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LOVEST THOU ME?

TRANSLATED FROM THE GERMAN OF KARL GEROK.

Lovest thou me? O Simon, dost thou listen?
Thy Saviour talks with thee beside the sea.
Lovest thou me? The sunht waters glisten;
Bethink thee well the word He asks of thee.
His gracious lips are questioning so sweetly
His holy eye looks through thy soul completely.
What is it, son of Jonas, troubles thee?
Lovest thou me?

Lovest thou me? How bold wast thou declaring,
Though all shall faithless be, yet will not I;
And yet—and yet—hast thou forgot thy swearing;
When shamelessly thou didst thy Lord deny?
Is this the rock on which my church is founded,
The Peter whose profession loudest sounded,
Who would unto the death my follower be?
Lovest thou me?

Lovest thou me? I seek no loud profession;
I only ask, does love within the live?
Come, dry thy tears, poor child, and make confession;
Give me thy hand, thy heart repentant give.
O bruised reed? no touch shall ruthless break thee;
O smoking flax 1 no breath shall lightly shake thee:
If yet one glimmering spark of flame there be,
Lovest thou me?

Lovest thou me? I have deserved it, truly;
My yoke is easy and my burden light.
Have not green pastures waited for thee daily.
When thou hast trusted to my guiding might?
Thy Shepherd, on the precipice that stayed thee,
Upon Ilis shoulder tenderly that laid thee,
Who unto death went forth for love of thee—
Lovest thou me?

Lovest thou me? With patient hand and tender, Give to my sheep the food I gave to thee; O grateful penance for the heart to render, That glows with love and gratitude to me.
Thyself hast erred; go forth to seek the erring,
Guide them unto the heaven thyself art nearing;
Protect my flock from their arch enemy. Lovest thou me?

Lovest thou me? Then keep my lambs from straying;
My little ones I bind upon thy heart;
Still in the dubious land of twifight staying, Lead them unto the sun with patient art.

If thou dost hive me, to my own be loving.

By service done unto my weak ones proving,

The love thou learest him who strengthens thee.

Lovest thou me.

Lovest thou me? A hand shall gird thee rougher
Than thou hast known, and lead against thy will;
That which the shepherd bore, the sheep must suffer,
O son of Jonas! wilt theu love me still?
Love yet is love, although the tempests lower,
Love yet is love, although the flames devour,
Love sings its praises on the cruel tree.

Lovest thou me?

Lovest thou me? Thou knowest all, my Master-My craven cowardice, my feeble zeal;
Oh, let Thy heavenly fire burn brighter, faster,
Until my frozen heart its warmth shall feel,
Write thou upon my soul the word Thou speakest,
And I, of all that love Thee, Lord, the weakest,
Will say, I have denied, yet pardon me,
Still love I Thee.

-Louise H. Coburn in S.S. Timet.

CHILDREN AT CHURCH.

Gon did not build this world and fit it up for the residence on it of mature human beings, and fit up the moon for the separate residence of children, with only a respectable delegation of grown folks. It would not be a good way to build separate houses for children, or to set separate tables for them. It is far better for us families, and in scathing language denounced to be mixed together in homes, old and young grocers' heenses. Drunkenness also stifled conin the same house, at the same table. Some science; and it was no use ministers and others special provisions must indeed be made for trying to save the souls of men; if they were children in a home which are not needed where first killed by, etrong drink. or while there are no children. The eye of a guest soon detects the difference between "the child-house "and "the no child house." It is Brown, of Haddington, which very happily well enough, if practicable, to have some rooms illustrates the relation he always sustained to and some portions of the grounds belong the Saviour—the relation, close and confidential, specially to the children, and that these should which every minister must sustain to Him in be furnished with toys and tools which grown order to be truly eloquent and effective, and to folks have no use for. But the seclusion and proclaim the Gospel with unction and power. separate life of children in the nursery may be A Scotch nobleman and his party were out carried too far. In the usage of some times and hunting upon an occasion. They came to one countries it has been carried too far for the well of those field meetings for religious services at fare and happiness of either the children or their mature kindred. So it may be, so I fear their mature kindred. So it may be, so I fear it is, in our Sunday-school arrangements. The Sunday-school should, no doubt, be furnished and conducted with prominent reference to you think of that?" "I think," he replied, children. Yet, more and more, as we go on that the man himself did not believe a word perfecting its methods and instruments, it is he has said." Thereupon John Brown took the becoming the means of continued improvement stand, and poured forth a stream of the rich in knowledge and piety to the children as they Gospel treasures which were swelling up within grow to maturity, and, when they are fully his own heart. The noble listened with rapt grown. On the other hand, it is not necessary, and it is not best, that children should be absent "And what do you think of that?" "Think! I from the preaching service of the church. The don't know what to think. Why it seems to me habit of church attendance must be formed in as if he thought that Jesus Christ stood behind early life, or most likely it never will be. The him, and every little while he would stop as if become of his dead ancestors, let the prompt habit of attending church as families, sitting to he were asking, 'Now, Lord, what shall I say reply be: 'I cannot say more than that "the

is it probably practicable, that everything in the services and in the sermon should be fully understood by the children. Children are happily and usefully impressed by much which they do not understand. So are we all, the oldest and wisest of us. In a lovely landscape, in a glorious sunset, in an awful cataract, in the crash and roar of a tempest, there is much which modern science explains to us, making it simple and in-telligible; but beyond all this there is vastly more into which we look, and are not able to see through it, and much to which we sisten without finding it articulate. Do we get no salutary impression from all this? Far other wise. There, in the unexplained depth, is the hiding of its power. The measured peal of the bell, the solemn swell of the organ, the lifting up of harmonious voices in choral song, the hushed stillness of prayer, the orderly on going of the services, the ample audience room full of human persons the reverent agreet of the of the services, the ample audience room full of human persons, the reverent aspect of no human persons, the reverent aspect of no human persons, the reverent aspect of no human forms and faces, the being in and patient's name. By that number date, and patient's name. By that number the is registered, and his cisease, symptoms and treatment are entered in the book. This ticket is given to the out-patients. Each time he comes for further treatment or for more medicine, the patient must show this ticket. They keep them very carefully, often for years, lest perchance they want to come again and need this as an introduction. As the patient is registered and receives his number, he seats himbrought up under its ministrations, is exerted upon them in very early childhood. Such in fluences set their minds in the right direction; and give the best culture to their susceptibilities. and give the best culture to their susceptibilities, before their intellects are fully open to verbal instruction. On the other hand, it is neither necessary nor wise that all the pulpit utterances should be unintelligible to children. The plain? short, easy words and vivid illustrations which children need, are relished by the mature. The largest part of the Bible truth can be so uttered and illustrated as to engage the attention of old and young together and equally. Most of what is best for either, is best for both. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."—Henry All Nelson, D. D., in the New York Evangelist

MR SPURGEON ON TOTAL ABSTREE ENCE.

Every friend of humanity will reduce that Mr. Spurgeon may be counted on the side of the safest of all positions with reference to intoxicants, total abstinence. At a recent meeting of the Total Abstinence Society of the Metro of the Total Abstinence Society of the Metropolitan Tabernacle, he said there were two
things that men needed—pardon of sin and to
become holy. But taking the pledge would not
do everything for them. God forbid that they
should put any plan of theirs in competition
with the Cross of Christ. But total abstinence
had really to do with the matter of their becoming holy, it was decidedly helpful to personal holiness. To be free from alcohol, left the brain clear, that helped to the study of Scripture, and the study of Scripture helped men to grow in grace; so that there really was some connection between total abstinence and holinness; and there was also some connection all the people of his village.

These tickets are read. between taking alcohol and unholiness. There was, further, a connection between total abstinence and holiness in the matter of self conquest the keeping of one's self well in hand, which was a matter of great importance. Mr. Spurgeon went on to urge total abstinence for the sake of example, and for the sake of influence on grocers' licenses. Drunkenness also stifled con-

THE Instructor recalls an anecdote of John

Work. Mission

THE GOSPEL TICKET.

DR. CHAMBERLAIN tells the readers of the N. Y. Independent some of the ways in which mission work is done in India. Among them is the following, which we are not surprised to

learn has been greatly blessed.

