

# PRESBYTERIAN REVIEW.

VOL. II.

TORONTO, NOVEMBER 25TH, 1886.

No. 100.

PUBLISHED EVERY THURSDAY BY  
**The Presbyterian News Co.,**  
TORONTO (Limited),  
INCORPORATED BY ROYAL CHARTER.  
45 AND 47 FRONT ST. W. O. H. ROBINSON, Manager.

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

## A TALK WITH ST. PETER.

O PETER, wherefore didst thou doubt?  
Indeed, the scud flew fast about,  
But He was there whose walking foot  
Could make the wandering hills take root;  
And He had said, "Come down to me,  
Else had thy foot not touched the sea.  
Christ did not call thee to thy grave—  
Was it the boat that made thee leave."

"Easy for thee who was not there,  
To think thou wert than I couldst dare!  
It hardly fits thee, though, to rock,  
Scared as thou wast, that fallaway shock!  
Who saidst this morn, 'Wife, we must go!  
The plague will soon be here I know!'—  
Who, when thy child slept—not to death—  
Saidst, 'Life is now not worth a breath!'"

Too true, great fisherman! I stand  
Rebuked of waves seen from the land!  
Ever the lashing of the spray,  
The bluzi gales of any day,  
House anxious doubt lest I should find  
God neither in the spray nor wind!  
But now and then, as once to thee,  
The Master turns and looks at me.

And now to Him I turn: My Lord,  
Help me to feel no more sword;  
Let not the cross itself appal—  
Know I not Thee, the Lord of all!  
Let feeling brain nor feeling heart  
Wipe out the sureness that Thou art!  
Oh, deeper than doubt can be,  
Make my poor hope cry out, "I know."

Then when it pleases Thee to say,  
"Come to my side"—some stormy way,  
My feet, stonion to Thy will,  
Shall, leaved and to, walk toward Thee still;  
No leaven heart shall sink me where  
Prudence is crowned with cold despair!  
But I shall reach and clasp Thy hand,  
And on the sea forget the land.  
—Sunday Magazine.

## THE DAMNATION-ARMY.

MUCH has been said in favour of, and in opposition to, the Salvation Army. Its ways, means and methods have been criticised with more or less severity, and much fault has been found with the things done and with the manner of doing them. Members of the Salvation Army have frequently been mobbed and arrested, and sometimes fined and imprisoned, while their parades and performances, have often been discountenanced and forbidden.

While we do not feel obliged to approve or disapprove of all that the Salvation Army has done, we would call attention to another army, which does not seem to attract as much notice as its importance demands. It is the Damnation Army, whose organization is more ancient, whose forces are much larger, and whose operations are much more widely extended than those of the Salvation Army. It has more recruits, more soldiers, more officers, more money, and more men, than the Salvation Army can ever expect to have. It does more marching—not always in straight lines; makes more noise, more tumult, more hubbalooboo than the Salvation Army ever thought of making. It has filled more prisons, hospitals, almshouses, and asylums with its shattered wrecks than the Salvation Army could fill if its entire force was quartered in those institutions.

The organization of the Damnation Army is very complete. It has hundreds of thousands of recruiting officers and drill-rooms. Its officers stand behind the bar, well fed, ruddy-nosed, portly, and self possessed. The rank and file are in front of the bar, in every condition of preservation and dilapidation, from the high-toned swell, the proud aristocrat, the inheritor of millions, and the rising politician, down to the little boy, the wan-faced girl, and the seedy-looking tatterdemalions, poverty-stricken, wretched, helpless, noisy, abusive, unreasonable, riotous, violent, criminal, degraded, diseased and insane.

It would be quite impossible for any tongue to tell the woes and miseries caused by and endured in this Damnation Army, and yet it has seemed to attract comparatively very little notice or attention. It gathers its recruits, young, bright, intelligent, gay, witty and brilliant; and it turns out its veterans, bold, brazen, degraded, debauched, diseased, ruined and lost. It marches its solid columns down to the dark gorges of intemperance and crime until they stream over the awful precipices of perdition, and melt into the blackness of darkness forever! The Damnation Army brings its recruits from the homes of joy and peace and love; it sends its veterans away into sorrow, misery and destruction, from which they never return.

The Damnation Army has its barracks, its camps, its outposts everywhere. Every drinking saloon is a recruiting office, every gambling den, every haunt of sinful pleasures an outpost or fortress of this grand army.

The Damnation Army has its reserves in every prison, and its invalids in every hospital, anxious-

ly awaiting till they can rejoin their regiments; while every almshouse is a refuge for the disabled veterans. It has its foragers in the shape of beggars and tramps at every back door or front door in the land where there is a chance to get cold victuals, or hot victuals, old clothes, or new clothes. This army forages liberally, and lives in the country where it is quartered. You and I temperate and industrious as we may be, do many a hard day's work to feed and clothe and protect this all-devouring host.

What shall be done with the Damnation Army? Suppose we turn our attention to it, investigate its origin, examine its forces, scan its roster, see who is commander-in-chief, and who are its aiders, abettors, sympathizers and supporters; inquire into its aims, scrutinize its record, and inspect the work it does. Having done this perhaps we shall be prepared to act.

The Damnation Army means rebellion, treason, murder, detolation, and perdition. It makes war on home, happiness, life, health and peace. Shall not every man, and every woman, rally to resist the progress of this army, and to turn back its myriads from the paths of sin to the ways of peace? Shall we not also pray to God, the loving and mighty one, whose arm alone can work deliverance and bring salvation, to turn the feet of the wayward and sinful into paths of righteousness, and gather the multitudes who are away from God into the ranks of those who are redeemed by blood and saved by grace divine?—*Christian Arm.*

## CHILDREN'S SERMONS.

MANY a student enters upon his ministry—well qualified, it may be, to deal with the abstract sceptic, the interesting but rare agnostic the lay-theologian, who requires every Sunday an argued discourse—but utterly unable to touch the heart, quicken the imagination, or instruct the mind, of the children. Children's sermons are always liked by the congregation; and not infrequently the ten minutes' talk with the little folks does more to help the elders than the forty minutes' set discourse. The children's level of spiritual perception and feeling is often much higher than that of the grown-up people. To reach them is not necessarily to come down, except from the stilts of pulpit style and theological phrase. A story that moves them will not fail to reach their elders. But children's sermons do not come easily; they are difficult to make, because they must be simple, short, and lively. To drone, argue, read, or orate to the children, always fails; it must be bright, cheerful, tender talk—the outcome of a full memory of childhood, a deep sympathy with its cares and joys, and an indescribable sort of fatherhood and motherhood in the pastor. In these days the qualifications of the ministry in all churches must be manifold; but not the least of them seems to me to be a gift, well cultivated and trained, for dealing with children both in masses and individually. In some congregations the children never hear a word from the pulpit otherwise than such as they may be able to pick up in the sermon. But, in yet a larger number of cases, the Sunday-school scarcely knows the face and form of the minister. What sort of harvesting must that be which altogether misses the young hearts in the sowing of the seed? Something will possibly be said as to the little time preachers have to spare for such work as this. Two services on a Sunday are quite as much, it is said, as most men can stand. Be it so; there are six days in the week in which something ought to be done for the children. Well, it may be replied, something is done. True; but by whom? The total abstainer in the Band of Hope. But in how many instances is that, in any sense, the minister's work? Should he not have his own gathering? Might he not take part one night in the week, or, in his turn, in the "Children's Hour,"—a most popular form of a week-day Sunday-school, with recreation and play as well as instruction? A well-instructed ministry, in hearty sympathy with work among the children, will display no little originality in devising methods by which the pastorate of every church shall include a direct and personal care for the children.—*Pulpit Treasury.*

As there is a difference between firmness and stubbornness, so, here is a difference between yielding and wavering. One may show strength in yielding to good influences, just as one may show weakness by yielding to bad influences; but wavering at any time is the indubitable sign of weakness. A waverer never conquers anything—not even himself. He never satisfies anybody—not even himself. A young lady on being told that her mother had positively refused to grant her a certain favour, remarked, "I am surprised at that, for mamma generally wavers." She did not say that her mother generally yielded, or generally refused; she went deeper down than that in getting at the truth of the case. She had, in fact, learned that keynote of her mother's character when she was a very young child. And many a parent is similarly understood. No one loses the respect of a child more surely than a wavering parent or teacher. Doubt if you must, disbelieve if you ought—but do not waver. Consult and consider, weigh or waive—but, in one way or another, come to a decision.—*S. S. Times.*

## Mission Work.

**A STRANGER INCIDENT.**—The other day a man came to Dr. Riddle complaining of a severe pain in the stomach. The doctor gave him medicine which relieved him. Next day we were told that before the man had come to the hospital, he first went to consult the idol about his trouble. The idol, through a medium, answered: "I can't help you; go to the pastor." It is surely a strange state of matters, when one who professes to be the mouthpiece of an evil spirit sends men to the Christian missionary!—*Presbyterian Messenger.*

**JAPAN.**—Theatre services have been held with excellent success in the Kobe station and outstations in Japan. The audiences have been limited only by the capacity of the buildings, and have been addressed on the vital theme of personal salvation. The movers are almost invariably the churches, or companies of believers where churches are not yet organized. They also pay all the expenses, and the missionary is present only as an invited speaker, responsible for nothing but the truth and earnestness of his address. These meetings are attended by all grades of society, and by both sexes, and great good is anticipated.—*Missionary Herald.*

**PROGRESS IN INDIA.**—The latest new departure in India is the starting by the Brahmos of a zenana mission! It is composed of Bengali ladies of the most aristocratic order and is called *Sakhi-Samiti*. Many of the most highly educated young ladies are members, and they would seem to be actuated by a really sincere wish to do good. They are on the look-out for a number of girls, or girl-widows, who would agree to be trained at their expense as zenana teachers. It is indeed a most impressive sign of progress to hear that many wealthy ladies, hitherto indifferent to the lot of their poor sisters, have begun to manifest a sympathetic interest in their condition.—*Christian Leader.*

**SCIOPTICON PREACHING.**—"In ordinary preaching it is exceedingly difficult to keep the attention of a large audience long enough to tell them God's wonderful plan of redemption. Many will leave as soon as they see that a new religion is being proclaimed, while others will try to get up a discussion or get a joke on the preacher. But preaching with a sciopticon has no such drawbacks. By means of it we are able to collect in the streets large audiences, and often to keep their attention for two hours. At Sivagunga we preached in this way five evenings, and our audiences varied from two hundred to four hundred. We visited five different parts of the city, trying in this way to reach the entire city; but I was surprised as well as gratified to see that many followed us from place to place, not being satisfied with seeing only once. In our preaching we confined ourselves entirely to the story of our Lord, not once attacking their system of idolatry. I heard afterward that many said that Christianity was indeed the true religion, and that they would join it provided it did not ruin their caste and social position.—*Mrs. Booth in Missionary Herald.*

**HO KING ENG.**—At the missionary meeting last year at Niagara Falls there was a young Chinese girl, about seventeen years old, who had come to this country to study medicine, expecting to return to China and do medical work among the women of her own land. She is the daughter of a native minister connected with the Methodist mission at Foochow, and is herself a Christian. At the meeting she told her own story, by the request of others, and said: "I came to America to learn English and study medicine, then I go back to my China, make people well, and talk about Jesus. When I was a little girl, I like to study very much—I think I like to study medicine. One day my father preach in church; he say everybody sin; when I heard, I was so sorry. I asked my father have I sinned? My father say, 'yes.' I say, 'Why, I never kill anybody?' then my father told me oh! many things, and say, 'Yes, you sin.' Then I say, 'I sorry; I cry. My father say, 'You better not sorry; you pray God, and He take away my sin and make me so happy.' Then my father say, 'God take away your sin, make you have peace and joy; do you want to do something for God?' I say, 'O father, so long a time I want to study medicine and help sick people.' Then he say, 'You go pray God; he will help you know.' In three months I went to Foochow Hospital and learn some; then Miss Trask (medical missionary in China) want me to come here, and I so glad; but I leave father, mother, brother, sister, friend,—that so hard,—say good-bye; but God come with me, and help me every day—help me study and learn. I work hard, then I go back my China, make everybody well, and help their bodies; then I talk to them about Jesus. I hope you pray for me; I learn soon, so I go back to my China."—*The Missionary.*

## BIBLE WOMEN IN CHINA.

On the difficulties of finding suitable women for Christian work among their native sisters, and training them so as to be successful workers, Miss Field, who has herself been eminently successful in such work, writes frankly and candidly as follows:—

"I have found it best not to take into my class those who offer themselves as pupils, but to seek out, and invite to it those whose character is such as to recommend them for the work. Even when the allowance given for food was so low as not to tempt even the most needy to enter the class for the food's sake, some who thought the school-house pleasanter than their own houses, or who had domestic troubles that they wished to get away from, or who hoped that their absence from home might bring an oxidurate mother-in-law to terms, came as applicants for admission to the school. Only when thoroughly acquainted with the women invited to join the class can one feel sure that she is spending her time and money on those who are seeking the truth solely for the truth's sake. We have the joy of finding many such in our classes, and such will and do remain steadfast through much hardship in the work to which they are called. Even when reasonable care is taken in the selection of the women to be trained, fully half of those who are tried are found to be incompetent for the work. Many are dismissed on account of physical weakness or bad temper; or duplicity, or an inability to deliver the Gospel message plainly. Some study a few months, and then return to their homes to be more joyous and intelligent Christians all their lives; some study for years, and grow in grace in a wonderful way.

Of a hundred women admitted to my own training-school in Swatow during ten years, about one-third became capable of aptly instructing others." Miss Fielde sends out her women two and two into the villages and country round about.

"To the nearest villages they go in the morning and return at night; in the more distant ones they stay several days, if some woman there is pleased to hear their message, and will therefore give them lodging. During three months a pair of women will thus teach in from ten to thirty villages. At the end of two months they return and give a report of their work, and after a week of instruction and conference they go out again to the same or other stations. I visit their stations as often as possible, and never send them to any place where I have not myself been, and of which I do not myself know the conditions and surroundings. Each Bible-woman receives two dollars a month and travelling expenses. This buys food and clothing as good as, and no better than she would have at home. This sum merely enables the woman to leave her home and do the work. It does not pay her for the fatigue nor the obloquy she endures. She must bear that for CHRIST'S sake, and with no earthly reward. Probably the worst methods of evangelisation are those which yield worldly advantages to the evangelist and the disciple. Converts brought in through selfishness remain selfish to the end, and transmit to their spiritual children diseases that are finally fatal to the Church."

