalogue sent free in post, and also a list of the prices of the best and designs in Canada, (Toronto and Hall Printers).

WORKS: Rectory Street, LONDON, Canada. 65 London Road, GLASGOW, Scotland. Victoria Works, Bow, LONDON, England.

OFFICES: Rectory Street, LONDON, Canada. 24 Dalrymple Road, GLASGOW, Scotland. 175 Upper Road, Bow, LONDON, England.

Church and Sunday School SEATING.

For Estimates, Prices, &c., apply to GEO. F. BOSTWICK, 68 KING ST. WEST, TORONTO.

STARLIFE ASSURANCE SOCIETY of London, Eng. Capital £1,000,000. Office: 10, Abchurch Lane, London, E.C. 4, England.

Life Policies in force. \$4,000,000. Amount paid in death benefits. \$1,000,000. Canadian Investments. \$1,000,000.

Money advanced to North American and other at 4 and 5 per cent. Life Insurances recently reduced. For terms and particulars write or call upon any of the Agents of all the listed Offices.

STOVES! STOVES! The Favorite Standard Range has the best reputation. As a safe heater, it has no equal, and the highest quality of any range on the market, is economical and very handsome.

THE ART FAVORITE RANGE BURNERS. Set of 4 and 6 burners, with an extra burner, are strictly high-class stoves, built in England and made in Canada. If you want a REALLY GOOD stove, call on GILBERT, 68 QUEEN ST. WEST.

The Greatest Sale of Dry Goods on Earth.

GIVING UP BUSINESS.

SIMPSON & CO'Y

66 and 68 Yonge Street, 4 DOORS BELOW KING.

In consequence of giving up business the immense wholesale stock must be sold at once.

As this is one of the largest stocks of useful STAPLE DRY GOODS in the Dominion, bought for cash from the manufacturers in Great Britain and Canada for the wholesale trade, it will afford buyers an opportunity never heard of before in the history of Toronto. About

\$500,000 FIVE HUNDRED THOUSAND DOLLARS

worth of ENTIRELY NEW GOODS, imported for this season's trade, to be sold regardless of cost, as the entire stock must be disposed of by the 1st of January.

SIMPSON & CO'Y

66 and 68 Yonge Street, 4 DOORS BELOW KING.

1888 TORONTO MAYORALTY. 1888

Your vote and influence are respectfully requested for ELIAS ROGERS, THE CITIZENS' CANDIDATE.

In the interests of "Municipal Reform, Progressive Moral Legislation, and Honest Enforcement of Law."

Mr. Rogers' only danger is in the over confidence of his friends. LET EVERY VOTE BE POLLED.

MAYORALTY 1888.

Your vote and influence are respectfully requested for E. F. CLARKE, The People's Candidate, as

MAYOR FOR 1888.

Meeting will take place Monday, January 2nd.

Presbyterian Board of Publication and Sabbath-School Work.

A few years ago the Board reduced the price of its smaller publications, to meet the demand for cheaper literature. We have now taken another step and have reduced the price of the following 300 publications to \$1.25 each, per volume. This will be the net price, and postage will be added when sent by mail.

At the low rate at which these books are now offered, it is hoped every minister and congregation will avail themselves of the opportunity of replenishing their libraries with these excellent works.

PRICE. 1. Line Street Lectures. 2. Hodge's History of Presbyterianism. 3. Records of Presbyterian Church. 4. Owen on Justification. 5. Calvin's Institutes. 6. Pilgrim's Progress, Illustrated. 7. McGee's Life of Knox. 8. Minutes of General Assembly, 1789-1821. 9. Ryan's Holy War, fully illustrated. 10. Alexander's Practical Sermons. 11. Daily on Philippians. 12. Colossians. 13. Each Calvin's Letters, vols. 1, 2, 3. 14. Leighton on St. Peter. 15. Davies' Sermons, 3 vols. 16. Lullpop on Ephesians. 17. Commentary on Ecclesiastes (Young). 18. Laws of Ancient Hebrews (Wilson). 19. Factors' Theology (Barth). 20. Hodge's Lectures on Theology. 21. Westminster Bible Dictionary. 22. Graham on Ephesians. 23. Hodge's Lectures on Theology. 24. Daily on St. Paul's Epistles. 25. Daily on St. Peter's Epistles. 26. Daily on St. John's Epistles. 27. Daily on St. James' Epistles. 28. Daily on St. Jude's Epistles. 29. Daily on St. Peter's Epistles. 30. Daily on St. John's Epistles.

Send to any address of the above prices by N. T. WILSON, Agent Presbyterian Board of Publication LONDON, ONTARIO.

180 DUNDAS STREET, TORONTO.

To the Electors of St. John's Ward. Your vote and influence are respectfully solicited for the election of

A. H. GILBERT An Alderman for 1888.

Direct vote will take place on Monday, January 2nd, 1888.

R. BILLY, Hatter & Furrier, 64 QUEEN STREET WEST.

Manufacturer of Ladies' Fine Fur. Purely made and made over.

1886 2 GOLD MEDALS 1 SILVER MEDAL BRONZE MEDALS

PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THE MEDALS' BOTTLES & PACKAGES.