The tickets which we give the patients at our mission hospitals and dispensaries are really little leaflet tracts. I have lying before me one in the Polyan land. in the Telugu language, of which I have myself printed thirty thousand and given them to patients that have come for treatment. It is the size of a gentleman's visiting card, and has two leaves. It is printed on thick, strong paper that will not wear out. On the front page, with ornamented border, is printed "Madantains inside. As this may be the only glimmer-ing of truth that some will have in the villages from which some of these patients come, a hundred miles away, I prepared the most concise statement of Christian truth I could and printed there. He reads:

"There is but one true God. He created, controls, and preserves all things that exist. He is sinless. But we are filled with sin. He, to take away our sin, sent his own Son, Jesus Christ, into this world as a Divine Redeemer. That Divine Redeemer; Jesus Christ, gave his life as a propitiatory sacrifice, and now, whoever believes on him, and prays to him, will receive remission of sins, and eternal life. This is what the True Veda, the Holy Bible, teaches 'ss."

He turns over to the last page, and finds a quotation from one of their favourite Telugu poets, who wrote six centuries ago. For we like, as did Paul, to clinch a truth by saying: "One of your own poets has-said.". He reads in Telugu:

"The soul defiled with sin, what real worship pays it?
The pot unclean, the cookery, who eats it?
The heart impure, though it essays devotion, Can Deity receive it? Nay, nay. Be pure, O, man,"

And we add below this: "To give us this very purity of heart spoken of by your poet, our Divine Redeemer, Jesus Christ, came into this world. Believe in him."

Fifty miles and more from Madanapalle, as I have been travelling, a man has seen me, run in-to his house, and quickly come out again hold-ing out one of these tickets, in some instances several years old, as shown by the date, and claimed acquaintance, as a former patient of mine, and that ticket has served as an excellent introduction to my preaching there and then to

These tickets are read. highway, one day as I was travelling, twenty miles from home, a Brahmin who stopped me, and asked if I were not the missionary doctor from Madanapalle. He said that one of my patients had taken home his ticket to his village, eighty miles away, and that he had seen it and read it and read it again, and now he had come in on foot all that way to ask me more about that "True Veda," and that Jesus Christ set forth in that little ticket. Those tickets pay.

Missions and Future Probation.—The last few weeks have decided the fate of the Andover Theology, for the present, as far as the A. B. C. Foreign Missions are concerned, and quite rightly; for what better the heathen would be, of missionaries holding, the doctrine of "future probation," it is hard to know. The N. Y. Independent, though suspected of favouring the movement, says very sensibly. "Millions and he dreds of millions are perishing for lack of re gious knowledge. We are plainly commanded to teach them God's Word and will; to teach them the way of salvation; to teach them all about a better life here and hereafter; in a word, to teach the plainly revealed truths of the Bible. Let no time be wasted in speculations. Prompt and hearty missionary work of the good, well-tried, old-fashioned sort is now wanted. We want labourers in the field in all quarters, and we want them now. We don't want speculators, although they may be, in many respects, very wise and good men. * * * to India; and it is evident from the result of his And we say, Amen! And let every other labours and travels that he was the very man for Mission Board, Home or Foreign, go the same the work.—Moffat.

Kingdom of Heaven.' No man, preacher or layman, at home or abroad, can safely go further in either case. The unrevealed ways of God, in the future world are past finding out. We say let the American Board travel in the naths of revealed truth."

ONE of the remarkable features in connection with the spread of Christianity in Japan, is the wide circulation of the Scriptures and of Christian literature in that empire. The Christian Intelligencer, referring to the last catalogue of publications of the American Tract Society's committee for North Japan, in connection with this fact says: "The list embraces thirty-eight titles to tracts, of from one to ninety-four pages each. Of these, from one to eight editions have been already published (all but eight have passed the first edition), and 86,528 copies were circulated in 1885. The list of books numbers fifteen, of from 70 to 312 pages, and includes such titles as 'The Story of the Gospel,' Christ, the Son of God,' The Dairyman's Daughter,' Notes on the l'arables,' Manual of Sacred History' by Rev. H. Stout, 'The Being of God' and 'The Attributes of God,' by Rev. J. L. Amerman, D.D., etc. The Union Theological School at Tokio has issued fourteen text-books (four of them included in the Characteristics). them included in the Tract Society's list), of which seven are by Dr. Amerman, four by Professor Knox, one by Mr. McLaren, and two by Dr. Imbrie. They represent the departments of Theology, Sacred History, Ethics, Homiletics, Apologetics, and Church Government, with one commentary on the Acts. For the year 1885, commentary on the Acts. For the year 1005, the American Bible Society reports a circulation of 32,939 volumes, of which 675 were Bibles and 11,406 New Testaments; the whole number making 12,657,701 pages of Scripture. There were manufactured in Japan during the same year, under the auspires of the Society, 25,408 volumes, of which 403 were Bibles and 12,051 New Testaments. The influence of such a literature and such a circulation of the Word of God cannot be estimated. It must be a powerful factor in the great work now going on n that empire."

MASSACRE OF NATIVECHRISTIANS IN AFRICA. -The cable of Oct. 26th brings harrowing news of the massacre of native Christians of Ugunda, Africa, by the cider of King Mwanga. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the King's page, to commit an abominable crime. Many Christians were tortured, mutilated and speared, and 32 were burned alive together. The appeals of the missionaries for a cessation of the atrocities were unavailing. There is light, however, in this terrible darkness. The fate of these unfortunates did not serve to frighten the candidates for baptism, and within a week after the massacre many natives were baptized at their own desire. Leaslets, containing extracts from the Scriptures, prayers and hymns in the Ugunda language are freely bought by the people, although their possession involves the danger of punishment. The diary of Bishop Hannington, who was put to death by the king, it is also stated, will soon be published in London. It is a thrilling and pathetic, narrative of his epxeriences in Ugunda up to the day of his

U. S. Presbyterian Home Missions .- Wecongratulate our sister to the south of the lines, on the report, in the Home Missionary for October, of the work of the year up to date. It is so short and satisfactory that we give it in full. "Nearly all the missionaries report a healthy state of things in the churches. The attendance on the means of grace on the Sabbath, and at-the Sabbath-school and the weekly prayer-meeting, is reported as most encouraging. Many churches that had revivals last winter still report accessions at every communion senson. About sixty churches have been organized up to this date. Peace and harmony prevail among God's people, and an unusual degree of financial, and spiritual prosperity abounds."

MAN PROPOSES; GOD DISPOSES.—"When I came to England, thirty-one years ago I found Livingstone in London, preparing to go out as a medical missionary to China. He had no other intention then to choose the East Indies or China, and start as a medical missionary. He happened to listen to some of my speeches, and he was present when I delivered the annual sermon of the London Missionary Society. He immediately resolved upon going to Africa; and to that place he usterwards went. Now we see what a little thing can change a man's whole life, In all probability had I not returned to England at the time I did, Livingstone might have gone

NEW HEBRIDES.-Mr. J. Dunlop Landels, of habit of attending church as tamines, sitting together in family pews, cherishing a feeling of common family interest in all the church privileges, is a most wholesome habit. It is really quite as easy to train children from the start, so that they will love to go to church with their parents, as to make them love to sit at table with them. In order to this, it is not necessary, nor local and the delegates promised to preach against it of Christ be quoted, who said: Of such is the

The Family.

"SHE NODDIT TO ME."

The following poem, which recently appeared in the Ren Accord, a weekly comic journal published in Aber deen, attracted the notice of the Queen, and her majesty wrote expressing a desire to be furnished with the name of the author:

I'm but an auld body, Lavin up in Decside. In a twa-room'd bit hoosie Wi' a toofa' beside, Wi' my coo and my grumphy I'm as happy as a bee, But I'm far prouder noo Since she noddit to me!

I'm nao sae past wi't-I'm gie trig and hait, Can lant twa three tawties. An' look after my kall; An' when our Queen passes
I run out to see,
Gin by luck she micht notice
And nod oot to me?