It were well for the women of China if the number of such sensible and successful missionaries as Miss Fielde were multiplied indefinitely. Her lately published book "Pagoda Shadows," from which these extracts are taken, is a most interesting volume with an introduction by the Rev. Joseph Cook, of Boston.

## ELDERS AS LOCAL PREACHERS.

MR. JAMES E. MATHIESON writes to *The Christian* contrasting the Methodist system of employing local preachers with the Presbyterian one of leaving this whole department of Christian work almost wholly to the regularly licensed or ordained minister. He says:

"I look very wistfully at this state of matters. As a Presbyterian I say to myself: This is the true Presbyterianism and not the sham; these local preachers among the Wesleyans are doing the work which all Presbyterian elders ought to be doing all over Scotland, and wherever in England they have got a footing. But alas! alas! the office of the eldership has been degraded into that of church manager; busied itself with temporalties, and leaves to one man a work of spiritual supervision and preaching which he cannot overtake."

This is too true in Canada as well as in the old country. Is there not surely some way in which the spiritual gifts and power of consecrated laymen may find larger recognition and employment in Christian work? Presbyterianism in Canada is not yet the stereotyped system it has become in Scotland, but is in danger of becoming so; and that in a second edition without revision or amendment.

**GOD SPEED THE DAY!**—The Marquis Tseng, in a letter to the Society for the Suppression of the Opium Trade, thanks the society for its labours, and says he looks forward to the time, at no remote day, when the society shall have attained its object.

## The Family.

### STRAYED FROM THE FLOCK.

THE wind goes sobbing  
Over the moor;  
Far is the fold, and shut its door;  
White and still, beyond terror and shock,  
Lies the foolish lamb that strayed from the flock,  
While overhead, from its frozen branch,  
With a tender pity, true and staunch,  
Thus sings the robin.

The wind howls, heavy  
With death and sorrow,  
To-day it is there, may be I to-morrow;  
Yet I'll sing one tune o'er the silent world,  
For the little lamb that never grew old,  
Never lived long winters to see,  
Chanting from empty boughs like me,  
Bought once so leafy.

The snowflakes cover  
The moorland dune;  
My song thrills freely, but I sing on,  
Why did God make me a brave bird soul  
Under warm feathers, red as a coal,  
To keep my feet cheery and bright  
To the very last twinkling of wintry light  
Whistling thine is all over?

Why was I given  
Bold, strong wings  
To bear me away from hurtful things,  
While thy poor feet were so tender and weakly,  
And thy faint heart gave up all so meekly,  
Till it yielded at length to a safe hand  
That laid thee low, nor try to stand?  
Was it hand of heaven?

The wind goes sobbing  
(Thus sang the bird,  
Or else in a dream I've heard);  
Nothing I know, and nothing I can,  
Wisdom is not for me, but man,  
Yet some snow pure, snow soft, not snow cold,  
May be singing for lambs strayed from fold,  
Beside the peo or robin.

—Dinah Mulock Craik.

### A FAMILY GRACE.

A FEW years ago a little poem was printed in a somewhat obscure newspaper, which at once began to be copied far and wide. Evidently it had touched some common heart-experience and thus won immediate and wide-spread recognition, yet it was the narration in verse of a very simple little story. The opening verses represented the farmer's wife wearily contemplating the toils and cares of the day that lay before her, and the refrain of each verse was:

"'Tis a wonder girls will wed."

But evening came and with it the farmer, who, as he prepares for supper, praises his wife's neat kitchen and the savory meal she has in readiness for him, and then he says that no other farmer in all the country round has such a smart, good wife as he, and that all the neighbours know it and envy him his happy home; all of which so changes the feelings of the farmer's wife that she forgets her complaints and weariness in rejoicing that she has such a good, kind husband, and the conclusion she finally expresses is:

"'Tis no wonder girls will wed!"

All of which conveys simply and beautifully the lesson that there is no sweeter of daily toil like a loving appreciativeness. It is a grace of the spirit that is especially valuable and uplifting in the home, and that should be carefully cultivated and frequently permitted expression. Every one knows by experience the effect, even upon the physical strength, of words of appreciation and encouragement. The story is familiar of the fireman who was attempting to scale a perilous ladder in order to save a human life jeopardized in a burning building. He seemed to waver and be almost ready to abandon his attempt when some one in the crowd below cried, "Cheer him!" The crowd caught at the suggestion and sent up cheer after cheer which so reinvigorated the almost exhausted man that he redoubled his efforts and energy and the jeopardized life was saved. There is scarcely any human being who is not susceptible to the effect of words of encouragement and appreciation. Few advance so far in any path of success that they are beyond caring for such words, and scarcely any are so callous through ignorance or oppression that they cannot be inspired to effort by words of kindness and encouragement. But it is in the home especially that the grace of appreciativeness is most valuable and beautiful. Much of the work pertaining to home life is monotonous and wearing, and this is true of the work both of wife and husband. Unless loving appreciation sweetens and elevates daily toil, married life is in great danger of degenerating into a humdrum, prosaic, depressing routine of care and work. The husband is apt to make everything subservient to his getting to business in the morning, and in the evening he comes home with exhausted vitality and wishes only for an opportunity to rest. But if he have an appreciative heart of love for the wife who has all day "stayed by the stuff," he can easily brighten all the atmosphere of the home by a few words that will show that he can forget himself to think of her and her cares and toils. He can let her know how glad he is to reach the haven of home after the day's turmoil, he can take notice of the pleasant, orderly house and the well-appointed table, and give his wife credit for these good results of her labour. Or if she has been prevented from accomplishing all that might be desirable in these respects he can lighten her anxiety and comfort her heart by refraining from fault finding, and by words of palliation for whatever may be unaccomplished. "Better is a dinner of herbs where love is than a stalled ox with strife," said the inspired writer, and no fact of home or married life is more apparent than that loving appreciation and sympathy will lighten and alleviate all domestic trials and difficulties and heighten all domestic joys.

Correspondingly the same kind of considerate appreciativeness is due from the wife to the husband. Men are not so dependent as women on the strength that comes from the love and cheer of home, because they have the constant stimulus of outward circumstance and the ambitions and competitions of business to inspire them. Yet few men are indifferent to or incapable of being cheered and better fitted to meet the daily anxieties and confining toil which business life imposes, by words of loving appreciation from wife and children. Conjugal love is doubtless a hardy plant, but too often its root, strong and vital though it be, is kept buried out of sight and the blossoms and beauty it might develop in a bright sunshine and atmosphere, are almost wholly missed out of the home.

But there is a two-fold truth in regard to appreciation and sympathy and their expression that needs to be carefully recognized, that is that they must not be too constantly drawn upon, and they must meet with instant responsiveness when they flow. Many a husband returning from his own day's toil and finding his wife burdened and weary with the care of house and family would be glad to speak words of cheer and sympathy, but they go unsaid because his wife is "in a temper." She has already such a high appreciation of her own trials that his mention of them tends only to aggravate her, and cause her to repulse as of no value or importance his expressions of appreciation. No more blighting atmosphere is possible to the buds and flowers of domestic love than this atmosphere of temper. The fountain of human sympathy has a tendency to stop flowing when drawn upon too imperiously or too frequently. Words of appreciation and love should come frequently in the home and they should always meet with instant response.—Mrs. H. E. Starr, in *The Interior*.

### THE SIDEWALK ARTIST.

"There is only one real failure in life possible; and that is, not to be true to the best one knows."

"Perhaps you don't believe that, sir," said a voice.

I looked up from the smooth flag-stones where the sentence was written, and saw a tall, thin man, the famous sidewalk artist of Euston Road, London. "Famous," I mean, since his death; few appreciated his work while he lived.

"Yes," I answered. "I do believe it most heartily, because I think when Canon Farrar wrote it, he wrote it out of real experience."

"Most men, though, think success is measured by what they get in this world, isn't that so, sir?"

"I'm afraid it is. But how is it with you? Don't you believe real success ought to be measured by something we can see or feel?"

"By what we can feel,—yes, sir," he answered, quickly.

This was my first talk with the sidewalk artist, and it interested me so much that I had many other chats with him. He was always cheerful, modest, uncomplaining.

Early in the morning he began his work on the sidewalk, first sweeping the great, smooth, flat stones clean with a small brush. Then he would mark out a number of panels, about two feet square, close up against the wall. Each one of these panels he filled with a sketch in coloured chalks, working with a skill and rapidity truly wonderful.

Sometimes it would be a series of marine views, sometimes portraits of political celebrities, oftener still quiet landscapes, green fields and blossoming meadows.

On public holidays he would be at his work by three o'clock in the morning, and on one of these days, I remember, he had covered forty feet of sidewalk with his pictures, some of them showing genuine talent. Ten minutes after he had finished this task it began to rain as it can rain only in London, and in two minutes the work of six hours was completely washed away.

By noon the sun came out, the stones dried off, and he was at work again. The first thing he did was to write out his favourite sentence, which I afterwards learned was his daily motto.

"There is only one real failure in life possible, and that is, not to be true to the best one knows."

One panel was always reserved for these words, which were written plainly in white chalk.

One day I asked him why he did not try to get work as a draughtsman, or look for a place as a teacher of free-hand drawing.

"Oh, I'm no good off the stones, sir. When I take a pencil in my hand I can't do anything. You see, this is my place. I was born to this work. When I was a small boy, my mother used to set me in Tottenham Court Road and I would draw on a blackboard. You see, sir, this is the best I know, and while some people may think my life is a failure, I try to think it is worth something because I try to live up to the best I know."

A few weeks ago this man died in an obscure alley near Drury Lane. To the best of my knowledge, he died of "intermittent starvation," like thousands of the London poor. I was curious to know something more about him, and after much questioning, I found the wretched hovel where he had lived. An old woman who had been with him in his last moments told me what I had partly suspected.

"He gave away most of 'is earnings, sir. 'E wa'n't like the rest of us 'ere. I've know'd 'im to give 'is last penny to a 'ungry little girl wen 'e 'adn't anything to heat 'imself half day."

Poor sidewalk artist! He lies buried in the desolate spot where the London poor have their final resting-place. But the time will come when Christ shall reward him with the reward which belongs to one who believed in "being true to the best one knows."—Robert Chevalier.

### THE OLD PASTOR.

"Yes, things in the church are dull—at a standstill. Parson Miles ought to spur a little."

John and I were sitting in the front porch on Sabbath afternoon. I said to him:

"Well, I must say I'm getting tired of the same old thing. Now, when I was at Spencerville, where they've just got a new minister, there was so much going on and everything so lively! There were all the ladies fixing up the parsonage, and everybody calling there, and presents, and the house-warming; dear me! It all seemed to make so much good feeling."

"That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man, but he's slow—yes, rather slow. It sometimes comes over me, Maria, that pr'aps we need a change, though I wouldn't be the one to start the idea."

"No, indeed," I said; "but still he's been here a long time."

"Yes, and getting a little old. A younger man, now, would liven things up. We could pay him a better salary, and a good setting out. The church is well able to do it."

"There's no fault to be found with Bro. Miles, though," I said, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well—only that, pr'aps his usefulness here is at an end. What do you say, Maria, to driving over to hear Parson Tuttle this evening, just for variety? He's more my style—beats and whacks away, and wakes folks up."

"What!" said I, "clear over to Radnor?" It was ten miles and more.

"Yes," he said; "I'll hitch up Prancer, and we can make it in an hour."

I saw he was rather restless, and rather liked the idea of a ride behind the colt, so I made no objection. As we got near Radnor there were lots of folks on the way to church.

"Great many out for evening worship," I said, "our folks don't turn out so well."

"Parson Tuttle's a man that draws," said John; "keeps up the interest, you see."

There was quite a crowd in the entry, and, as we were waiting for some one to show us to a seat, we overheard a man say:

"You'll hear something worth hearing to-night. Mr. (I couldn't get hold of the name, though I tried) is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but as far as I was concerned, I didn't mind hearing a stranger.

"He's a strong speaker, yes, strong—that's just the word. We're always glad when we get him as an exchange. Wonder is a man like him's let stay so long in a country living. None of your hop-and-jump sort—don't waste any force hammering out sparks, but goes at it and drives in the truth square and solid, and then clinches it—yes, sir, he just clinches it—that's the very word."

I could see the folks were expecting something a little more than common by the way they looked as they settled into their seats. I was looking about a little, trying to see if anybody I knew was there, and didn't look toward the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat. Then I turned and stared at John, and he stared at me. It was Parson Miles as sure as you live!

If it hadn't been in church I should 'a laughed right out to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was plain, they considered Parson Miles no such small doings; and it set me to noticing him myself a good deal sharper than I'd been of late.

Then I noticed the sprinkling of grey in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he'd been among us. My heart was warmed as I remembered the tender way in which he used to hold out little ones as he baptized them. I couldn't think of a time of trouble or of joy when his face had not been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he came to his text, John gave me a little poke, for if you'll believe me, it was the same we'd heard in the morning. But I had to confess to myself I hadn't listened much; for I'd got into the way of thinking 'brother Miles' sermons didn't edify me any longer. I thought to myself, though, that if I hadn't listened then, I would now, and when I saw the man we'd heard in the entry give a little nod to the other man once in a while, as much as to say, "Didn't I tell you so? That's one of his clinchers." I actually began to feel a little bit scared; wondering whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as I, was a little proud to have folks know he was our minister when the hand-shaking came, when meeting was out. And when some one congratulated him at hearing such preaching all the time, he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more than half the way home, and then John said:

"I say, Maria, there is such a thing as going farther and farther worse."

"Well," said I, "if that's what you mean, we've been faring just about the same."

"No," said he, "that isn't what I mean; and after a while he said:

"Maria, how much bigger salary ought we to raise for a preacher?"

I was right up and down discouraged to hear him go back to that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything. He went on:

"Yes, it ought to be done. Things need a stirring up, and I'm going to stir 'em. He jerked the lines too, so that Prancer gave a jump. "That old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets, and papering and things?"

I said "Yes," although there was a choking in my throat as I thought of doing it for folks I didn't care for; and it came face to face, before me the idea of our pastor going to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I'd done yet, and a feeling that he could do more for us now that he was getting a little older than he could do as a young man. But I didn't say anything; indeed, John didn't give me a chance, for he kept right on:

"Yes, Maria, we'll set things humming. We won't stop till we've done the thing up right, and then we'll wind up with a rousing big house-warming—but it shall be for the old parson, Maria—and we'll let him know before we get through that he's worth ten times more to us than all the young ones that ever lived. Get up, Prancer!"—*South-Western Presbyterian*.