But I've aye been unlucky, And the blinds were aye doon, Till last week the time O' her yeesit cam roon', I waved my bit apron As brisk's I could dae, An' the Queen lauch'd fu kindly, An' noddit to me.

My son sleeps in Fgypt-It's nee eese to freit An' yet when I think o't I'm sair like to greet, She may feel for my sorrow— She's a mither, ye see — An' maybe she kent o't When she noddit to me.

INDIA.

AN INTERESTING LETTER FROM REV. R. C. MUR-RAY, MHOW, C.I.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,-Last week I had the pleasure of spending a few days with our missionaries at Neemuch. The listened for more than an hour, they were invited Rev. W. A. Wilson settled here a year ago, and although the work is as yet in its infancy, signs of however, bearing on the subject under discussion. although the work is as yet in its iniancy, signs of success are by no means wanting. The first golden sheat has been gathered, as an earnest of what the harvest shall be. You have already heard from those better able to tell the story of the beginning of our work in this important centre. I will not the properties of the properties o repeat it. We will take

A RIDE THROUGH THE COUNTRY

striking. By the aid of a little imagination we can see within a few miles of each other the reddish soil of Prince Edward Island, the white limestone formation of Frontenac, and the black mud or loam of Manitoba. Scenery sometimes "repeats itself." However, there is much that is strange. To most of the grains, grasses, roots and trees, we are foreigners, although we can name some, such as the wheat and the maize, the lecks and the melons, the potatoes and the cucumbers, etc. The ground is generally fertile when properly cultivated, but the fields are rough and unfinished. There are no fences. Wood in India is scarce. An occasional garden with a hedge of cactus or prickly pear is a great relief to the eye. You look in vain for comfortable houses hiding beneath the shade of apple, pear or plum tree. The farmers have

NEITHER HOUSE NOR BARN on their land. Their people all live clustered in villages and towns. A watch tower of bamboos and catch grass is the only substitute for a building, in which you see a guard on duty in almost every field. India abounds in robbers, both biped and quadruped, hence the farmer must watch his flocks and fields by night and day. Under the shield of this booth the watchman is standing; in his hand this booth the watchman is standing; in his hand is a sling, by means of which life is rendered rather uncertain to all who would dare intrude. Some of these Chankedars are very expert marksmen. Do better than the gods they worship? We were told ed. That objection disposed of, I would urge that these Chankedars are very expert marksmen. Do you not think that David's victory over the Giant was partly due to the accuracy he gained in stone-alinging when keeping his father's sheep? The watch tower itself suggests the idea of Isaiah's

lodge in a garden of cucumbers. Before us we -IAWAD.

a wailed city of 10 000 inhabitants. The walls are atrong and unbroken. The gates and towers are now not guarded, as British rule has secured peace and protection. Before reaching the city it becomes manifest that more than ordinary excitement prevails. A crowd of Hindoos meet us and soon voice their trouble, thinking that we are Government representatives. In order to enlist our sympathy and perhaps to secure our support, they at once offer us a Rupee "bakshis." After some explanation we learned the cause of their disquiet. Alas the cause is a very serious one-death-yes, death, not of a mortal, but of an immortal, not of a man. but of a god. The Mussulmans have cut down one of their, sacred pipattrees to allow their own taj to pass through the lane where this pipal was growing, and the result is at least 1,000 men in

A FRANTIC STATE OF TERROR AND GRIEF, vowing vengeance and calling on the " Mnadev' and all the lesser divinities to bring speedy punishment upon the sacrilegious Mahomedans. After a few expianations given and received

tried to quiet the Hindoos by saying that if the Mahomedana had done wrong Madev would pun- of Primary Sunday School Teachers there is given

On learning that we were missionaries they listened attentively for a white, but as no plan was proposed in the sermon to punish the guilty party, they became restless and at last asked Mr. Wilson to withdraw from the steps of the building to some distance from the Kacharı or court house, as he was disturbing the parchyst then in session. He did so, taking his stand on a large circular stone efforts do you make to have your scholars attend and preached Christ and Him Crucified. By-and-church? Why should children attend church as by the head of the Hindoo community and his secretary rode up in grand style. They received children's meeting in the middle of the week, eay us cordially, and invited us to sit with them while on Monday after school, to teach them temperance they were deliberating. A few witnesses were and other matters pertaining to practical religion, called, the Chankedars examined. A short interfor which you have not time on Sunday?

change of opinion between the chiefs, and thus ended that part of the proceedings.

After this another opportunity was given to Mr.
Wisson to preach, at the request of this officer.

There was A LARGE CONGREGATION

of about 1,000. At first they listened much more attentively than a Canadian audience convened for some secular object, would have done. At last some of the over-zealous fearing that their gods were being endangered, cried out in opposition as the faithful missionary endeavoured to make known the true God to those ignorant idolaters. I could not help thinking of the Grand Missionary to the Gentiles in the court of the Arcopagues, declaring the same truth and with surroundings not dissimilar. After making our salaam to the multitude, we enter and pass through the bazaar, to find the

mourning over THE DEATH OF THEIR GOD.

They point out the god to us and show how the blood of the god is oozing out. We pass on, a large crowd following us; we are now outside the city and seeing a friendly banyan tree we sit down to have

shops closed, business suspended and the people

Returning again to the city we sit down on the steps of a shop, and soon the people gatner. Some are curious, some interested, some anxious, some enraged.

WHAT A MIXED CONGREGATION !

You ought to have seen them. How they did strive for the books and tracts that were given! But it is now evening time, and we must leave them-leave them with the prayer that the seed sown may bring forth good fruit; yes, leave them with sad hearts to know that here, as in hundreds of other places, there are so many perishing precious souls without any one to tell them of Jesus, the only Saviour of sinners.

Next morning we ride out to another village. How eagerly the people gather around "the Sahibs." The men have not yet gone out to their farms, and in a little while there are forty men listening to the

THE PATEL INVITES US INTO HIS HOUSE.

It is not very grand. Dried mud is the staple material for village houses. One part is the cow stable, the other part is used for a bedroom. There is an inner court, or court of the women, into which we were not invited. After the people had listened for more than an hour, they were invited to ask questions, which they readily did, not always, bring a large cucumber and some parched corn. We eat some, and ask why they would not eat from A RIDE THROUGH THE COUNTRY

and see some of the neighbouring villages. Leaving Neemuch early Monday morning, we are soon beyond the limits of the cantonment. The brethren, there is no one here to break the Bread Canadian-like appearance of the soil is quite of life to these kind and simple-minded villagers, which the soil of a little amount of the food has previously touched our hands. Dear Christian brethren, there is no one here to break the Bread cardinal and simple-minded villagers, as the soil of a little amount of the food has previously touched our hands. and so they are dying, while there is abundance in Our Father's house for them.

Outside this village there are several INTERESTING RUINS

in the form of old temples, thought to be built before the Mahomedan invasion between 600 and 700 years ago. They are crumbling into ruin, the home of owls and bats. From the tower of one you can see the fresh boughs of the pipal—one god overthrowing another. Mr. Wilson photographs some of them, and Mrs. Wilson and I find a prominent place, on our ponies, in the foreground of

I have already written too much, but will just add a few words about

MUNDESAUR,

which we visited next day by train. It is also a walled city, with a population of more than 28,000 —a city wholly given to idolatry. Look what way you will, and you see idols; idols under every green tree, stones bearing the image of everything, under the sun, and some the likeness of things which have never been seen under the sun. The people are most religious, but it is a religion without righteousness. Divinity and deviltry have embraced each other. Many of the mothers that the only English family finds it necessary to have a guard of seven men to protect his house. The day after we visited the city

A CRUEL STRIFE

arose between the Hindoos and Mussulmans-the cause being that the Hindoos forbade the Mahommedans to sacrifice goats at their festival. Last year the Hindoos were victorious, but this year the Mussulmans were determined not to be defeated, so for weeks before they were preparing weapons in the form of old swords and spears, guns and slings, stones and sticks. I have not heard of the result, but I fancy the smoke was worse than the fire. This is what Hinduism with its "light and sweetness" is doing for the people. Shall we not be more in earnest to tell them of Christ's gospel of peace, so that the time in India, as over the world, may speedily come when men shall beat their swords into plowshares and their spears into pruning-hooks. Sept. 23rd, 1886.

AUTUMN RAIN.

THERE is no colour in the world, THERE is no colour in the world,
No lovely that on hill or plain;
The summer's golden sails are furled,
And sadly falls the autumn rain.
—Celia Thaxter.

In the September leaflet of the National Union ish them. "Ah! yes," said they, "in the next world; but we do not wish to wait till then; we want to punish them now and so make sure of it."

Or Primary Sunday School leachers there is given a series of pertinent questions to primary teachers, but we do not wish to wait till then; we want to punish them now and so make sure of it."

as follows: Pastoral Duties of the Teacher.—Do you call on new scholars? Do you visit scholars who have been absent two weeks? Do you visit sick scholars? Do you make birthday calls? Do you secure the mother's co-operation? Do you invite the parents to visit the class? Do you make any efforts to get the parents to attend church? Do you make any suggestions about the books and papers which children read at home? What

THE SOCIAL ELEMENT IN THE CITY CHURCH.

A GREAT many pleasant friendships are naturally formed in the church, and among its most delightful aspects we regard its social opportunities and privileges. While its highest work is the directly spiritual, it takes in a whole round of obligations which have to do with humanity in the delive conflicts and experiences of high To whard daily conflicts and experiences of life. To extend a fraternal hand to the young man in the city, whose room in the boarding house is in pitiful contrast to the generous freedom of the old home on the farm, to bring young and old into agreeable association, to be helpful everywhere and harmful nowhere, are among the obvious duties of the city church. In the rural neighbourhood, where a new face is scanned at once, and the unexpected ap-pearance of a stranger awakens speculations, kind-ly or curious, the situation is different. There, although in the even tenor of the prosperous day, there may be little demonstration of affectionate interest, the good offices of the neighbour are always a foregone conclusion. If serious illness falls upon a household, the neighbours, who are life-long friends, as well as members of the same communion, take turns in sitting up at night to re-lieve the wearied parent, and vie with each other in the performance of tender offices and the showing of thoughtful attentions. A few months ago ing of thoughtful attentions. A few months ago sudden bereavement came to a home in New England village, and a kinswo.nan from Brooklyn, who went at once to offer her sympathy, told me that "the neighbours had done everything without solicitation, sending bread and biscuit, meats, cakes and pies, and themselves arranging hospitably for the entertainment of the arriving guests, who could not all be accommodated in the little homestead.

There may be less money spen in the country

There may be less money spent in the country on gifts and in social courtesies, but there is no lack of the good-will which makes the simplest gift precious, and which far outweighs in true value the most costly tangible token of friendship. The hurried life of the city, and its greater distances apart, the incessant strain of business activity, and the constant ebb and flow of its people makes the social conditions more conventional, and regulates intercourse by laws which

are necessarily more arbitrary.

For this reason, if for no other, the social element in the church should be jealously guarded, and never suffered to fall into abeyance. The casto feeling, however it may predominate else-where, should be trampled under foot when it obtrudes itself in the precincts of the church. Not that a church ever is, or ought to be, a mere society, a social club. a place in which people are to have a good time. Judge L, with his culture and his old family traditions will always find his intim ate friends among those with whom education and breeding give him most in common. He will not be likely, in the church or out of it, to make a confidential intimate of the young man he met yesterday, whose knowledge of books is bounded by the school speller and arithmetic, and whose daily work is in a down town store. This will not be because the Judge feels above the young man, but simply because friendship implies always some congeniality of sentiment and reciprocity of interests. But the two, both belonging to the same church, sitting side by side in the prayer meeting, meeting in the sociable, caring for the same things in their special church-home, will be drawn-together, and drawn mutually nearer, the one doing the other good.

the other good.

"Such a church is cold," "the atmosphere is freezing," "the people are so stiff and distant," we sometimes hear with regard to a city church. The church in question has seemed to us the very reverse. Stiff, freezing, formal, are these the epithets to apply to a set of people whom we know in their relations with us to be all that is genial, sunny, and winsome. "But," says the person who complains. "I attended that church a person who complains, "I attended that church a year, and nobody ever spoke to me? The pastor never called upon me, I came and went as a stranger. Don't tell me of the frieudliness of that church !

That a pastor should be expected to divine by some instinct, the home of every new-comer, and at once call upon him, is a little unfair, seeing that pastors are only human and that their strength, ike that of other men, is limited. The stranger in a church should either call upon its pastor, send friendly responsiveness on the part of the stranger, is as much an obligation as tactful cordiality on that of the church member.

So determinedly repellant is the behaviour of some new-comers in the church that it is difficult to be friendly with them. They ignore the out-stretched hand, are strong to the beaming smile, answer in frigid monosyllables the cordial greeting. The fire will warm you, if you will approach it, but how can it do its work, if you stand outside in the cold and shut the door.

The social element in the church is at its best in the proper exercises of the church work. Not sporadic agencies, such as fairs, bazars, sociables and entertainments are means here, but rather the weekly prayer-meeting, the teacher's meeting, and the missionary concert, those old-fashioned means of grace which God has blessed so signally in the experience of thousands. It very seldom happens that a man or woman is long unknown in any church, when he or she is present at its devotional meetings and takes hold heartily of its benevolent work. We desire to save souls. We go to the Sunday-school and take the first class which the superintendent offers, and we are immediately drawn into a circle of loving hearts, beating with ours in loyal desire for service. That the church should be; social, friendly, full of warmth and tenderness, is just to say that the church should cultivate the spirit of its great Founder, who went about with his disciples, who sat in the little home at Bethany, and was a guest, whenever asked, at the table of Simon or in the house of Zaccheus.—
Mrs. M. E. Sangster in The Interior.

CHILDREN of the present day are much criticised, in the pulpit and in the press, because of their forwardness and lack of reverence. It is even a common remark of the older parents, that "there are no children now-s-days?" no children "there are no children now-a-days?" no children who have the spirit and place of children. But children are usually what they are trained to be. If the children of a former day were better man-nered than those of to-day, the reason must be looked for in the fact that they had better parents than those who are complaining about the children of to-day. There were some advantages, or fallen upon his heart and made him tender advantages for some, in the long ago.—S.S. Times. true, altog ther changing his mode of action.

OUR SUPERSTITIONS.

It will, perhaps, surprise many Americans to read, as they may do in a recent letter to a French paper from the United States, that the people of this country are among the most superstitious in the world, exceeding in this respect the Prench, the Germans, and the English.

This statement cannot be proved, for it is not true that any large number of our people equal in superstitiousness the French peasantry, or even the English yeomanry. And yet it is undeniable that our sailors are full of superstitions, and that many of our farmers are the absolute slaves of fallacies about the influence of the phases of the moon upon their crops and upon the weather.

Many women, too, are apt to shudder at the breaking of a mirror, fearing bad luck, and a whole family of superstitions has been grouped about the cat. The idle and foolish fear, in the South and West, that it is "bad luck," to remove a cat from one house to another with a moving family, has probably been the cause of the desertion and cruel death of more than one unfortunate animal. Many superstitions, indeed, are wicked,

and all are foolish.

The belief in the "unluckiness" of Friday is common all over the Christian world, and retains a certain hold in this country, in spite of the "lucky" circumstances that America was discovered on Priday, that the Pilgrims landed on Priday, and that the Declaration of Independence was adopted on Friday. The superstition arises from the belief that our Saviour was crucified on Friday. How unworthy to suppose that the event which saved mankind should have doomed the world to perpetual ill-fortune on the day of its occurrence!

If Priday were indeed an unlucky day, nothing could have been undertaken in this year, 1886, because the year began on Friday, will end on Friday, and contains fifty-three Fridays; four of its months contain five Fridays each; the longest and shortest days of the year are both Fridays, and, more dreadful still, five changes of the moon fall on Friday!

The fear of the number thirteen is not so common in this country as it is in Europe. The superstition has its origin in the fact that the apostles, with the Saviour, made thirteen at table. The superstition in its original form was to the effect that, if thirteen men were seated together, one of the number was sure to prove a traitor or a criminal and be hanged. As executions ceased to be of common occurrence, the notion simply that one of the thirteen would die within a year re-

placed the former superstition.