### ALWAYS NIPPING.

A JUDICIOUS wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continued pruning. If you say anything silly she will affectionately tell you so. If you declare that you will do some absurd thing, she finds some means of preventing you from doing it. And by far the chief part of all the common sense there is in the world belongs unquestionably to women.

The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand welder of the moral pruning-knife. If Johnson's wife had lived there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man, for the corners are rounded off, the little shoots pared away,—in married men.

Wives have generally much more sense than their husbands, even though they be clever men. The wife's advice is like the ballast: it keeps the ship steady.—*Ruskin*.

## THE PULPIT.

### THE LABOURER'S CLAIMS.\*

BY T. DE WITT TALMAGE, D. D.

THE outrageous behaviour of a multitude of labourers towards their employers during the last three months—behaviour infamous and worthy of most condign punishment—may have induced some employers to neglect the real Christian duties that they owe to those whom they employ. Therefore I want to say to those to whom these words may come, that all shipowners, all capitalists, all commercial firms, all master builders, all housewives, are bound to be interested in the entire welfare of their subordinates. Years ago some one gave three precepts for becoming a millionaire: First, spend your life in getting and keeping the earnings of other people; secondly, have no anxiety about the worments, the losses, the disappointments of others; thirdly, do not mind the fact that your vast wealth implies the poverty of a great many people.

If you desire to do your whole duty to the men and women in your service, first of all, then, pay as large wages as are reasonable and as your business will afford. Not necessarily what others pay, certainly not what your hired help say you must pay, for that is tyranny on the part of labour unbearable. The right of a labourer to tell his employer what he must pay, implies the right of an employer to compel a man into a service whether he will or not, and either of these ideas is deplorable. When any employer allows a labourer to say what he must do, or have his business ruined, and the employer submits to it, he does every business man in the United States a wrong, and yields to a principle which, carried out, would dissolve society. Look over your affairs, and put yourselves in imagination in your labourer's place, and then pay him what before God and your own conscience you think you ought to pay him.

Do not be too ready to cut down wages. As far as possible pay all and pay promptly. There is a great deal of Bible teaching on this subject. Malachi: "I will be a swift witness against all sorcerers, and against all adulterers, and against those who oppress the hireling in his wages." Leviticus: "Thou shalt not keep the wages of the hireling all night unto the morning." Colossians: "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." So you see it is not a question between you and your employe so much as it is a question between you and God.

Do not say to your employe: "Now, if you don't like this place get another," when you know they cannot get another. As far as possible once a year visit at their homes your clerks and your workmen. That is the only way you can become acquainted with their wants. You will find how much depends on the wages you pay or withhold.

Moreover, it is your duty as employer, as far as possible, to mould the welfare of the employe. You ought to advise him about investments, about life insurance, about savings banks. You ought to give him the benefit of your experience. There are hundreds and thousands of employers in this country and England, I am glad to say, who are settling in the very best possible way the destiny of their employes. Such men as Marshall, of Leeds, Lister, of Bradford, Akroyd, of Halifax, and men so near at home it might offend their modesty if I mentioned their names. These men have built reading-rooms, libraries, concert halls, afforded croquet lawns, cricket grounds, gymnasiums, choral societies for their employes, and they have not merely paid the wages on Saturday night, but through the contentment and the thrift and the good-morals of their employes, they are paying wages from generation to generation for ever.

Again, I counsel all employers to look well after the physical health of their subordinates. Do not put on them any unnecessary fatigue. I never could understand why the drivers on our city cars must stand all day when they might just as well sit down and drive! It seems to me most unrighteous that so many of the female clerks in our stores should be compelled to stand all day, and through those hours when there are but few or no customers. These people have aches and annoyances and weariness enough without putting upon them additional fatigue. Unless those female clerks must go up and down on the business of the store, let them sit down.

Then, I would have you carry out this sanitary idea, and put into as few hours as possible the work of the day. Some time ago—whether it has been changed I know not—there were one thousand grocer clerks in Brooklyn who went to business at five o'clock in the morning and continued until ten o'clock at night. Now, that is inhuman. It seems to me all the merchants in all departments ought, by simultaneous movement, to come out in behalf of the early closing theory. These young men ought to have an opportunity of going to the Mercantile Library, to the reading rooms, to the concert hall, to the gymnasium, to the church. They have nerves, they have brains, they have intellectual aspirations, they have immortal spirits. If they can do a good round day's work in the ten or eleven hours, you have no right to keep them harnessed for seventeen.

But, above all, I charge you, O employers! that you look after the moral and spiritual welfare of your employes. First, know where they spend their evenings. That decides everything. You do not want around your money drawer a young man who went last night to see *Jack Sheppard*. A man that comes into the store in the morning gaily with midnight revelry is not the man for your store. The young man who spends his evenings in the society of refined women, or in musical or artistic circles, or in literary improvement, is the young man for your store.

But you are not only to be kind to those who are under you—Christianly kind—but you are also to see that your boss workman, and your head clerks, and your agents, and your overseers in stores are kind to those under them.

And, then, I charge you not to put unnecessary temptation in the way of your young men. Do not keep large sums of money lying around unguarded. Know how much money there is in the till. Do not have the account books loosely kept. There are temptations inevitable to young men, and enough of them, without your putting any unnecessary temptations in their way.

If in moving among your young men you see one with an ominous pallor of cheek, or you hear him coughing behind the counter, say to him "Stay home a day or two and rest, or go out and breathe the breath of the hills." If his mother die, do not demand that on the day after the funeral he be in the store. Give him at least a week to get over that which he will never get over.

\* From "Shots at Sandy Targets," E. H. Treat, New York, 1886.



Employers, urge upon your employes, above all, a religious life. Go to heaven yourself, O employer! Take all your people with you. Soon you will be through buying and selling, and through with manufacturing and building, and God will ask you: "Where are all those people over whom you had so great influence? Are they here? Will they be here?"

THE PAPACY:

ITS POSITION, POLICY, AND PROSPECTS.

By REV. J. A. WYLLIE, LL.D.\*

(Concluded from last week.)

ONE TREMENDOUS MECHANISM.

THERE is another weapon for the coming conflict to which I can refer in only a single sentence—a space altogether disproportionate to its transcendent importance—I refer to the Infallibility. The Infallibility it is that gathers up all the instrumentalities I have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the Pope, divine and infallible. Immediately below the pontiff come some thousand bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionalists. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat. It descends to the rank below, these send it on to the more numerous rank below them, and these to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the Pope is the master. But has the Pope himself no master? Yes, he has a master, and that master is the Society of Jesus. Behind his throne stand in shadow the sons of Loyola. The Pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration, or prepare the robe and ring which are used at the funeral of popes. The Pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter can never again leave it, for should he descend from his throne he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

PROGRESS IN GREAT BRITAIN.

After this bird's-eye view of the Papacy in Europe, let us inquire, What position has it obtained among ourselves? Great Britain is the head of the world; if the Papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.

In 1829 the Papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1) Since that year it has made rapid strides towards political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. (2) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the Papish population of the future. (3) As if Rome's own action were not enough, we ourselves have grafted a Papish administration on every department of the public service. Paid Papish chaplains are busy at work in our prisons, in our reformatories, in our work-houses, in our army and navy; these various departments are being utilized for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. (4) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the Confessional, made amenable to Canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such.

(5) If the Papacy has created an imperium in imperio in the nation, it has planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation.

(6) Moreover, Papish Provincial Councils are of frequent occurrence. What is the function of these Councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are binding on all Romanists, who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the housetop what the Council had previously planned in secret.

THE IRISH FULCRUM.

(7) Ireland is still the main fulcrum on which the Papacy rests its lever in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. There is now a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland will

be again resumed. Protestant ascendancy has been defined to consist in three things: (1) the Established Protestant Church of Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The Established Protestant Church has fallen. The Irish system of education has been revolutionized, and well-nigh wrecked. First, the Kildare schools were put down; next the National schools and the Queen's colleges were denounced as Godless, and abandoned by the Government, to be refashioned and refitted by the priesthood. And, last of all, a Popish University was established, the effect of which has been to place the education of Ireland in the power of a Popish conclave, and the schools in the hands of the Christian Brothers, who educate their pupils on the principles of the Syllabus; or, as Lord John Russell expressed it, ministered poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our Statute Book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hindrance to the advance of Popery to place and power in the State, but has been weeded out and swept away. Upwards of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1839, with one exception, have been abolished. All the securities in the Revolution Settlement, with one exception, have been swept away. All offices under the Crown, the English woollack excepted, are now open to Romanists. The oath of the Royal Supremacy has been swept away. The oath recognizing the Protestant succession has been swept away. The Act of Settlement alone is left, the one barrier between us and a Popish reign. If that solitary Act were to share the fate of the others, we should speedily see a vassal of the Pope on the throne of Britain.

THE JESUITS AT WORK.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our newspapers, create strife in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of subjugating Great Britain, and through Britain the world, to the yoke of the Papacy. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year, is one million two hundred thousand pounds. That one million two hundred thousand pounds we give for our own undoing.

POPERY AND SOCIALISM.

The situation is further complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that Atheistic Socialism which has had so rapid and portentous a development of late, in France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a church-rising against the Church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one mother, Nature to wit, all things are a common heritage. Socialism, like the Papacy, attacks the modern state, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet, it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At next election, not fewer than 36,000 such votes were tendered, and at the election of 1877, the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast, void at the heart of the German nation, and what can rush in to fill that void, but just some such atheistic system as we see filling it.

This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the Governments and their friends; on the other; Communism and its adherents. The Ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The Papacy will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my Canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain I shall retire, and then the deluge will inevitable roll in and overwhelm you."

If the governments of Europe, in the hope of escaping the danger, should cast themselves into the arms of the Papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the Papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigour. The Church of

Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law into the abyss, the Ultramontanes will grapple with the Communists, and either conquer or be conquered by them.

A CATAclySM APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm; a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even the rapid diffusion of the Gospel in Europe. But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the Word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for petty, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the Continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up, I do not very well see. They have the Commune beneath them, they have Rome above them, and between these nether and upper mill-stones, it may yet happen that they will be ground to powder.

TEMPERANCE ITEMS.

THE SALOON AND THE BOYS.—A saloon can no more be run without using up boys than a flouring mill without wheat, or a saw mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbours?—N. W. Presbyterian.

THE CRAPY IS IN DANGER.—The Wine and Spirit Review—there is such a review—says that the progress of prohibition sentiment "threatens the annihilation of the liquor trade as a legitimate calling." Good. We are glad to have this assurance, and to have it on so unimpeachable an authority. Assurance is made doubly sure by the fact that in the present week "a National Convention of Distillers, Brewers, and Wholesale and Retail Wine, Spirit and Beer Dealers" is meeting in Chicago. "Politics," it is announced, "is to form no part of its deliberations. It is to confine itself to the work of defending the trade against its calumniators and protecting its vested rights against the designs of a fanaticism whose inspiration is vengeance and whose watchword is hate."—The Presbyterian.

A TEMPERANCE HORSE.—He belongs to a baker. His master went into a restaurant to deliver some pies. I was sitting at a window opposite. He staid so long in the place that I thought he had forgotten his faithful beast. After a while he came out carrying a great mug full of foaming beer. There were two other men with him. All their faces were red, and they walked unsteadily, and they were laughing loud, and shouting. Then the baker went up to his beautiful horse, and offered him the beer to drink. Do you suppose he took it? No, indeed! He gave it one sniff from his smooth, brown nostrils. Then he turned his head away with a jerk so sudden that he knocked the glass, beer and all, upon the pavement. He looked at his master as if to say, "Don't insult me again in that way, sir!" So his bad master had to pay for both the beer and the glass. Wise old horse, he was not afraid to give his opinion of beer.—Our Little Ones.

THE SALOON AND THE SOT.—The Bar, a liquor organ has come to the defense of the saloon, none to soon and none too strongly. It says—"It is not the saloon that makes the sot; it is not the saloon that wants him. He is out of place in it, in the way of the patrons who go there to rest and be refreshed. When one sees the troops of men of all grades of society who patronize the saloons, men who edit great newspapers, men who conduct great schemes for the improvement of the country, men high in political power, judges, lawyers and medical men, carpenters, bricklayers, blacksmiths, storekeepers, bakers, butchers and shoemakers, the conviction grows that the saloon is the true republic." If it is not the saloon that makes the sot, it is the sot that makes the saloon. The two are so intimately connected that neither can get along without the other. The great men, the men high in society, who patronize the saloons are generally very solicitous not to have it known.—N. Y. Independent.

CHILDREN'S DAY.

THE American Presbyterian Church as well as some other Presbyterian Churches has that fine institution known as Children's Day. Referring to the Church's duty and work in looking after the children, The Interior recently showed how well such work pays:—"Two-thirds of the additions to our churches come from the households of believers. And these are our most valuable additions. They are, as a rule, intelligent and active Christians. They understand the doctrines of the Church. They are familiar with its benevolent operations. They regard it as their Church, because it was the Church of their parents, the Church in which they themselves were early consecrated to God." Hence, it argues, "The best material for strengthening and extending our Church is in our homes. If we can secure the early conversion of all our baptized children, we need not fear for Presbyterianism in the next generation."

The Interior closes its article with the following appeal:—

"Who can tell," it asks, "what these children may do for Christ and the world if they enter early upon a consecrated life? When the Scottish elder said, 'We received at the last communion only one little slip of a boy, named Robbie Moffat,' he had no idea that the 'slip of a boy' would become one of the most useful missionaries of the day. When the Sabbath school teacher in London, found Jack Morrison playing in the street, and persuaded him to enter her class by the promise of a new suit of clothes, she little dreamed that he would translate the Bible into the written language of 350,000,000 people. The thing that hath been is the thing that shall be. The great preachers, the faithful missionaries, the eminent workers for humanity and God, whose power the next generation shall feel, are in our homes and our Sabbath schools to-day. In praying for their conversion we are praying, 'Thy kingdom come.' Let us pray in faith, knowing that we ask what is in accordance with the will of our heavenly Father."

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER. WORSHIPPING GOD AND THE LAMB.

LESSON X., December 5, Rev. v. 1-14; memorize verses 11-13.