The accidental spilling of salt is often noted by the American housewife as "unlucky," but rather, it seems, by way of a jest than seriously. This superstition also goes back to ancient times, when the exchange of a pinch of that necessary article, salt, was a sign of friendship, quite naturally, and its refusal a token of hostility. The over-throw of a dish containing it was held, therefor, to foreshadow the end of friendship.

Superstitions about the moon are very old and of very varied origin. Men of science tell us that there is, so far as influence of the moon upon the weather is concerned, but one chance for any such effect; and that is in the possibility that the very slight amount of heat that the full moon radiates may have some little influence in dispelling clouds and rendering the atmosphere dryer.

A good story is told of a coloured man in the South who, though ignorant, was wise enough to get along without squaring all his acts by the state of the moon. He was a successful gardener, and the vegetables he produced were always the earliest and the finest.

"Do you plant your seeds in the new of the moon, Gabriel, or in the old of the moon?" he was

asked. "Go 'long!" said Gabriel; "I plants my seeds in de ground, an' lets de moon take care ob herso'l!"—Youth's Companion

A GOOD WORD IS NEVER LOST.

FIELD MARSHAL SUVAROFF, Commander-in-Chief of the Russian army in the reign of Catherine II., was famous for his pithy sayings. He was small of stature, with an ugly face and shabby attire, but by sympathy and fact as well as by masterly military ability he won greater power over his own soldiers than any Russian General before or after. his compaigns he authored gether a number of his best men, and thus addressed them: "We are about to fight the French. Remember, whatever you encounter, you must go bravely forward. If the enemy resist, kill them; if they yield, spare them; a Russian soldier is not a robber, but a Christian! Now go, and tell your comrades what I have said!" Soon a great battle took place, and the French were defeated. A brave soldier named Murophanoff captured, with the help of another, a French officer and two of his men. Mitrophanoff bound up the wounded officer's arm, and finding that the prisoners were faint for want of food, shared with them his own loaf of coarse rye bread. When they had finished eating, several Russian Grenadiers, fresh from the heat of battie, rushed upon them, crying out:
"What i three of these French dogs still living i
Die, villains!" leveling their bayonets as they
spoke. "Hold, lads!" cried Mitrophanoff, "the
lives that I have saved you cannot touch!" But
the infuriated soldiers would not hear him, and were about to carry out their purpose when a stern voice from behind shouted out: "Halt, I tell you! On your peril advance a step further i" and a little pug-nosed, dingy faced man, dressed in a coarse linen shirt and tattered trousers, stepped in among them. Had he been a ghost these fierce soldiers could not have been more abashed. Skulking away quietly, they had only time to mut-ter; "The General." "Yes, the General," growl-ed Suvaroff; "he will assuredly have some of you shot if you cannot learn to obey orders better. And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? we did not think you were made of such stuff." "You taught me yourself, sir," answered the Grenadier, proudly. "Did you think I had forgotten what you told us last week, that a Russian soldier should be a *Christian*, and not a robber!" "Right, my man," exclaimed Suvaroff, his face all aglow now with the consciousness of a well-taught jesson, "a good word is never lost, you see! Give me your hand, my lad, you shall receive an honest man's reward. You will be a sergeant to-morrow, and a right good one you'll make; too !" True to his word, the Russian general promoted Mitrophanost the next day, and all because of the few words of counsel which had fallen upon his heart and made him tender and

PLOWERS AND SAND-BAGS.

IT was Saturday afternoon, towards night. They were all down on the sands, Katle, Mille and Fred. This was Fred's first visit to the seashore, his first sight of old ocean. His cousins, Katio and Millie, had known and loved the ocean all their lives, every summer having been spent in their seaside home."

"We always come early and stay late," explain ed Millie, "so it really seems more like homhere than it does in the city."

Papa says he somtimes thinks he will sell the town house and live here altogether," said Katie, "and now that there has been a school opened

here perhaps we may stay all winter,"

That afternoon the three had been enjoying a race along the sands, when suddenly Millie stopped in the middle of the long run and exclaimed:
"Dear me! I forgot all about the flowers."
"What flowers?" asked Fred.
"Why, you see! I am on the flower committee,

and I have to get the flowers to day.

"Flowers for what?"
"Why, for the church, of course. Don't you have flowers in your church in Rochester?"

"Yes; but we don't have a committee. Mamma often sends flowers, but I never heard that she was a committee," said I'red.
"O well you see we have a Society of Christian lindeavour here, that makes the difference," repli-ed Milly a little proudly; "we have committees

for everything." "Well, I can't imagine where you find flowers in this part of the world—nothing but sand I that is all I have seen since I came. I even slept in it last night. Mamma said it must have shaken out of my hair when I went to bed, but I assure you there was plenty between the sheets-too much for comfort.

At this they all laughed merrily, then Millie returned to the subject of flowers, saying, "I must go now and see about them."

Do you send to the city for them?" asked Fred. 'No; there are several greenhouses here, but I am going down the shore about a mile to Mrs. Holl's garden. If you want to see the queerest flower garden in the world, come on."

As Millie and Fred moved off Katie said: " ! don't think I can go; the missionary committee meet at five o'clock, and it must be near that now."
"And are you a committee too?" exclaimed

Fred. "Yes; I belong to the missionary, and we have important business on hand." So they separated, Millie and Fred going down to the shore. If we were to follow them, Millie would lead us to Mrs. Holt's flower garden under the windows of a little low house close to the shore, and Mrs. Holt would explain how lonely she was in the little cottage so far from neighbours, until her husband filled an old discarded boat for a flower garden, going back several miles inland for suitable soil to fill it. All the while she would be snipping flowers here and there, saying now and then, "You know the more we cut the more blossoms we have; the more we have to size!"

give, the more we have to give !"

But we will follow Katte to her missionary committee meeting. The important subject was one that engrosses the attention of individuals and committees all over the world—how to raise money! Miss Mamie Wilson was the chairman of the committee, and Katie was the youngest

member.
"Now," said Miss Wilson, "we are to have the jug-breaking next month, and I have thought that perhaps we could have a sale at the same time. I do not mean a fair: you know Mr. Coe frowns pon the church fairs, but I think he would smile upon such a sale as I mean. We could make up useful articles—things that people need at the seaside-and have a real sale, asking just reason-

able prices. Do you see?"

Then the talk ran on, the girls were ready with their suggestions, and meantime Katie was thinking and trying to get courage to offer her sugges-They were all so much older than Katie that she was just a little shy of talking; but she knew that as a member of the committee she had

a right to speak, so presently she found her voice.
"Miss Chairman," she began.
"Yes, dear," said Miss Wilson, seeing her hesi-

tation. Dr.McIntosh said when he came to see mamma to prescribe for her neuralgia, that a sand-bag was the best thing for it, and he said that he wondered people did not use them. He said everybody ought to carry half dozen home with them. thought may be they would sell."

"If Dr. McIntosh recommends them they will be sure to sell, but I do not know what a sand-bag is," said Miss Wilson.

"Oh! the doctor told mamma how to make them. You make a bag of some thick—no, not very thick, but of tightly woven—cloth, and fill it with dry sand; that is, you fill it partly full, just so it will be soft, and flatten a little. Then you can make covers of any soft goods you like. The way to use them is to put them in the oven or over the register of a furnace, and let the sand get quite hot; then you put the bag over the place where the pain is, and as the sand holds heat a long time, it is the best kind of a warm application, and

"I see !" said Miss Wilson. "Why, Katie, you have remembered the doctor's prescription won-

derfully well."
"I helped mamma make some, and so I remembered," said Katie. "I think we must make some, and I will get Dr. McIntosh to recommend them to his patients

-sort of advertise them," said Miss Wilson.

The sand-bags were made-shall I tell you how many? Well, a great many, and, thanks to Dr. McIntosh, they were all sold, and more ordered. And quite a nice little sum was added to the missionary fund. So you see our little Katie proved quite a valuable member of the missionary committee.—Fay Huntington, in Pansy.

TO MY MOTHER.