GOLDEN TEXT.—Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. v. 13.

TIME.—See last lesson.

INTRODUCTION.—Following our last lesson are two chapters containing the messages of warning and encouragement to the churches. Then with chapter iv. begins the series of visions; chaps. iv. and v. are introductory pictures of the glory of the heavenly Guardians of the Church, and of their watchful care over her destiny.

HELPS OVER HARD PLACES.—1. And I saw: see the vision in chap. iv., of which this is a continuation. A book: in the form of a roll; containing the future history of God's people, unfolded in the Revelation. 2. To open the book: to reveal what was written therein, and to bring it to pass, to guide the Church in its conflict to the triumphant end. 4. No man: no human being or angel could know or guide the future. It would take divine wisdom and power. 5. Lion: symbolizing courage, strength, victory. Of the tribe of Judah: from whom Jesus sprang. Root of David: shoot from the stock of David. 6. In the midst of the throne, etc., i. e., between the throne and the living creatures. Four beasts: living creatures, described in chap. iv. They typify either creation or Providence, or, more probably, the great body of Christians, who have the qualities represented by these living creatures. Elders: representatives of the Churches, leaders. They were twenty-four, as many as the patriarchs for the Old Testament Church, and the apostles for the New taken together. A Lamb: signifying Christ as the atoning sacrifice. Seven horns: types of power, seven signifying that the power was omnipotent. Seven Spirits: the Holy Spirit in his manifold works, sent by Jesus. 8. Golden vessels: bowls or censers. Odours: incense, type of prayer, only fragrant to God when, like incense it is burning in the love of the heart. 10. And we shall reign: or do reign, as in Rev. Ver. Their principles are beginning to rule on earth, and shall yet entirely prevail.

SUBJECTS FOR SPECIAL REPORTS.—The vision of the opened heaven (chap. iv.).—The sealed book.—The lion of the tribe of Judah.—The four living creatures.—The representation of Jesus in vs. 5 and 6.—The golden vessels.—The new song.—The chorus.

QUESTIONS.

INTRODUCTORY.—What is the subject of the two chapters following our last lesson? In what chapter did the visions of St. John begin? Where is the scene of to-day's lesson laid? (chap. iv. 1.)

SUBJECT: WORSHIPPING GOD AND THE LAMB.

I. A SCENE IN HEAVEN (vs. 1-4).—What had John seen in heaven? (chap. iv.) What was in the hand of him that sat on the throne? What was the form of this book? How was it sealed? What did it represent? What is meant by opening the book? What proclamation was made? Why did John weep?

Meaning of the seven seals? Why was no man worthy to unseal the book? Does the Book of Revelation reveal what was in the book? Was opening the book much more than merely revealing the future?

II. THE ONE TO BE WORSHIPPED (vs. 5-7).—Who came forward to open the book? Why was he worthy? Why is he called "the lion of the tribe of Judah"? Why "the Root of David"? Why a Lamb? Where was he? What did he do? What is represented by the seven horns? By the seven spirits? What idea of Christ do you obtain from this picture?

III. THE WORSHIPPERS (8, 11, 13).—What three classes joined in the worship? What was the form of the four living creatures? (iv. 7, 8. Ezek. 1.) Who are represented by them? By the twenty-four elders? How many angels joined in the new song? (v. 11.) Why? (Luke xv. 7-10.) Who else joined in the song? (v. 13.) How does creation praise God? What was the difference between their song and that of the redeemed ones?

IV. THE WORSHIP (vs. 8, 9, 10, 12, 14).—What instrument of music did the elders have? For what purpose? What were the golden vessels? What reverential position did the elders take? Why? What was the new song? Who can sing it? What would seem to be the number of the redeemed? What had Jesus done for them? What did they wish for him? (v. 12.) Who took part in a responsive service? (When is singing well pleasing to God? (Eph. v. 19, 20.) What do you learn from this scene about true worship?

PRACTICAL SUGGESTIONS.

I. Heaven has great interest in what takes place on earth.

II. It is a great comfort to know that God knows and controls the future.

III. The four living creatures show the qualities that should be in all Christians: patient toil, wise intelligence, kingly power, far-sighted and swift-winged obedience.

IV. Prayer like incense is sweet fragrance to God when it comes warm from the heart.

V. New mercies demand new songs of praise.

VI. All the universe joins in praising God.

VII. Worship, as here seen, is from the heart, consists of prayer and praise, is joined in by many, is responsive, is in reverential forms, expresses grateful love, is pleasing to God.

REVIEW EXERCISE. (For the whole school in concert).—4. What did John see in heaven? ANS. The sealed book of the future. 5. Who alone could open it? ANS. Jesus, the Lion of the tribe of Judah. 6. Who joined in his praise? ANS. The redeemed, the angels, and all created things. 7. What was their song? ANS. (Repeat the Golden Text).—Petoulet.

THE AFFLICTIONS OF THE PERFECT.—The following paragraph from a "Holiness Journal," confirms a suspicion that has long haunted some ordinary Christians that the "flaming experiences" paraded in "The Holiness Meetings," are not strictly honest. This is the way our contemporary pours out its soul—"It is an inexplicable affliction, to all the true possessors of perfect love that some who live very bad and wretched lives at home—idle, lazy, refusing to work, complaining and exhibiting the very worst tempers—should persist in giving such flaming experiences in the Holiness Meetings."

\* A paper partly read at the meeting of the Evangelical Alliance at Ryde, September 21st, 1886.

PRESBYTERIAN TRACTS - AND - LEAFLETS,

Prepared or Edited by Presbyterian Ministers. THOUSANDS SOLD. VERY HIGHLY COMMENDED.

- 1. Helpful Hints to Church Members
2. Am I a Christian? If not, why?
3. Formula of Questions.
4. Hints to Young Communicants
5. Do you sure?
6. Duties of Church Members, &c.
7. Duncanson's "Calvinism," 10c.
8. Dr. McLaren's "Calvinism," 10c.
9. Dr. Middleton's "Misconceptions of Calvinism," 10c.

The first five are quinquilles, 50 Cents a Hundred. Trade supplied. Send for a supply.

G. H. ROBINSON, Presbyterian News Co., Toronto

The Presbyterian Review.

NOTICES.

- (a) Terms:—In advance, \$1.00; after 3 months, \$1.25; after 6 months, \$1.50; after 9 months, \$1.75.
(b) The number against the name on the tab upon the paper shows to what time the subscription is paid, and serves all the purposes of a receipt.
(c) When the address of a paper is changed, both the exp. and the new, including Post-office, Co., St., and Province, should be given.

ADVERTISING RATES.—Per line per year, \$2.00; 6 months, \$1.25; 3 months, 75 cents; 1 month, 50 cents; under 1 month, 25 cents. Special rates for contracts on application.

Subscribers failing to receive the "Review" promptly, will confer a favour by immediately notifying the Manager.

"HELP A LITTLE."

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

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

Presbyterian News Co. TORONTO.

THURSDAY, NOVEMBER 25TH, 1886.

A HUNDRED YEARS OF A CONGREGATION'S LIFE.

A PAMPHLET lies on our table which contains the proceedings in detail of the centenary celebration of James' Church, New Glasgow, N.S., with neat vignettes representing the exterior and interior of the plain, ample, steeped, wooden building which has housed the congregation for some years past.

The chief part of the early settlers of Pictou County were Scotch Highlanders, who came in 1767 and 1773. Dr. McGregor, with the three Fraser elders, who constituted his first session, followed in 1786. Ninety families, making up about 500 individuals, and scattered over a whole county, formed his wide charge.

What a pioneer minister's life must have been, may be judged from an anecdote of Dr. McGregor, related by Rev. E. Ross.

From Toronto to Pictou in 1830 he had to travel by stage, and had to make a blacksmith's shop. While en route, he had to make a bed for the night in a barn, and had to make a fire in a stove. On a cold February evening, a person on snowshoes entered the barn, and asked leave to warm himself.

self. After doing so, he craved permission to take some refreshment. Sweeping the ashes from the stove, and spreading thereon his handkerchief, he took some food from his pocket, sat down, and, having asked a blessing, finished his repast, and, thanking the smith, he resumed his snowshoes and, about five o'clock, took his way to the East River. That man was Dr. McGregor. He had been to Fredericton, New Brunswick.

For the first thirteen months Dr. McGregor received no pay, although his salary was supposed to be £80, half in cash and half in produce. It was only after twenty-nine years of labour that it reached £150. The people were hardly to blame. They gave little, because they had little. They were very poor. Some gave liberally out of their deep poverty. Of course there were small souls then as now. One of the good old Highlanders, years later, when the new era had come in, was standing in a Pictou store, discussing the state of the Church, and thus expressed his appreciation of the "former days."

Friendly divisions and the placing of new ministers narrowed Dr. McGregor's regular bounds as time went on. Fierce dissensions, too, rent his people asunder. Dr. McGregor was an Anti-Burgher. Many of his people had belonged to the Established Church at home. A disturbing spirit appeared among them in 1817, and a rift was made which is seen to this day. It is a thing most earnestly to be prayed and laboured for,—the bringing into our great Presbyterian Church of the "Kuk" Presbytery of Pictou. It cannot be far distant.

Troubles, which we can better afford to laugh over, came also. "A fierce quarrel raged over the 'Pitch Pipe.' Good old deacon Sutherland appeared before the Presbytery. He stated that a difference of opinion existed in the congregation about the use of a pitch pipe in the church, some thinking it was an improvement, while others entertained opposite sentiments. The session therefore asked advice from the presbytery. A special meeting of the presbytery was held on the first day of March, A. D. 1836. The presbytery gave the following deliverance:—"Having heard commissioners for and against the pitch pipe were unanimously of opinion that the use of the pitch pipe ought in the meantime to be discontinued."

The mural tablets commemorative of Dr. McGregor and Dr. Roy, the first two ministers, and unveiled at the centenary celebration, shew a period of eight-four years covered by these two pastorates. The third pastorate fills up the century, and bids fair to extend yet many years. Seven only of the members admitted in Dr. McGregor's time still remain. The Communion Roll which appears in an appendix, manifests the persistence of the old names. Out of some 300 no less than sixty-one are Frasers.

We have been as much gratified as surprised at the fulness of detail in regard to early events in the history of the congregation and the County. Pictou County has been favoured in its historians. It is to be greatly deplored that so few parts of the Dominion have found their local chroniclers. What Dr. Paterson has done for Pictou County, and Mr. Jas. Croil for Dundas County, and Hon. Jas. Young for Galt, and Dr. Scadding for Toronto, we could wish might be done for every separate county, and town, and city. The old settlers are disappearing rapidly, and with them much that can never be recalled after they are gone. Dr. McGregor, too, has been fortunate in his biographer, Dr. Paterson, just mentioned. There is no one of the old pioneer ministers whose story should not be told with some fulness. It is largely from such material that the complete history of our Church will be written.

DEATH OF DR. HODGE.

ANOTHER eminent standard bearer in the Church of Christ, a man noted not merely in the Presbyterian Church to which he belonged, but throughout the world of Christian learning, for profound attainments, rare gifts of mind, and graces of character,—has passed away. Dr. Archibald Alexander Hodge, Professor of Didactic and Polemic Theology, in that famous school of sacred learning Princeton Theological Seminary, died at his home in Princeton, New Jersey, on the night of November 11th, in the sixty-third year of his age. The announcement of his death came with startling suddenness, for his illness was very brief. Up to the week of his death, he was busy conducting his classes in the Seminary, was also engaged in delivering a

special course of lectures on topics in Theology, in Orange, New Jersey, and the Sabbath before his death, he preached in the chapel of the College at Princeton. A cold speedily developing into acute disease carried him off within a week, and closed his bright career on earth.

Our American exchanges are full of sorrowing notices of the death of this great and good man; and there are many of his old students in Canada, and many others, who were more or less personally acquainted with him, or who knew him only by his writings, who will unite with us, in expressing our sense of the great loss the Presbyterian Church throughout the world has sustained in his death, as well as our sympathy for his bereaved family and associates in the professoriate.

For the following biographical particulars we are indebted to the Presbyterian Journal:—It is not necessary to state that Professor Hodge was the eldest son of Dr. Charles Hodge. He was born on July 18th, 1823 at Princeton. He graduated at the College of New Jersey in 1843. On leaving the seminary he sailed for India as a missionary, in August, 1847, and was stationed at Allahabad two years, but owing to the ill health of his wife he returned in May, 1850, and in 1851 accepted the charge of the church of Lower West Nottingham, Maryland, and in the Fall of 1855 resigned this charge for that of Fredericktown, Va. While here he composed his "Outlines of Theology," which were published in 1860; but upon the breaking out of the war in 1861 he removed to the North, and became the pastor of the church at Wilkes Barre, Pa. In May, 1862, he was elected by the General Assembly to the chair of Didactic, Historical and Polemic Theology in the Western Theological Seminary, and he removed to Allegheny City in the Fall, and in 1866 became, in connection with the professorship he held, the pastor of the North Presbyterian church of the same city. In 1879 he was transferred to the professorship of Didactic and Polemic Theology in the Theological Seminary at Princeton, which chair he held up to the time of his death.

The following sympathetic, but just estimate of his life and labours, is from the Philadelphia Presbyterian:—"For nine years the younger Dr. Hodge filled the post in Princeton Seminary in which he was that day installed. He has become widely known as the theologian of Princeton, the accepted representative of the old Augustinian type of doctrine. Students have come from all parts of the land, and from beyond its bounds, to sit at his feet and listen to his vigorous and varied expositions of the truth. They have been impressed with his strong personality, and filled with admiration for his comprehensive and intelligent grasp of the system of doctrine taught in the Holy Scriptures. Nine years he was spared to fill this great office in the church of God. Alas! for the Church, we may well say, that he was taken as his influence was widening and his knowledge maturing and increasing.

He was the poet-theologian, a remark which will seem to many as strange as to talk of the poetry of mathematics. Nor will this be appreciated by those who have read only his written discussions on the subject. He had two distinct personalities as a teacher. The most living and attractive of these was seen in his oral discourses, we do not say his extempore teaching, for this might mislead. We mean his thoughts excoagulated or mused upon, and written again and again, but clothed as popular occasion demanded, in the language which the presence of the multitude inspired and suggested. There was a rare vein of the liveliest fancy; there were pictures which required the highest flights of an imagination which never failed him; there were glints of the rarest and most genial humour, all disciplined to come at his call and to minister in his sacred work.