(Translated from Heine, by John Dennis.)

I LEFT thee once in mad desire to find. The love for which my spirit yearned with pain; At many a door I knocked and knocked in vain, At many a door I knocked and knocked in value Craving love's alms which none to grant inclined, But laughing, treated me with cold disdain. Yet still I wandered, eager in the quest, Forever seeking and for aye unblest, Since no one gave the boon for which I pined. Then, mother! turning to my home I went. With weary steps and sorrow-numbing care, and let my rain was lost in sweet content. And lo I my pain was lost in sweet content, For what I sought came to me unaware; In the dear eyes that on thy son were bent All I had asked I found for love was there. -London Spectator. THE PULPIT.

COWARDLY CHRISTIANS.* BY T. DE WITT TALMAGE, D.D.

SUPPOSE I abould ask you at the close of a teligious service to rise up announcing yourself on the Lord's side, could you do it? "Oh 1 no," you say, "I have a shrinking and a sensitive nature, and it would be impossible for me to rise before a large assemblage, announcing myself on the Lord's side." Just as I feared. You cannot stand that cross. The first one that is offered year, you reject, Christ carried a mountain, Christ carried a Himalays, Christ carried a world for you, and you

cannot lift an ounce for Him. But here is a man whose cross will be to announce among his business associates to morrow morning on Exchange, that he has begun a new life, that while he wants to be faithful in his worldly duties, he is living for another world, and he ought to advise all those who are his associates so far as he can influence them, to begin with him "Oh! no," you say. "not just that. I think religion is religion and business is business, and it would be impossible for me to recommend the Christian religion in places of worldly business,"
Just as I feared. There is a second cross offered you, and you cannot carry it. Christ lifted a mountain for you; you cannot lift an ounce for

Him. There is some one whose cross it will be to present religion in the home circle. Would you dare to kneel down and pray, if your brother and sister were looking at you? Could you ask a blessing at the tea-table? Could you take the Bible and gather your family around you, and read of Christ and heaven and your immortal soul? Could you then kneel and pray for a blessing on your house-hold? "Oh!" you say, "not exactly that. I could not quite do that, because I have a very quick temper, and if I professed religion and tried to talk religion in my household, and then after that I should lose my temper they would scoff at me and say. You are a pretty Chris-tian!" So you are cowed down and their sarcasm keeps you out of heaven and away from Christ, when under God you ought to take your whole family into the kingdom. Christ lifted a mountain, lifted a world for you; and you cannot lift an ounce for Him I see how it is; you want to be favourable to religion, you want to support Christian institutions, you like to be associated with those who love Jesus Christ; but as to taking a positive step on this subject, you cannot-you cannot, and Christ's words, like a gate of a hundred bolts, bars you away from peace on earth and glory in heaven.

There are hundreds of men and women here brave enough in other things in life who simply for the lack of manliness and womanliness stay away from God. They dare not say: "Forever and forever, Lord Jesus, I take Thee. Thou hast redeemed me by Thy blood, here is my immortal spirit. Listen, all my friends. Listen, all the world." They are lurking around about the kingworld." They are lurking around about the king-dom of God—they are lurking around about it, expecting to crawl in some time when nobody is looking, forgetful of the tremendous words of Christ: "Whosoever doth not bear his cross, and come after me cannot be my disciplé

An officer of a neighbouring church told me that he was in a store in New York—just happened in —where there were many clerks, and a gentleman came in and said to a young man standing behind the counter: "Are you the young man that arose the other night in the Brooklyn Tabernacle and asked for prayers?" Without any flush of cheek he replied: "I am I have her talways done right, and I have been quite bad; but since I arose for prayers, I think I am better than I was." It was only his way of announcing that he had started for the higher life. God will not cast out a man

who is brave enough to take a step ahead like that. I tell you these things this morning because, my dear friends, I want to show you how light the cross is that we have to carry compared with that which Christ carried for us. You have not had the flesh torn off for Christ's sake in carrying your cross. He fainted dead away under His cross. You have not carried the cross until it fetched the blood. Under His there was a pool of carnage that splashed the horses' fetlocks. You have friends to sympathize with you in carrying the cross. Christ trod the winepress of Almighty God's wrath alone, alone ! The cross that you and I ought to carry represents only a few days or a few years of trial. The cross that Christ carried for us had

compressed into it the agonies of eternity. There has some one come here to-day whom you have not observed. He did not come through the front door; He did not come down any of these aisles; yet I know He is here. He is from the East, the Far East. He comes with blistered foot, and with broken heart, and cheeks red, not with health, but with blood from the temples. I take hold of His coat and I say: "It does not seem to fit Thee." "No." He says, "it is not mine; it is borrowed; it does not belong to me now. For my vesture did they cast lots." And I say to Him: Thine eyes are red as though from loss of sleep. He says: "Yes, the Son of man had not where to lay His head." And I touch the log on His back and I say: "Why carriest Thou this?" "Ah!" He says, "That is a cross I carry for thee and for the sins of the whole world. That is a cross. Pall into line, march on with me in this procession take your smaller crosses and your lighter burdens, And we and join me in this march to Heaven." join that procession with our smaller crosses and our lighter burdens, and Christ looks back and He sees some are halting because they cannot endure the shame, or bear the burden, and with a voice which has in it majesty and omnipotence, He cries until all the earth trembles, "Whosoever doth not bear his cross and come after me cannot be my disciple.

Oh I my brethren, my sisters—for I do not speak professionally, I speak as a brother would speak to a brother or sister-my brother, can you not bear, a cross if at last you can wear a crown? Come now, let us divide off. Who is on the Lord's side? Who is ready to turn his back upon the Lamb of God that taketh away the sin of the world? Oh! Christian man, Oh! Christian woman? Have you any scars to show in this conflict? When a war is over the heroes have scars to show. One hero roils back his sleeve and shows a gunshot fracture, or he pulls down the collar and shows where he was wounded in the neck. Another man says: "I have never had the use of my limb since I was wounded at that great battle." When the last day comes, when all our battles are over, will we have any wounds for Christ? Some have wounds for sin, wounds for the devil, wounds

From "Shots at Sundry Targets," E. B. Trest, New York,

gotten fighting on the wrong side. Have we wounds that we can show—wounds gotten in the in the battle for Christ and for the truth. On that resurrection day Christ will have plenty of scars to show. Christ will stand there and show the scars on His brow, the scars on His hands, and the acars on his feet, and He will pull aside the robe of His royalty and show the scar on His side, and all heaven will break down with emotion and grati-

tude in one great sob, and then in one great hosanna. Will you and I have any scars to show?

There will be Ignatius, on that day showing the mark of the paw and teeth of the lion that struck him down in Mark Otto. him down in the Coliseum. There will be glorious John Huss showing just where on his foot the flames began on that day when his soul took wing of flame and soared up from Constance. There will be Hugh McNeil ready to point to the mark on his neck where the axe struck him. There will be McNeil to axe struck him. be McMillan and Campbell and Freeman, the American mussionaries who with their wives and children were put to death in the awful massacre at Cawnpore, showing the place where the daggers of the sepoys struck them. There will be the Waldenses showing where their limbs were broken on the day when the Piedmontese soldiery pitched them over the rocks. Will you and I have any wounds to show? Have we fought any battles for Christ?

that we have been so often led to think of as a large slave-holding corporation. Our readers who are all interested in everything relating to the Chinese, on account of our mission among them, will thank us for reproducing a large part of Mr. Gim's able article.

"Our immigrants here are just what those of any other people are—farmers, carpenters, stonemasons, bricklayers, shopkeepers, book-binders, tea-packers, gardeners, cooks—and just what an equal number from any other country might be expected to represent in the variety of their occura-

Again It has been often said the Chinese came to this country as employes and bondsmen of six different stock companies, or by capitalists. The Chinese in America. Now let me say that the mistaken notion of the American people in this matter arises from their not understanding the true nature of these companies. There are six of these companies, and each one represents the district from which it comes. When any of our people visit any other province of our country in considerable numbers, it is our custom to have a common quarter or place of assembling, which we style a gathering place or company's house, being wholly provided with food and lodging at their own cost by contribution. When our people emigrate to any foreign country, Asia or America for instance, they immediately organize and begin to erect a house for common headquarters. An agent or superintendent is selected, who registers the names of the members and manages the affairs of the company. By laws for the government of this company are formulated, and these are rejected at pleasure by a majority vote of the members. Servants are employed to take care of the building, cook the food and attend the sick. When an emigrant steamer arrives on the Pacific coast, messengers are sent at once to learn to what company the passengers belong, which provides express wagons to bring their baggage, and kindly re-ceives and takes care of them until they find their friends or get employment.

"Their names are registered and they become members of that company. Bach man is required o pay into the common treasury six dollars for defraying the expenses of the company. They do not come as employees or bondsmen of any company, neither are their wages controlled by any company. They come as men, they come as private individuals, they come seeking their fortunes. If any does not have the means to pay for people come to the American shore just as any other people—the German or the Irishman.

They come as labourers willing to put their hands to make person what shore it also will be about the blood of leave. From what shore it also will be a leave. to whatever will yield them a livelihood. In fact, there is as much variety represented in their employments as might be expected of an equal number of emigrants from any other country.
When any one wishes to return to China, he must notify the company two weeks before the time of his departure. This gives his creditors an oppor-tunity; he cannot go off saying nothing about his debts. His name is put upon the bulletin boards, and he is expected to square all his accounts before he returns to China, whether these debts, be owing to Amelicans or Chinamen; and no one can take passage in the home-bound vessel without a certificate issued by the company. These companies instead of making bondsmen as the people suppose, make freemen of them, secure their individual interests, and prevent unprincipled men from taking advantage of those with whom they have dealings. No Chinaman is held under obligation to the company by any bond stronger than his own desire to be connected with it. For instance, when a Chinaman' in one of these companies becomes converted to Christianity, he finds the idol worship there obnoxious, offensive to him, and withdraws from the company at his own pleasure; his membership in that company ceases, just as the membership of an Odd Fellow ceases when he leaves off paying his dues and withdraws from the lodge; only the Chinaman has no dues to pay to his company except the initiation fee of six dollars which he paid when his name was registered. The Christian convert having thus withdrawn from the company, it has no more jurisdiction over him. If he wishes to return to his native land, he can do so by simply paying his fare. He is not obliged to secure a certificate from the company before he can get passage in a steamer. The members of these companies are no more slaves than are the members of any other voluntary association governed by rules established by majority, and electing their own officers at regular periods. No Chinamen are owned, imported or employed as slaves by company or by individual.

TRUE LIVING.

To receive love's kind caressing. Tender thought and fullest blessing, Is a joy most sweet to know; But the secret of true living But the secret outside training.
Is the blessedness of giving.
From a full heart's overflow.

—Maria Uphan Drake.

Sabbath School-Work.

LESSON HELPS.

FOURTH QUARTER.

WALKING IN THE LIGHT.

LESSON VIII., November 21. 1 John i. 5-10; ii. 1.6; memorise verses i. 7.9.

GOLDEN TEXT -If we walk in the light as he is in the light, we have fellow thip one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. -r John I. 7.

TIME.—This Epistle was written about A.D. 90. PLACE.—Probably at Ephesus.

RULERS. - Domitian, the last of the twelve Cesars, emperor of Rome.

AUTHOR.—St. John, apostle, author of the Gospel

To WHOM.-To Christians in general, not to a particular Church.

INTRODUCTION. - God as light, and God as love, are the key-notes of this Epistle. The verses pre-vious to the lesson are an introduction or pro-

THE CHINESE IN AMERICA.

MR. CHIN GIM, a clever young Chinaman from Canton, at present preaching the Gospel to his countrymen in Chicago, under the Presbyterian it is immaterial, mysterious, omnipresent, glorious, Board of Missions, tells the readers of the Interior undefiled, the source of life, beauty, comfort, visituate plainly than we have seen it elsewhere put bility, health, and power. God is to our Sprits what the sun is to the world, the source of life, health, loy, truth, holiness, spiritual beauty, and light. glory. No darkness: no error. decen, ignorance, sin or death. 7. Walk in the light: the same light in which God lives. We have fellowship one with another: because all alike are true, sincere, holy, pure. If we are all like God, we must be like one another. The blood of Jesus Christ: his sufferings and death and the love expressed thereby. Cleanself us from all sin: washes away all our past guilt, and cleans our hearts from the disposition to sin; by justification and sanctification. 9. We is faithful; to his promises. And just; his sense of justice is satisfied by the atonement. He does of pristice is satisfied by the atonement. He does not lose his justice in his mercy. 1. An advocate: in the Greek this is the same word translated Comforter, when speaking of the Holy Spirit (John xiv. 16, 26, xv. 26) Seelgsson nine, third quarter. Jesus is our defender before Goa's judgment har, and pleads for our forgiveness for his own sake. And in all this he is a Comforter. 2. Profittation: one who makes it possible for God to pardoncus by his atonement. 5. In him to the love of God berietled. atonement: 5. In him is the love of God perfected.
our love to God is perfect when all our actions flow from it, so that they are perfectly conformed to God's word. God's word is the expression of what perfect love naturally does.

SUBJECTS FOR SPECIAL REPORTS.—The first Epistic of John —God is light.—Walking in the light.—The blood of Jesus.—Cleanseth us front all sin.—Jesus our advocate.—Our propitiation.—The test whether we know God.—The love of God perfected in us.

QUESTIONS.

INTRODUCTORY: Who wrote this Epistle? When? Where? To whom?

SUBJECT : WALKING IN THE LIGHT OF GOD. I. GOD IS LIGHT (v. 5).—What message did God send us? By whom? In what way? In what respects is God like light? What does light do for us? How is God like this to us? What is God said to be in chap. iv. 8. 16.01 this same epistle? What kind of an idea do these two words give you of God? What is meant by darkness

here? II. FOUR FRUITS OF WALKING IN THE LIGHT

II. FOUR FRUITS OF WALKING IN THE LIGHT (vs. 6-10)—What is it to walk in the light?

FIRST FRUIT.—How does walking in the light give us fellowship with God?—(v. 6) Show how v. 6. is true. What are some of the blessings of fellowship with God?

SECOND FRUIT.—How does walking in the

light cause us to have fellowship with one another !

it to be cleansed from all sin? How does the blood of Jesus do this? Do all persons, even Christians

need this cleansing? (v. 8.)

What is the FOURTH PRUIT? (v. 9.) What
must we do to be forgiven? Does forgiveness for
Jesus' sake tend to cleanse us from all unrighteous-

III. THE SAVIOUR WHO ENABLES US TO WALK IN THE LIGHT (v. 1, 2).—What was John's object in writing to us? Should this be our own aim? What two things is Jesus called in these verses? What is an advocate? What is a propitiation? For whom did Jesus make his atonement? What joy and what duty follow from this fact?

IV. THE TEST WHETHER WE ARE WALKING IN THE LIGHT (v. 3 6).—What is it to know God? How may we know that we know him? Show why this is true. What is the test of perfect love? What is meant by "walk" in v. 6? How ought we to walk? If we do not walk so what does it prove? PRACTICAL SUGGESTIONS.

I. God is Light and Love, the two most beauti-

ful and desirable things in existence. II. Sin is darkness, and tends to ignorance, deceit, error, sorrow, and death.

III. Christians are like one another, so far as they are like God.

1V. Fellowship brings comfort, mutual help, sympathy, love, higher lives, broader knowledge, better work.

V. The great needs of men are forgiveness and cleansing. VI. The more we live in God's light, the more

conscious we are of our imperfections.

VII. The Gospel, salvation is large enough for the whole world.

REVIEW EXERCISE. (For the whole school in concert.)—16. What message has been sent us from heaven? ANS. God is light and God is love. 17. What is our privilege? Ans. To walk in the light. 18. What blessings will follow? Ans. (1) Fellowship with God; (2) fellowship with one another (3) forgiveness of sin; (4) Cleansing from all unrighteousness. 19. What two things have we in Jesus Christ? Ans An advocate and a propitiation for our sins. 20. How may we know whether we belong to Jesus? ANS. If we keep his commandments.—Peloubel.