He made a lonely and awful science social, popular, warm, and genial; he made it throb with divine and human sympathies. Who except himself ever kindled enthusiasm on the hypostatized relations in the Godhead? To him belongs the honour of popularizing Calvinistic Theology in the nineteenth century. He did not live to complete this work, but long enough to show that it could be done. He has come nearer the great Teacher than any other in making the common people hear him gladly on subjects relegated heretofore to the aristocracy in intellect and culture.

It was as the preacher in theology, didactic, expository, polemical, apologetic, and into whatever other mould the human intellect has cast it, that he was seen and felt. His work was the realization of an ideal of one of the strong pillars of the Presbyterian Church, gone to rest before him, Dr. Robert J. Breckinridge, who dazed the General Assembly in Nashville by asking for a Professor in one of the departments of theology against all traditional notions. The Moderator said, "Dr. Breckinridge, will you tell the Assembly what kind of a man you want?" "Yes," said he, "any one of the twenty five hundred Presbyterian ministers who has ordinary intellectual powers, attainments and piety, and who has been successful in his pastorate for a minimum of five years." The Assembly thought the statement but an impulse of complimentary humour. But when again asked he solemnly declared this to be his best judgment as to the best qualifications of the man who was to prepare an efficient ministry in the Church of Jesus Christ. We need not make application of the great principle so fully stated in these wonderful words. Every reader will say it was realized in Dr. Archibald Alexander Hodge, who "though dead, yet speaketh."

THE GOSPEL AMONG THE JEWS.

THE British Society for the Propagation of the Gospel among the Jews expended last year \$34,684 in its work. It employs 14 ordained missionaries and 9 unordained, 3 women, and has a large staff of 80 unpaid workers. One of its missionaries, Mr. Schwartz, of Breslau and Dresden, reports last year 100 converts and 79 inquirers. At Vienna 46 converts have united with Protestant Churches, within a year.

The Rev. J. Dunlop, the secretary of the society, and the Rev. Aaron Matthews, one of its ordained missionaries, have, as our readers are aware, lately visited Toronto and other parts of Canada in the interests of the noble work to which they have devoted themselves. It is to be hoped as one result of their visit that our Foreign Mission Committee will receive liberal contributions to Jewish missions, which by last Assembly it will be remembered, were placed among the schemes of the Church. 'Till we undertake an independent mission of our own, it will not be difficult to select one or more from among the missions of the British Churches, which will put to good use anything we may be able to send in the way of help.

At the recent Bible and Prophetic Conference held in Chicago, there was gathered a large number of clergymen and laymen of all Protestant creeds devoted to the study of Bible prophecy in all its departments and from every point of view. Among the delegates from Canada were Rev. Henry M. Parsons, Knox Church, Toronto, and Bishop Baldwin, of London. We see it stated in the daily press that the call for the present conference was signed by over fifty secretaries of Young Men's Christian Associations and over three hundred ministers. It stated that the signers had marked with sorrowing hearts "the rapid march of infidelity and its attendant troops—licentiousness, anarchy, and bloodshed," and the members of the conference were asked to meet in unity of heart to beseech our Saviour to "take unto Himself His great power and reign." The Conference has held only one previous session that at New York in 1878. At that meeting the following articles were adopted:—

- 1. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.
2. The prophetic words of the Old Testament Scriptures, concerning the first coming of our Lord Jesus Christ, were literally fulfilled in His birth, life, death, resurrection and ascension; and so the prophecies of both the Old and the New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as He went up into heaven; and this glorious Epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.
3. This second coming of our Lord Jesus is everywhere in the Scriptures repeated and imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man and only known to God.
4. The Scriptures nowhere teach that the whole world will be converted to God and that there will be a reign of universal righteousness and peace before the return of the blessed Lord; but that only at and by His coming in power and glory will the prophecies concerning the progress of evil and the development of Anti-Christ, the times of the Gentiles and the ingathering of Israel, the resurrection of the dead in Christ, the transfiguration of His living saints, receive their fulfilment, and the period of millennial blessedness be inaugurated.
5. The duty of the Church during the absence of the Bifitroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His last word, "So pray, I come quickly," to respond, in joyful hope, "Even so, come Lord Jesus."

A resolution was also adopted unanimously, not only by the Conference but by a voluntary standing vote of the vast audience present, to the effect that "the doctrine of Christ's pre-millennial advent, instead of paralyzing evangelistic and missionary effort, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature until He comes."

- 1. That it is in the highest degree desirable that mission churches should be encouraged to become independent of the Home churches—i.e. self-supporting and self-governing—a government naturally following upon self-support.
2. That it is desirable that churches organized under Presbyterian order, and holding the reformed faith,





Church News.

REV. P. M. MORRISON, the newly appointed agent of the Church in the Maritime Provinces, is duly installed in his office, Halifax.

THE congregations of Seymour and Rylstone, recently presented Mr. W. G. Mills, B.A., the student missionary, with substantial tokens of their appreciation of his labours among them during the last six months.

MISS AGNES A. SEMPER, who went as a missionary to Trinidad some four years ago, returned last week. Her health suffered from the climate, but the voyage and change have so improved her health that she will return in a few weeks to Trinidad.—Witness, Nov. 13.

THE Lindsay bequest has been honourably paid over to the proper parties by the executors of the will of the late William Lindsay, of White Lake, viz: \$1,000 to Formosa Mission; \$100 to Knox College Endowment Fund; \$1,000 to Bible Society. The executors deserve thanks for the prompt way in which they have paid the bequests.

REV. J. CUMBERLAND, Stella, acknowledges the further contributions to the Fredericksburg memorial church: St. Columba and St. Paul \$7.50, Campbellford \$10, Demorestville \$24, Miss Douglas, Barrieffield \$2, Miss H. Macpherson, Kingston \$5, St. Andrew's, Wolfe Island \$4.15, Churchill \$3.50, St. Mary's, Orillia, in part \$3.50, Chatsworth, O. S. Pres. \$5.

THE Sacrament of the Lord's Supper was observed at Iroquois on Sabbath, October 31st., when twenty-three new communicants were added to the roll of church membership. The congregation has during the past summer, been under the charge of Mr. R. Whitman, B.A., student of Queen's, who has proved himself a very earnest and diligent worker in the cause of Christ.

REV. C. B. PITBLADO and wife, who have been travelling in Britain and on the Continent for the past five months, returned to Winnipeg November 3rd, invigorated in health, and received from St. Andrew's congregation a very hearty reception. An address of welcome was presented at a largely attended social gathering the evening after their arrival, to which Mr. Pitblado replied in fitting terms.

AT the meeting of P. E. I. Presbytery on the 3rd inst., a cordial and harmonious call from Richmond Bay east, to Rev. Archibald Brown, was sustained, presented to Mr. Brown and accepted by him. The induction was appointed to take place in the church, in Lot 16, on December 7th, at 11 a.m., Rev. J. M. Macleod to preach the induction sermon, Rev. Alexander Stirling to address the minister, and Rev. A. P. Carr to address the congregation.

THE Rev. Principal MacVicar preached in St. John's church, Morrisburg, on the 31st ult., morning and evening. This congregation is making most satisfactory progress under the efficient pastorate of the Rev. G. D. Bayne, B.A., who, in addition to his ministerial duties, has taught the classics in the flourishing high school of the village for about two years. This school has sent several students to McGill College who have gained competitive scholarships and exhibitions.

THE new church, Appin, Rev. J. Robbins, pastor, was opened Sabbath, 7th inst., by the Rev. J. Allister Murray, London, who preached eloquent sermons. The Rev. W. Henderson ably officiated in the afternoon. The church, which is of brick, is pronounced a very compact and beautiful one, and the results of the subscription and opening service put the church nearly out of debt. The church provides a long-felt want for the district, embracing from the townline of Metcalfe to the Thames.

FIVE cases, weighing eleven hundred pounds were recently shipped from Brussels Station, Ont., which contained clothing and other useful articles for gratuitous distribution among the Indians on the Assiniboine Reserve, Indian Head. The clothing was contributed by seven of the auxiliaries in the Maitland Presbytery Society, viz: Kincardine, Huron, Langside, Lucknow, Bluevale, Ethel and Brussels. Through the kindness of the station master there, half-fares were secured on the G. T. R. as far as Toronto, where they will be consigned to the C. P. R., and conveyed to destination at half-fares also.

THE Sacrament of the Lord's Supper was recently observed in St. Paul's, Nelson, and also in Dundas street. Rev. Mr. Cameron of Milton, preached a very instructive and appropriate discourse. Seventeen new members were added to the roll. Presbyterians are evidently looking up since the settlement of Rev. R. McIntyre, the churches being well filled every Sabbath. A grand social was given by the ladies of St. Paul's church, Nelson, in the mans. St. Ann's, on the evening of Tuesday, 9th inst., Col. Campbell in the chair. Over one hundred people were present. A very happy evening was spent, over \$30 was realized.

ON the evening of November 10th, between thirty and forty of the young people of the Presbyterian church, Osprings, paid a visit to Erin and pleasantly surprised their pastor, Rev. R. Fowle and Mrs. Fowle at the manse, by presenting them with an address and a well-filled purse. The young ladies, from baskets brought with them, loaded the tables with dainties. A very pleasant evening was spent in conversation and various amusements, until time to return to their respective homes, when all joined in worship and then separated, feeling happy that they had been able to cheer and encourage their pastor and his family in their work.

AT the regular monthly meeting of the Students' Missionary Society of Knox College, held on Wednesday evening 10th inst., Messrs. McGillivray and Goforth gave interesting accounts of the proceedings of the Intercollegiate Missionary Convention lately held in Montreal. These gentlemen came back filled with enthusiasm over the meeting which they had attended, and imparted this enthusiasm to the society by their glowing reports. This society intends to hold a public meeting on the 26th inst. At this meeting an interesting address may be expected from one of the ministers of our Church, and papers by several of the students.

"BOHEMIA'S CALL."—We would ask the earnest attention of ministers and Sabbath school superintendents to the article "Bohemia's Call" in last week's REVIEW, from the pen of Rev. Dr. Burns, Halifax. This most worthy object is cordially endorsed by the General Presbyterian Council and by our General Assembly. By the kindness of Rev. Dr. Breed, Philadelphia, a fine photograph

of the "Sword and Cup" will be sent to any contributor of one dollar to the fund, and a large and beautiful picture 19x20 in. to any Sabbath school or person contributing \$25. This picture framed would form an ornament for the school-room. Dr. Blaikie's "Story of the Bohemian Church" will be sent to any pastor or superintendent who will undertake to raise contributions for the cause.

THE date for the re-opening of Zion church, Carleton Place, Rev. A. A. Scott, pastor, has been fixed for the first Sabbath in December. Rev. Prof. MacVicar, L.L.D., of Montreal, will conduct the services both morning and evening. The new furnaces have been put in working order, and the printing and calendering will be finished this week. The new seats—which are all ready—will then be placed in position, and a very few days afterwards will complete the work. The church will easily accommodate two hundred more persons by the enlargement, besides a gallery for the choir at the back of the pulpit and a vestry room for the minister. The interior will present a handsome appearance when complete, and the seats are so arranged that the pulpit is about the same distance from the walls on every side.

ST. ANDREW'S church, Ottawa, recently organized a society under the name of St. Andrew's Church Institute, which promises to be a valuable adjunct to the church. It was suggested by the popular pastor, and has received the warm support of a large number of the members and adherents. The main objects of the Institute are for religious and intellectual improvement, and for social intercourse; but the constitution is so framed as to admit of engaging in any work of a beneficial nature and the furtherance of such schemes as are likely to advance the Master's kingdom. The following officers have been elected, viz: Hon. President, Rev. W. T. Herdridge, B.A., B.D.; President, S. Woods, M.A.; Vice-Presidents, F. P. Bronson, C. H. Heddoe; Secretary, J. B. Halkett; Assistant-Secretary, M. G. McElhinney; Treasurer, R. W. Breadner; Executive Committee, Messrs. W. Wyld, A. H. Gallup, L. Blanchet, W. Strachan, and A. G. Pittaway, and a ladies' committee of ten. Having such excellent officers and learning of the enthusiasm permeating the membership, we imagine the Institute will be favourably known in the near future. In any case, it has our best wishes for its success.

THE Trafalgar Institute Trustees, Montreal, have purchased a large and desirable property on Redpath street from Mr. Alex. Mitchell, to be used as an institute for the education of young ladies. On the property is a building sufficient to accommodate thirty pupils, and it is expected that the institute will open during the ensuing year. The late Mr. Donald Ross left the large bulk of his estate for this purpose. It is Presbyterian, and a preference is to be given to the daughters of the ministers of our Church, some ten or twelve of whom are annually to be educated and boarded free of expense. The institute is affiliated with McGill University, and is under the supervision of our General Assembly, which in June, 1885, appointed Principal MacVicar and Dr. MacNish as visitors. Sir Donald A. Smith has, with his usual generosity contributed \$25,000 toward the purchase of the property, which cost in the neighbourhood of \$40,000. The property is beautifully situated on the mountain slope, and a more healthy site could not be desired. The Rev. James Barclay, M.A., of St. Paul's church, is chairman of the Board of Trustees, and to him is largely due the vigorous prosecution of the work thus far. The institute will, it is believed, prove a marked success.—Presbyterian Correspondence.

THE following recommendations of the Committee on Systematic Benevolence, were adopted by the presbytery of St. John at its last meeting: I. That missionary meetings be held throughout the presbytery at such time as may be most convenient for the respective congregations, but, if possible, before the new year; II. That the following subjects, or such of them as the minister and session of each charge may deem most necessary, be presented to the several meetings and their importance urged upon the people. 1. Scriptural Principles—Christian people should offer willingly of their substance to the service of God, and this as an act of reverent worship, prompted by grateful love for "His unspeakable Gift." 2. Systematic Methods—Congregations should adopt a systematic and business-like method of collecting the free will offerings of the people, so that the spirit of liberality may have frequent opportunities of exercise. 3. Schemes of the Church—In the opinion of presbytery, contributions for the schemes of the Church should be taken up by collectors visiting monthly (or at least quarterly) where at all practicable; but that where this system is not adopted, there should be four collections in the Church during the year, namely: one for Augmentation, one for Home Missions, one for Foreign Missions, and one for the remaining schemes of the Church; and they would recommend that this last amount be apportioned as follows: French Evangelization, forty per cent., College at Halifax, forty per cent., Aged and Infirm Ministers' Fund, fifteen per cent., and the Widows' and Orphans Fund, five per cent. 4. Ordinary Expenses—In collecting for ordinary expenses, the presbytery would recommend as near an approach as possible to the Weekly Offering System.

MEETING OF PRESBYTERY.

PARIS.—This presbytery held its regular meeting on November 9th in First church, Brantford. The clerk reported receipt of a call from the congregation of Lucknow, in the presbytery of Maitland, addressed to Rev. G. Munro, M.A., minister of Knox church, Embro; also relative documents with reasons for translation from the clerk of Maitland presbytery. Mr. McMullen was appointed to cite the congregation of Knox church, Embro, to appear for their interests in this matter at a special meeting of presbytery, to be held in Knox church, Woodstock, on the 23rd November, at one o'clock, p.m., and to notify the presbytery of Maitland of this decision. A circular from the Committee on Augmentation was read, and the fund was recommended to the liberality of congregations. A conference was held on evangelistic services, and it was decided to resume consideration of the matter at next regular meeting at Tilsonburg, on the second Tuesday of January, at half-past twelve o'clock. The presbytery then adjourned.—W. T. McMULLEN, Clerk.

A NEW WONDER

Is not often recorded, but those who write to Hallett & Co., Portland, Maine, will learn of a genuine one. You can earn from \$5 to \$25 and upwards a day. You can do the work and live at home, wherever you are located. Full particulars will be sent you from those who have earned over \$50 in a day. You are started in business free. Both sexes. All ages. Immense profits sure for those who start at once. Your first act should be to write for particulars.

ASSESSMENT SYSTEM. The Mutual Reserve Fund

LIFE ASSOCIATION. Is licensed to transact and is now doing business in the United States, Great Britain, France and Canada. It has Government Deposits, Etc., as follows: With the Insurance Department, Ottawa \$50,000; With Bank of England 100,000; Insurance Department, Albany, N.Y. 200,000; It has a Reserve Fund of Nearly 800,000; It has a Surplus over all Liabilities of 1,061,420; It has Assets (July, 1886) 1,640,330. Total Business Written, nearly \$200,000,000. It has Paid in Death Claims \$2,220,450; New Business in Canada in 1885 6,020,600; Has Saved to its Members in five years (difference in Cost) 3,105,208; New Business written in 1885 61,000,000; Insurance now in Force, nearly 170,000,000.

\$250,000.00 of New Business Written Every Day. \$25,000.00 Death Claims Paid Every Week. \$50,000.00 Added to the Reserve Fund Every Two Months.

COST OF INSURANCE. The following shows the cost of Admission Fees, Annual Dues and Mortuary Calls. The Admission Fees and Annual Dues are the same for all ages, but the Mortuary Rates vary, and are graded according to age at entrance. The Admission Fee is paid but once only (on entrance), and the dues are paid annually in advance. Medical Examination Extra.

Table with 6 columns: Amount of Certificate, Admission fee payable, Annual Dues, Amount of Certificate, Admission Fee Payable, Annual Dues. Rows for \$1,000, 2,000, 3,000, 4,000 certificates.

MORTUARY CALLS. The executive officers are required by the Constitution, at the expiration of every sixty days, to wit: on the first week days of February, April, June, August, October and December, to call upon our living members for a sum equal to the approved death claims, and to provide for the Reserve Fund.

LIMIT TO MORTUARY CALLS. To protect our members from excessive Mortuary Calls in any one year, the Constitution of the Association provides that the mortality of the Association, in excess of the "American Experience Table" may be paid from the Reserve Fund.

RATES OF ASSESSMENT. The following table shows the MAXIMUM SUM which can be collected from a member for death losses in any one year, before the Reserve Fund can be used:

Table with 4 columns: Rate of each \$1,000 monthly assessment on \$1,000 insurance, Past average annual cost per \$1,000, Maximum amount which can be collected during any one year on \$1,000 insurance for death claims and reserve fund, Rates charged by old line companies. Rows for ages 25 to 42.

Certificates of Membership are Incontestable after Five Years. All Profits from Interest, Lapses, etc., are applied to the reduction of Assessments, from which it is estimated by eminent actuaries that future Assessments after 15 years will in a great measure, if not wholly, be provided for. Active Agents Wanted.

OFFICES: 65 King St. East, Toronto; 102 St. James St., Montreal; 120 Grenville St., Halifax. WILLIAM SPARLING, Superintendent of Agencies. J. D. WELLS, General Manager for Canada. JOHN McLAY, Assistant Manager.

Books, &c. PRESBYTERIAN NEWS CO., TORONTO, PUBLICATIONS.

'MISCONCEPTIONS OF CALVINISM' BY REV. JAS. MIDDLEMISS, D.D., FLORA. Price 10c. Per dozen, \$1.00. ORDERS RECEIVED AT ONCE.

Marriage Certificates. The Presbyterian News Company, Toronto, has prepared a new Marriage Certificate, especially suitable for Ministers of the Presbyterian Church.

Beautifully tinted. Ample spaces for the insertion of names and other facts requiring to be written. IN NEAT BOOKS OF CONVENIENT FORM. PRICE 25 CENTS. 25¢ Sent Post Paid on Receipt of Price 25¢ Presbyterian News Co., Toronto. P.O. Box 2167. GEO. H. ROBINSON, Manager.

Medical. DR. PALMER SIBBOLD. Eye, Ear, Throat, Nose. 10 a.m. to 3 p.m. Corner Yonge and Wellesley.

DR. McDONAGH. THROAT, NOSE AND EAR. Hours—10 a.m. to 3 p.m. 48 GERRARD STREET EAST.

JOHN B. HALL, M.D. HOMOEOPATHIST. 306 and 328 Jarvis St. Specialties—Children's and nervous diseases. Hours, 10 to 11 a.m., 4 to 6 p.m. Saturday afternoon excepted. Sunday, 9 to 10 a.m., and 8 to 9 p.m.

DR. ANDERSON & HATES GIVE EXCLUSIVE ATTENTION to the treatment of the Eye and Ear. Cross eyes straightened, artificial human eyes supplied. Office, 31 James Street, North, Hamilton.

DR. HALL & EMORY. HOMOEOPATHISTS, 83 and 85 Richmond St. East, Toronto. JOHN HALL, M.D., W. J. HICKES EMORY, M.D., Homeopaths.

ELECTRICITY SCIENTIFICALLY APPLIED BY PROF. L. VANDER NEW HAVEN. Positively increases the vital force, and cures nervous and chronic diseases not successfully diagnosed and treated by other means. (This battery for home treatment is invaluable.) See testimonials and references of the highest standing, such as Grip Publishing Co., Rev. G. M. Milligan, C. G. Pomeroy, J. Edgar, M.D., etc. Address PROF. VERNON, Electro-Therapeutic Institute, 177 Jarvis St. Toronto.

Architects. WM. E. GREGG. ARCHITECT, No. 9 Victoria Street, Toronto.

GORDON & HELLWELL. ARCHITECTS, 26 King Street East, Toronto. H. B. GORDON. GRANT HELLWELL.

Dentistry. C. P. LENNOX, DENTIST, ARCADE

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only Dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient. Best Sets of Artificial Teeth, \$2.00. Teeth filled in the highest style of the art and warranted for ten years.

J. G. ADAMS, D.D.S., DENTIST, 146 Yonge St. Entrance on Vint St. Vitallized air administered for the painless extraction of teeth.

A. W. SPAULDING, D.D.S., DENTIST. Demonstrator of Practical Dentistry in Toronto Dental School, 61 King Street East, Toronto. Residence—63 Labalme Avenue Parkdale.

R. HASLITT, D.D.S., Dentist, Honor Graduate of the R.C.D.R., Ont. No. 61 KING STREET EAST, TORONTO.

BARRISTERS. KERR, MACDONALD, DAVIDSON & PATTERSON, BARRISTERS, Solicitors, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

THOMAS OSWELL, BARRISTER, Solicitor, Conveyancer, Notary Public, Etc. 60 KING STREET EAST, TORONTO.

Artists. MR. W. A. SHERWOOD, ARTIST. Portraits in Oil or Pastel from life or Photograph. Rooms 64 Arcade, Yonge Street, Toronto.

MR. FORSTER, ARTIST—PUPIL OF M. BOUQUENEAU. President of "Art Association," France. Studio, 61 King Street East, Toronto. Portraits Painting.

MILLMAN & COMPANY (Late Notman & Fraser), - Photographic Artists, - 41 KING STREET EAST, TORONTO.

We have all the negatives of Notman & Fraser, and copies may be had at any time. The finest photos at low prices guaranteed.

Financial. MONEY TO LOAN. MORTGAGES PURCHASED.

THE BRITISH CANADIAN LOAN AND INVESTMENT COMPANY (LIMITED). 20 Adelaide Street East, Toronto, has money to lend on security of Farm and productive Town property at the lowest current rates, also purchases Mortgages. Apply to R. H. TOMLINSON, Manager.

STAB LIFE ASSURANCE SOCIETY OF LONDON, ENO. Sir Wm. McArthur, K.C.M.G., M.P., Chairman. Head Office for Canada 32 Wellington St. E., Toronto. A. D. PARAY, Chief Agent.

Life Policies in Force \$44,000,000. Assurance and Annuity Fund 12,000,000. Canadian Investments 1,000,000. Money advanced to Church Trustees and others at 5 and 6 per cent. Life Rates recently reduced. For terms and particulars write or call upon any of the Agents, or at the Head Office.

Royal Canadian Ins. Co'y, Fire and Marine, HEAD OFFICE, MONTREAL. And, Robertson, Esq., Pres. Geo. H. McIlwain, Esq., Gen. Man. Geo. McMurrich, General Agent, 56 Front St. East, TORONTO.



BRITISH AND FOREIGN.

AT the eighth Synod of the Old Catholics in Austria, it was resolved to request the British and Foreign Bible Society to supply the body with Bibles.

THIRTY are 182 coloured Presbyterian churches in the South, with 12,958 members. Of this number eighty-five churches are in North Carolina, and fifty-nine in South Carolina.

A MISSIONARY has gone from New Jersey to Africa to propagate the doctrine of the cure of disease by faith. He might have found, says the Christian at Work, a field right here in New York for the exercise of his system, larger in its opportunities than is offered by the whole west coast of Africa.

A RARE event, in the Piedmont valleys, took place at the meeting of the Synod of the Vandois Church, when M. Louis Jalla was set apart for missionary work. After passing some months in the mission house, Paris, and the same in Scotland, he has been called to the Zambesi to join Messrs. Coillard and Jeanmairet.

THE Scottish branch of the Liberation Society, the Free Church Disestablishment Association, and the Association for Promoting Religious Equality in Scotland, have, with a view to concentration of energy and more decisive action, been amalgamated, and will henceforth constitute the "Disestablishment Council for Scotland."

BROOKLYN, N. Y., can no longer claim the proud distinction of being the "City of Churches." During the last ten years, while the city has almost doubled its population, only thirteen new places of evangelical public worship have been opened, including chapels. This is only one place for each increase of about 27,000. It is a fact that to-day the religious destitution of that city is greater than that of any other leading city in the United States.

By the will of the late Rev. Henry R. Wilson, D.D., who died recently at Elizabeth, N.J., the following public bequests were made: To the board of Church Extension Fund of the General Assembly of the Presbyterian Church in the United States, \$2,000; to the Board of Foreign Missions of the Presbyterian Church of the United States, \$1,000; to the Board of Home Missions of the Presbyterian Church of the United States, \$500; to the Board of Education of the Presbyterian Church, \$500.

THE Episcopal House of Bishops recently in session at Chicago, previous to its adjournment, sent a message to the House of Deputies, declaring that the use of the unfermented juice of the grape in the sacrament is not authorized, but that the mixing of water with the wine is not objectionable, "provided it be not done ritualistically, until authorized by a change of the rubric." They also passed a resolution declaring, "this house will not abandon the subject of marriage and divorce until legislation be affected in full accordance with the law of God."

PORTLAND, Oregon, Young Men's Christian Association has a \$29,000 building fund. [Toronto, Ont., Association has contracted for a \$35,000 building.] Williamsport, Pa., Association has bought a building lot for \$14,000. Scranton, Pa., Association building is to cost \$100,000, and will soon be ready for occupancy. The building fund at New Haven, Conn., has now reached \$11,500. At New Britain, Conn., \$20,000 of the needed \$40,000 has been raised. Hobart O. Hamlin, of Minneapolis, Minn., has donated \$10,000 for the Association there. James B. Jermain has donated \$5,000 to the Albany Association, and the building is now in process of erection.

THE missionary work of the Reformed Church in America was a subject of consideration in the Twelfth Street Reformed Church in Brooklyn, at a general conference of delegates from all parts of the country. This is the sixth missionary conference of the church. The report of the corresponding secretary of the board of foreign missions sets forth the progress of the work of the fifty-three missionaries in China, Japan and India. The sum of \$100,000 this year was called for to sustain the work, and permit its advancement. At the evening session addresses were made by Rev. E. S. Booth, principal of the Isaac Ferris Seminary, in Yokohama, Japan, and Dr. Jacob Chamberlain, of the Arcot Mission in India.

ARRANGEMENTS were recently made, according to which the English Presbyterian Church and the United Presbyterian Church of Scotland became jointly responsible for the establishment and maintenance of a medical mission in Morocco. The committee were successful in securing the services of Dr. Kerr, who lost no time in setting out for his field of labour. The doctor has established himself in a place called Kabat. According to latest accounts the mission has to all appearance a hopeful future. The doctor has made considerable progress with the study of the Arabic as spoken in Morocco, and in the meantime his skill as a physician has made him a favourite with all classes of the people. The district is largely peopled by Hebrews, and the main object of the mission is to bring the gospel to these sons and daughters of Abraham. Dr. Kerr's experience, strengthens the testimony, that the medical missionary disarms opposition and finds an open door and a willing ear, where the mere teacher would find it impossible to make any advance.

THE COCAINE HABIT.

THEIR WORST SLAVERY KNOWN—NEW REVELATIONS OF POWER.

Cincinnati Times Star.

WHEN cocaine was discovered the medical world exclaimed, "Thank heaven."

But useful as it is, it is also dangerous, especially when its uses are perverted from the deadening of pain for surgical operations, to the stimulation and destruction of the human body. Its first effects are soothing and captivating, but the thrill is the most horrible slavery known to humanity.

J. L. Stephens, M.D., of Lebanon O., was interviewed by our reporter yesterday at the Grand Hotel, and during the conversation the doctor said: "The cocaine habit is a thousand times worse than the morphine and opium habits, and you would be astonished," he said, "if you knew how frightfully the habit is increasing."

"What are its effects?" "It is the worst constitution wrecker ever known. It ruins the liver and kidneys in half a year, and when this work is done the strongest constitution soon succumbs."

"Do you know of Dr. Underhill's case here in Cincinnati?"

"That leading physician who became a victim of the cocaine habit? Yes. His case was a very sad one, but the habit can be cured. I have rescued many a man from a worse condition."

"What, worse than Dr. Underhill's?"

"Indeed, sir, far so. Justin M. Hall, A.M., M.D., president of the State Board of Health of Iowa, and a famed practitioner, and Alexander Neil, M.D., professor of surgery in the Columbus Medical College, and president of the Academy of Medicine, a man widely known, Rev. W. P. Clancy of Indianapolis, Ind., from personal experience in opium eating, etc., can tell you of the kind of success our form of treatment wins, and so can H. C. Wilson, formerly of Cincinnati, who is now associated with me."

"Would you mind letting our readers into the secret of your methods?"

"Well, young man, you surely have a good bit of assurance to ask a man to give his business away to the public; but I won't wholly disappoint you. I have treated over 20,000 patients. In common with many eminent physicians, I for years made a close study of the effects of the habits on the system and the organs which they most severely attack. Dr. Hall, Dr. Neil and Mr. Wilson, whom I have mentioned, and hundreds of others, equally as expert, made many similar experiments on their own behalf. We each found that these drugs worked most destructively in the kidneys and liver; in fact finally destroyed them. It was then apparent that no cure could be effected until those organs could be restored to health. We recently exhausted the entire range of medical science, experimenting with all known remedies for these organs, and as the result of these close investigations we all substantially agreed, though following different lines of inquiry, that the most reliable, scientific preparation was Warner's safe cure. This was the second point in the discovery. The third was our own private form of treatment, which of course, we do not divulge to the public. Every case that we have treated first with Warner's safe cure, then with our own private treatment, and followed up again with Warner's safe cure for a few weeks, has been successful. These habits can't be cured without using it, because the habit is nourished and sustained in the liver and kidneys. The habit can be kept up in moderation, however, if free use be also made, at the same time, of that great remedy."

"Yes, it is a world-famed and justly celebrated specific! Like many other physicians, I used to deride the claims made for it, but I know now for a fact that it is the world's greatest blessing, having sovereign power over hitherto incurable diseases of the kidneys and liver, and when I have said that, young man, I have said nearly everything, for most diseases originate in, or are aggravated by, a depraved condition of the kidneys."

"People do not realize this because, singular as it may seem, the kidneys may be in a very advanced stage of decomposition, and yet owing to the fact that there are but few nerves of sensation in them the subject will not experience much pain therein. On this account thousands of people die every year of kidney disease unknowingly. They have so called disorders of the head, of the heart and lungs and stomach, and treat them in vain, for the real cause of their misery is deranged kidneys and if they were restored to health the other disorders would soon disappear."

Dr. Stephens's experience, that can be confirmed by many thousands whom he has treated, adds only more emphasis to the experience of many hundreds of thousands all over the world, that the remedy he refers to is without any doubt the most beneficent discovery ever given to humanity.

In view of the proposed assumption of imperial authority by the young heir to the throne of China, the Chinese branch of the Evangelical Alliance has issued a call for special prayer for the young monarch.

A HOUSEHOLD PURSUIT.

The popular remedy, Hays's Yellow Oil, is used both internally and externally, for aches, pains, colds, croup, rheumatism, coughs and diseases of an inflammatory nature.

Medicines, &c.



WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, DYSPEPSIA, INDIGESTION, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, HEADACHE, AND EVERY SPECIES OF DISEASE ARISING FROM DISORDERED LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

MISS DALTON, 207 Yonge St., Toronto. Has the display of Millinery, Flowers, Feathers, Hats, Ornaments, Veils, Ribbons, &c. Dinner and Evening Dresses receive special attention.

FALL MILLINERY, Fancy Goods, Flowers, Feathers, Ribbons, Laces, &c.

MISS MILLER, 355 YONGE ST., Opposite Elm Street, TORONTO.

MISS J. MILLER, Fashionable Millinery Establishment 334 QUEEN STREET WEST, TORONTO.

FASHIONABLE DRESS AND HAT-MAKING. WORK DONE PROMPTLY. MISS WIGLEY, 197 Queen St. West.

B. McCAFFERY, STAPLE AND FANCY DRY GOODS, MILLINERY, MANTLES, ETC. 356 Queen St. West, Toronto

MISS BURNETT, IMPORTER OF London Round Hats and American and Parisian Millinery, has a superior selection of the above; also our own novel designs in shapes and styles not to be found elsewhere. J. H. BURNETT, 65 YONGE STREET

MRS. CHEESMAN, Fashionable Dressmaking and Fancy Goods 60-4 YONGE STREET, TORONTO.

DAVID MILLAR, 483 QUEEN ST. W. Silks, Dress Goods, Millinery, And all Lines of Staple Dry Goods. DAVID MILLAR.

THE IMPROVED MODEL WASHER and BLEACHER. Weighs only six pounds and can be carried in a small valise. Satisfaction guaranteed or money refunded. Pat. Aug. 9, 1884. C. W. DENNIS, Toronto.

\$1000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 10 year old girl can do the washing as well as an older person. To place it in every household the price has been placed at \$3.00, and if not found satisfactory within one month from date of purchase, money refunded.

See what the Canadian Baptist says about it: "The Model Washer and Bleacher, which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labor saving machine, is substantial and enduring, and is very cheap. From trial in the household we can testify to its excellence." Send for circulars. Agents wanted. Delivered to any address in Ontario or Quebec, charges paid, for \$2.50.

O. W. DENNIS, Toronto Margaret House, 213 Yonge St., Toronto, Ont. Please mention this paper.

LADIES REQUIRING Berlin Wools and Fancy Goods Will find our stock very complete, as we have received our Fall Shipments. We still sell

Berlin, Shetland and Andalusian Wools, In ALL COLORS at 10 Cents per Oz

100 Wool 10 cents per ball. Embroidery SILKS, 15 cents per dozen skeins. Thread, large balls, 10 cents per ball. Domestic at 40c. 50c. 55c. and \$1 per doz. In all the Newest Shades. A large assortment to hand of

Brass Banner Rods and Brass Crescents AT LOWEST PRICES.

Letter orders receive prompt and careful attention. Goods can be sent to any part of Canada. Our new Price List is now ready, please write for one

HENRY DAVIS, Direct Importer, 322 YONGE STREET, TORONTO.

Cards.

THE BEST QUALITY REEDS. H. SLIGHT THE FLORIST SEEDS. 407 YONGE ST.

REGORIOR. IN WALLPAPER, OILS AND DECORATIONS. ELLIOTT & SON 1040C BAY ST. TORONTO

CANADA STAINED GLASS WORKS. MEMORIAL WINDOWS. HOUSEHOLD GLASS.

The Boiler Inspection & Insurance Co. OF CANADA.

Consulting Engineers. SOLICITORS OF PATENTS FOR CANADA, United States and other Countries. Copyrights, Trade Marks, Etc., Registered. Experts in Patent Cases. Advice and assistance to inventors in making Drawings and completing their inventions. Office in Year Library Building, TORONTO.

MCARTHUR BROS., Dealers in all kinds of FRESH AND SALT MEATS. Poultry, Game, Vegetables and Fruits in Season. 208 KING ST. EAST, TORONTO. Butcher and Eggs a Specialty.

Elias Rogers & Co.



H. STUNA, Son, THE LEADING UNDERTAKER 230 Yonge Street, Toronto. Telephone No. 101.

J. YOUNG, The Leading Undertaker, 317 YONGE STREET. Telephone 679

W. H. STONE, THE UNDERTAKER YONGE 137 STREET. Nine Doors North of Queen Street. TELEPHONE NO. 932.

THE WEST END CLOTHIER. JOHN SMEALL (Successor to Wm. Wilson) MERCHANT TAILOR, STYLISH GOODS AND PERFECT FIT GUARANTEED 563 Queen St. W., Toronto.

DR. STARKEY'S COMPOUND. NOT A DRUG. 29 Arch Street, Philadelphia, Pa.

Let it be clearly understood that Dr. Starkey & Paken are the only manufacturers and dispensers of Compound Oxygen. Any substance sold elsewhere and called Compound Oxygen is spurious and worthless. E. W. D. KING, 55 Church St., TORONTO

Illustrative Sample Free



HEAL THYSELF! Do not expect hundreds of dollars for advanced patent medicines at a dollar a bottle, and watch your system with ravenous dogs that police the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION. Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or cut this out for you may never see it again. Address Dr. W. H. PARKER, 4 Bulfinch St., Boston, Mass.

Miscellaneous.

DUCKEY BELL FOUNDRY. Bellows, Fire Engines and Traps. Cast Iron, Brass, and Steel. Warranted. Catalogue and Price List. VANQUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry. Finest Grade of Bells. Cast Iron, Brass and Steel. Catalogue and Price List. VANQUZEN & TIFT, Cincinnati, O.

DO YOU WANT A First-Class Parlor Suit, -THEY GO TO- McARTHURS, 371 YONGE STREET.

Suits from \$40 upwards, and honest workmanship.

FOR PURITY AND HEALTHFULNESS Of its components the celebrated

Cook's Friend Baking Powder

CANNOT BE SURPASSED. For its value to the Consumer it has No Equal. It is Pure as the Forest and Better Value than the cheapest.

Ask your grocer for the COOK'S FRIEND, and take no other, but every similar the same may be. The slightest variation is counterfeit.

McLaren's Cook's Friend

THE ONLY GENUINE

S. B. Windrum THE JEWELLER, King St. East, 17 STAIRS.

In addition to his large Stock of GOLD AND SILVER WATCHES,

Both American and Swiss.

In showing a full assortment of the latest styles of English Gold and Silver Jewellery.

His assortment of Diamonds and other Gem Rings is most complete, and with his lines of American Jewellery and Rolled Plate Chains, together with a full line of finest Silverware, Spoons, Forks, Cutlery and Gold and Silver Healed Cases constitute one of the best assorted stocks ever offered to the public.

S. B. WINDRUM, 31 KING STREET EAST, 17 STAIRS.

Thomas Adams, 203 CLINTON ST., TORONTO

BREAD

Manufactured on the most approved scientific principle.

JAS. WILSON, Bread, Cake and Pastry Baker.

PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 487 and 490 Yonge Street. Opp. Governor St.

DALE'S BAKERY, 463 Queen St. West, Cor. of Fortlane

Celebrated Pure White Bread. Dutch Brown Best Family Home-Made Bread.

R. F. DALE.

JOHN HANNIGAN, NOTED CHEAP

BOOT AND SHOE STORE. Boots and Shoes Made to Order

673 YONGE STREET, TORONTO.

JAMES HARRIS,

Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission.

Orderments of Choice Dairy Butter and Eggs solicited.

120 QUEEN ST. EAST, TORONTO.

ROBERT E. MARTIN & CO. PHARMACISTS 11 and 12, Queen St. East, Toronto

ROBERT E. MARTIN & CO. PHARMACISTS 11 and 12, Queen St. East, Toronto. Succeeding H. J. Rose, late of Yonge and Queen Sts. Toronto. Dispensing Department always open, and reliable attendance. Laboratory and wholesale department a special feature of our establishment. In rare Alkaloids and Physicians' Requisites, we afford an exceptional market. Open all night.

Presbyterian Review.

THURSDAY, NOVEMBER 25TH, 1886.

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

The resignation of Rev. Jas. Black, of Caldwell, has been accepted by the Hamilton Presbytery.

THE REV. G. A. HOWIE concluded on last Sunday evening a series of most interesting and profitable evangelistic services in the Central Church, Toronto.

REV. DR. CAMPBELL has been inducted into the pastoral charge of the Cullingswood congregation, re-elected vacant by the resignation of the Rev. Robt. Redger.

The new organ, Charles St. church, Toronto, was formally opened on the 14th inst. It is a fine instrument, and it is hoped will assist much in the service of praise.

A VERY successful concert was given in the school-room of Old St. Andrew's, City, on last Tuesday evening. A collection was taken up on behalf of the Sabbath morning prayer meeting fund.

At a united meeting of the congregations of St. John's, Second West Westminster, and Bradford, presbytery of Barrie, it was decided to extend a call to the Rev. J. A. Carmichael of Columbus and Brooklin, Ont.

THE twenty-second anniversary of the Y.M.C.A. was celebrated in the Metropolitan church, City, last Tuesday evening. Rev. G. M. Milligan, Toronto, and Chancellor Sims, Syracuse, N.Y., delivered excellent addresses.

A COMMON EXPRESSION.

"I was troubled with liver complaint for three years, tried many remedies but never found any that did me so much good as 'Druggist's Headache Pills.'" James Higgins, East Templeton, P.Q.

THE RIGHT WAY.

The only proper way to cure a cough is to loosen the lungs by using the best of all cough-cures, Dr. Williams' Pink Pills for Pale People.

REV. DR. SMELLIE, Fergus, who has been absent for some months in Scotland, was welcomed home by the Guelph Presbytery on the 16th inst., and an expression of their gratification at seeing him once more among them placed on record.

THE PRESBYTERIAN NEWS CO., Toronto, will have ready in a few days a new and much cheaper edition of the Sabbath School Register, prepared by the General Assembly's S.S. Committee. Superintendents and teachers should make a note of this, and send orders at once.

A VERY successful concert was given in the Dufferin Street Mission Sabbath School, City, on Tuesday evening, 16th inst. Rev. W. Patterson, of Cook's church, and Mr. J. Guder, of Knox College, gave interesting addresses on "Mission," which the musical part of the programme was supplied by the choir of the Mission, numbering about twenty ladies and gentlemen, who sang several fine anthems. Mrs. Patterson, Misses Scott, Duffie, Wilson, and Mr. Argo also sang. Miss Sinclair gave a reading, which was well received. A collection was taken up for the poor of the district. The room was crowded to its utmost capacity.

DR. CAMON'S CATARRH CURE is no longer an experiment. No cure can be so certain as this. Money returns if medicine not satisfactory. Ask your Druggist about it. He will buy it and take no other.

Don't see any more nauseous purgatives such as Pills, etc., when you can get the CATARRH CURE, a medicine that makes the bowels gently, effectively and permanently free the system, and rendering the blood pure and cool. Urinal being medicine. 50 cents.

Marriages.

BARCLAY-DOW-At "Glen Dhu," Whitby, the residence of the bride's mother, on the 11th Nov., by the Rev. John Buchanan, Esq., M.A., B.D., Minister of the Free Church of Scotland, Mr. Barclay, son of the late John Barclay, Esq., and sister of John Barclay, Esq., of Fraser, etc.

CLARK-CHRISTIE-On the evening of the 11th Nov., at the residence of the bride's mother, Queen's Park, by the Rev. D. J. Macdonald, Esq., a great daughter of the late John Clark, Esq., of this city, to Miss Christie, daughter of the late John Christie, Esq.

STARRS-PATON-On Wednesday, Nov. 17th inst., at the residence of the bride's father, 11 Avenue St., by the Rev. D. Macdonald, Esq., a great daughter of the late John Starrs, Esq., of Toronto, to Miss Paton, second daughter of James Paton, Esq.

HAUTE-MARCELLE-At West Wichester, on the 17th inst., by the Rev. Dr. McGee, Mr. James N. Kratt, to Miss Ida E. H. Marcelle, both of Wichester.

Death.

TASSIE-At Pembroke, Sunday, November 21st, William Tassie, LL.D., late of Univ.

MEETINGS OF PRESBYTERY.

BARRIS-BARRIS, November 20th, at 11 a.m.

BRAND-At a adjourned meeting in Missions, 2nd Tuesday of Dec.

CHATHAM-In First Church, Chatham, on Dec. 16th, at 10 a.m.

CLERMONT-In Knox Church, Elora, third Tuesday of January, at 10 a.m.

HEWITT-At Bradford, third Tuesday of January, at 11 a.m.

LINDSAY-At Uxbridge, last Tuesday of November, at 11 a.m.

LONDON-In First Presbyterian Church, London, on Dec. 16th, at 2:30 p.m.

MIRAMICHI-In Campbellton, on Tuesday, 16th Jan., at 11 a.m.

ONEONTARIO-At Sherborne, second Tuesday of January, at 11 a.m.

PARIS-At Tilsonburg, second Tuesday of Jan., at 12:30.

SARATOGA-In St. Andrew's Church, Saratoga, 3rd Tuesday of Dec., at 7 p.m.

SARATOGA-In West Forest Presbyterian Church, on 14th Dec., at 11 a.m.

YONGE-In St. Andrew's Church, 1st Dec., at 10 a.m.

ILLUSTRIOUS BELLS ARE THE BEST.

I make and repair bell metal, indicators, Cash Carriers, Medical and other castings and all kinds of electrical work and other articles. J. T. McCusker, 217 St. James St., Toronto.

MASMITTE Muffs and Crumpets. FROM DAILY. From Finest Patent Flour. Cor. Jarvis and Adelaide Sts. Branch Office - 43 King Street East and 21 King Street West.

WORKED BY WOMEN. For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and overworked women generally. Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is "Dure-all," but admirably fulfills a singleness of purpose, being a most potent specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful general as well as a specific tonic and invigorant, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, debility, and sleeplessness. In either case, it is a most reliable and safe remedy. For full particulars, price \$1.00, or six bottles for \$5.00.

SICK HEADACHE, Bilious Headache and Constipation, promptly cured by Dr. Pierce's Peppermint Cure, a vital, by druggists.

Jorgenson & Samuelson WATCHMAKERS AND JEWELLERS. 100 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed. W. H. DICKIN, CARPENTER, 4 Church Street. Store and office work done promptly at reasonable rates.

JUST PUBLISHED. John Imrie's Poems. FOR SALE AT THE BOOKSTORES. Joyful Tidings, by James and David. Good News, by James and David. Marriage Ring, by Talma. Labor and Capital, by Talma. Ten Days with Moody, by Talma. Twenty-five cents each, post free. Send for list of useful books, and new and popular poetry for youth and American authors. W. E. SMITH, 505 Carlton Street, Toronto.

GRAHAM & MACLEAN, 19 Arcade, Toronto. LOAN & ESTATE AGENTS. Money Advanced on City and Farm Property at Lowest Rates. No commission to borrowers. Farms and City Property Bought and Sold and Leased.

POWDEN & CO., REAL ESTATE, LIFE, FIRE AND ACCIDENT INSURANCE AGENTS, AND MONEY BROKERS. 59 Adelaide St. East, Toronto. Business promptly and honorably conducted.

THE NEW ENGLISH PORTRAIT. Perfect, life-like and Absolutely Permanent. Prices, which are very reasonable, furnished upon application. Also portraits in oils, Water Colors and Enamel, from life or photograph. A few responsible agents wanted, to whom a liberal commission will be paid. Write for particulars. A limited number of pupis received (day and evening classes), to whom the utmost personal attention is devoted. J. L. HAWKINS, Artist, 50 King St. East, Toronto.

PROF. J. T. JOHNSTONE, Organ, Piano, Singing, 14 NASSAU STREET. TEA! TEA!! TEA!!! The Farmers' & Consumers' Tea Co. ARE SELLING Teas and Coffees RETAIL AT WHOLESALE PRICES.

Their stock consists in Teas of Choice Japan, Oolong, etc., and in Ceylon, Java and Java-Cat. Far from the general public should be able to see or communicate with us before buying elsewhere. No Presents. No Hauling. Samples and prices sent on application. Mail orders promptly attended to. No. 45 West Market Street, Toronto. Agents wanted.

ART MATERIALS. Winsor & Newton's Colors and Brushes. ROWNEY'S DRAWING STUDIES. A well assorted stock of these and other leading lines. Liberal discount to Artists and Teachers.

MATTHEWS BROTHERS & CO., 51 YONGE STREET.

CATARRH SAMPLE TREATMENT FREE. No great exertion or cost. No great expense. No great suffering. No great delay. No great trouble. No great danger. No great loss. No great pain. No great sorrow. No great grief. No great shame. No great dishonor. No great reproach. No great blame. No great censure. No great condemnation. No great damnation. No great punishment. No great reward. No great glory. No great honor. No great respect. No great esteem. No great reverence. No great awe. No great fear. No great dread. No great terror. No great horror. No great shock. No great surprise. No great wonder. No great amazement. No great astonishment. No great admiration. No great admiration. No great admiration.

Turner's June of Life. Positively cures Asthma, Dyspepsia, bilious liver complaints and Rheumatism, acting powerfully on the Urine and clearing up the bowels. It is a powerful Tonic, strengthening the Appetite, strengthening the Heart, purifying the Blood, giving new life, energy, activity and vigor to the weak and suffering. Last: A wonderful way to be taken one hour before meals and at bedtime. June of Life contains no alcohol, nor mineral or other poison. It is purely vegetable, is unadorned, pleasant to take and diffuses an agreeable feeling throughout the whole system. Antacid, antispasmodic, and stimulant. Not sold in Toronto. Manufactured by J. H. TURNER, Chemist, 100 and 102 St. James St., Toronto. Price 50c. per bottle.

THE ST. LEON WATER CONTINUES ITS GOOD WORK IN CANADA. RECOMMENDED BY PHYSICIANS TO THEIR PATIENTS. THOMAS LEON WATER CO., Toronto. URGENT: I have great pleasure in testifying to the great benefits I have received through drinking your ST. LEON WATER. I have been a great sufferer from Rheumatism (Gout) for many years, and at the recommendation of my physician, I have been taking the ST. LEON WATER, and am now almost free from it. Yours faithfully, W. E. POWEN, 77 1/2 King Street.

COMMERCIAL EDUCATION For Illustrated Circular giving all particulars, address Canadian Business University -33- Shorthand Institute, PUBLIC LIBRARY BUILDING, TORONTO. THOS. HERRICK, President. CHAS. H. HERRICK, Secretary.

BUSINESS TRAINING FOR LADIES AND GENTLEMEN AT DAY'S BUSINESS COLLEGE. Established Twenty Years. Instruction sound and thorough. References to former students and their business men. Address: JAS. E. DAY, Accountant, 100 KING STREET WEST, TORONTO. 5th Floor, 10th Floor. 9-10-11

BUSINESS EDUCATION! WISH TO GET IT. AT THE British American Business College ARCADE, YONGE ST., TORONTO. C. O'NEAL, SECRETARY. 99-97

ONTARIO VETERINARY COLLEGE OF TORONTO. LLOYD N. WATKINS, Teacher of the Guitar, Banjo, Zither and Mandoline. RES.-273 CHURCH STREET.

MUSIO. If you want a First Class Stradivarius - Cromonensis - Violin (PRICE, \$100.00) call at Butherford's Music Store; also other good Violins cheap. SUTHERLAND, 292 Yonge St., Toronto. Please mention this Paper.

GENTLEMEN, - Your attention is invited to my magnificent stock of Woollens and Furnishing Goods. Clergymen and Students will find my stock of standard Black and Dark Cloths the most select and reliable in the trade.

R. J. HUNTER, Merchant Tailor, COR. KING AND CHURCH STREETS, TORONTO.

ACHESON & CALDER, 302 Spadina Ave., Toronto. MERCHANT TAILORS. We receive all our customers by giving satisfaction.

BRASS FIRE SETS. English Tile Register Grates, Fenders and Fire Screens. CALL AND EXAMINE. 30 KING ST. EAST.

Rice Lewis & Son, HARDWARE AND IRON MERCHANTS, TORONTO.

M. McCABE, UNDERTAKER, 305 Queen Street West, Toronto, Ont. Embalming a Specialty. Telephone No. 1104.

"This is a Weighty Matter." READ ABOUT IT AND COME AND GET. A Large Wool Blanket for \$2.50. A Small Blanket for \$1.50. A Big Comforter for \$7.50. A Man's Under-shirt for \$0.35. A Boy's Under-shirt for \$0.25. A Pair of Ladies' Wool Hose for \$0.15. A Pair of Men's Wool Hose for \$0.15. A Good Corset for \$0.50. A 35 n English Oilcloth for \$0.25. A Good 27 in. Winery for \$0.05. A 30 in. Factory good, for \$0.05. All-Wool Dress at 20c, 25c, 30c, worth double. All to be had only from

ALEXANDER HAY, The Great Hosiery Man, 430 & 432 QUEEN ST. WEST

Bryce Brothers, THE BUILDERS

Continuo to erect houses on easy terms of payment at cash prices. Over one hundred built every year. PAY AS YOU PLEASE. Thus, "Climbing up the Golden Stairs."

Should you want a vacant lot, (On which to build a cot, a cottage, a villa, or a mansion, you may see your building books, and find what you like best. If you are going to buy a lot, they have every sort of lots to take a chance in. If, on the other hand, you want a house as well as land, you may see the others, and choose your own locality. They have houses great and small.

CALL AND GET PARTICULARS AT 280 KING STREET EAST. BELL ORGANS. RECOMMENDED BY TORRINGTON, FISHER, CARTER, DOWARD, KERRISON, KAUFFMAN AS SUPERIOR TO ALL OTHERS.

Established IN 1864. 75 Styles to Choose from. CATALOGUES FREE.

W. BELL & CO., GUELPH, ONT Oyez! Oyez! Oyez!

If Any Person can Procure a STOVE POLISH Equal in Quality to PURE GOLD STOVE POLISH Let Him do it now or Forever Hold His Peace. Pure Gold Stove Polish Makes No Dust, Requires Little Labor, Gives a Most Brilliant Lustre.

ASK YOUR GROCER FOR IT, COAL AND WOOD! During the next Ten Days I have to arrive at cars 2,000 cords Good Dry Summer Wood Beech and Maple, which I will sell, delivered to any part of the city, at SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICES AND YARDS - Cor. Bathurst & Front Streets, and 51 King Street East, 534 Queen Street West, 590 Yonge Street. Telephone Communication between all Offices.

GREAT FALL SALE OF DRY-GOODS, CLOTHING, MILLINERY, MANTLES, Carpets, House Furnishings, &c., NOW GOING ON AT OUR STORES.

The whole of our Large Stock to be cleared out at a sacrifice. No Hauling! No Bankrupt Stocks, but all First-class New Goods of this Season's Importation.

DRY GOODS DEPARTMENT. Ladies look to your interest, and do not make a purchase without first seeing our large stock.

WINTER MANTLES. Every Lady in Toronto should make it her business to examine our magnificent Stock of WINTER MANTLES. We are selling lovely Jersey Jackets, nicely trimmed, at \$3.50, \$4.00, \$4.50, \$5.00 and \$6.00, really worth from \$5.00 to \$10.00. Magnificent Long Ottoman Satin Finish Cloth Mantles at \$3.50, \$4.00, \$4.50, \$5.00, \$6.00, \$7.00, \$8.00 and \$10.00, worth from \$8 to Fifteen Dollars. No lady should purchase a MANTLE without seeing our Immense Stock of New and Fashionable garments of this Season's Importation. Our MILLINERY DEPARTMENT is stocked with all the Newest Shapes and Latest Novelties for the Present Season, and for Style, Moderation of Prices and Good Taste cannot be equalled in this or any other city.

READY-MADE CLOTHING. Men's Tweed Pants at \$1.00, \$1.50, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$4.50 and \$5.00. Men's All-Wool Tweed Suits at \$5.00, \$6.00, \$7.50, \$9.00, \$10.00, \$12.00 and \$15.00. Men's Fine Black Worst-Ed Suits at \$9.00, \$12.00 and \$15.00. Men's Tweed, Worsted, Milton, Beaver and Fleece Overcoats at \$3.00, \$6.00, \$7.50, \$9.00, \$10.00 and \$12.00. All cut and made in a superior manner and equal to the Ordered Clothing of some of the best city houses. Special Sale of Men's and Boys' Overcoats. All First-class Goods, which we are offering at astonishing low figures. Don't buy until you have seen our stock and prices.

We have just Opened another Shipment of Carpets. We continue to sell WILTONS, AUBUSSONS, AXMINSTERS and VELVETS at Special Prices, in order to reduce our large stock. We are also giving big drives in TAPESTRY CARPETS, which we are selling at 25c, 35c, and 45c per yard and up, and heavy wide UNION CARPETS at 40c, and ALL-WOOL at 6c per yard.

Housekeepers will Save Money by Purchasing their CARPETS from us.

PETLEY & PETLEY, 128 TO 132 KING ST. EAST, TORONTO.