PRESBYTERIAN

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City Delivery Service by promptly notifying us to this
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immediate attention. GEO. H. ROBINSON,

THURSDAY, NOVEMBER 11TH, 1886.

"PROTESTANTISM NOT IN DANGER."

some further statements regarding this journal and the matter of Separate Schools made by the the ministry that took the latter degree in the Hon. Oliver Mowat in his letter to Mr. Milligan. but we defer this in order to make room for Mr. Milligan's reply which appeared simultaneously in the Mail and Globe of last Saturday. We give Mr. Milligan's letter in full, and we would ask in Germany, in Bonn, in Erlangen and in our readers, especially those, if there are any such, who may be inclined to think we have exaggerated the danger that threatens Protestant-Ramelton. That was twenty years ago, and ism in this Province, to give the letter a most there he remained until his death. His ministry ism in this Province, to give the letter a most, there he remained until his death. His ministry careful perusal. Mr. Milligan shows in a calm, showed the fruit of his great culture. His knowbut in a most convincing manner that the Roman Catholic Church has recently made most serious encroachments upon Protestantism and that the attacks upon our school system and the Central Prison are only incidents in their general cambest type of the Christian gentleman. He was a paign. Looking backward and then forward lover of his country as well as of his Church, on our school system he addresses the Power of his country as well as of his Church, on our school system he addresses the Premier and without making himself ostentatious as a in these solemn and weighty words:-

"Be assured that things cannot remain for ever in our Province as they are, where probably seven or raore children are Protestants to one who is Roman Catholic. We are not only denied the right of Protestants in educa-tion, but that of Britons. Much that is gloriously charac-teristic in Britain's history is distasteful to a Church which never acknowledges that it has been wrong. To gratify the childish sensitiveness of Romanists "Marmion" "must go." To meet their intolerance of truth if it tells against them, history must be falsified and so Collier's must go. And what if things are thus to go on is it to be on the morrow? You know the history of the papecy in Europe. It gained an ascendancy in Europe (of course it trock centuries to do it but centuries are nothing to its projects) against which men rose and which they threw off and that too where there was no Protestant instigation existing. Are we to allow this tragic history to repeal itself here?

With regard to Romish aggression as seen in the Central Prison affairs, Mr. Milligan, it will be noticed, speaks from personal knowledge and

agement to the band of Christian men who were in the habit of sisting the prison to give religious instruction to the prisoners. The success attending the labours of these men, aiming to bless not proselytise their fellow-men, so aroused the opposition of the priests that the determination was come to by them to stop it. And no wonder, for "what concord hath light with darkness?" Romish influence in the Prison must increase; that of Protestantium must decrease, and for this end Massie must share the fate of Marnion and Collier's history, and "go," I assure you in the day when all secrets shall be disclosed this will be found to be the core of the Central Prison difficulties. Volumes written upon the sair to the contrary will never alter this fact."

We are grateful to Mr. Milligan for his high tribute to the faithfulness of the REVIEW to pro testant interests "at a time when the policy of suppression was acted upon." The praise of such a man as Mr. Milligan would at any time be encouraging to us, but at this juncture when open enemies of truth and liberty are seeking for party purposes, to overwhelm us with a cloud of detractions rude, and when their false friends would seek to allure us from the path of duty, it is inspiring. We hope by a consistent adher-ence to principle to continue to deserve not only his support but the support of all good men like him, who feel that "a blow at the Review would be a blow struck at a most important agency of our Church," and who hold with Mr. Milligan and ourselves that "Protestantism is in danger."

RECENT DEATHS IN THE PRESBY. TERIAN OHUROH IN IRELAND.

[SECOND NOTICE.]

MORE than sixteen years ago, in a biographical sketch of Dr. S. M. Dill, the first occupant of the Chair, by Dr. Croskery, his by the later Dills." These words seem as we recall workers are seldom aware of their own weakness. It is easy to be wise after the event.

of the three whose names were mentioned in our last issue. Samuel Arrot Bellis was apparnot to the unwillingness of the laity to contriwhose addresses may be furnished us. our last issue. Samuel Arrot Bellis was apparently a vigorous, tough man, and he saw but bute. The scheme was re-organized, and it is forty-seven years. His father who died a little hoped that during the next three years the more than a year ago, was over sixty-years a amount will be raised. An endeavour was minister, having been ordained in 1825. He made by the Rev. Phillips Brooks to pass a was able to work to the very last. For about resolution sending the fraternal greetings of the forty tive years he was Mission Agent and Secretary. Many of our readers will remember with pleasure what he was like a quarter of a century ago—most venerable in appeance the very picture of placid temper and benevolence. amendment sending greetings to the Congregational brethren was finally passed, but even rering THE REVIEW will receive It may be mentioned that the well-deserved this fell to the ground, as it was a concurrent honour of the degree of Doctor of Divinity, was resolution, and the House of Bishops refused to conferred on him in 1992 by the Conferred on him in 1880, by the Senate of concur in it. Another important matter was the

College in his native town where he was gradu-I' was our purpose in this issue to deal with ated M.A. and in process of time passed the examinations for LLD, being the first student for Queen's University He spent some tine in Wm. Cunningham and gained the lasting friend-ship of Dr. Tulloch. He was also some sessions Tubingen. Returning home he was licensed thirty-two bishops, and e even hundred laymen and soon after called to the Scots Church, signed a memorial on organic Christian unity one hairsbreadth from the standards of his own Church as unfolded in the Word of God. He was a trusted pastor, at the same time he was the tions. politician, he did much to mould public opinion

held a few weeks ago, two Professors were elected, one to fill Lr. Roger's place in Belfast, and the other to succeed Dr. Croskery in Derry. To the former the Rev. A. Robinson of Brough shane was elected by a large majority, and to the latter the Rev. Dr. Pettigrew, of Faughanvale, was elected unanimously. Indeed the lat

and then with great reluctance he bowed to the will of the court. 'I'his is an example of the office seeking the man rather than the man seeking the office.

The news of another death of a leader in the Church has, as we stated last week, also reached us, that of the Rev. Dr.T. Young Killen, of Duncairn, Belfast. He was a nephew of the Rev. Dr. W. D. Killen, the venerable Professor who is still alive and at work. Dr. T. Y. Killen was a fellow student of Dr. John Hall, of New York, when some thirty-five years ago he began his ministry in Ramelton. After some years ho was translated to Ballykelly, one of the finest rural congregations in Ulster, and from thence about a quarter of a continuous desired transabout a quarter of a century ago he was translated to Duncairn, a new congregation on the Antrim Road, Belfast, founded by the Sinclair family, and of which the principal Belfast representative of the name is now an elder. Dr. Killen was a model pastor and a great church worker. He was Moderator of Assembly some years ago, and for a length of time past was at the head of the Sustentation Fund. This Fund demands a great deal of labour and no doubt was a great strain on him. He contemplated retiring from it next year. He was for a time a candidate for the professorship to which Mr. Robinson was elected some weeks ago, but before the Assembly met he withdrew from the contest.

THE PROTESTANT EPISCOPAL CHURCH.

T the triennial General Convention of the A Protestant Episcopal Church of the United States, which began its sessions in Chicago on October 6th, several important questions of occupant of the Chair, by Dr. Croskery, his general interest came up for discussion. Among successor, the following words occur:—"The these may be mentioned the better organization first generation (of the Dills as ministers,) was tougher in physical mould than the second, for the Church, the promotion of a basis of Christian its members all lived beyond seventy; the unionbetween the Episcopal Church and theother second generation has not seen sixty years of Protestant bodies, and the proposal to change the life, for Edward Dill died in his forty-seventh year, Richard Dill in his fifty-second, and Samuel M.Dill in his fifty-second, and Samuel M.Dill in his fifty-second, and substituting therefor the words "American Catholic." The meetings of the Board of Missions, which is simply the Church activity had become more multiples in Church activity had become more multiplex in two houses of the Convention meeting together, recent days causing a greater strain upon mental are reported as very stirring, and it is a noticeand physical energy, and the pen, that great ex- able fact that many of the speakers were not hauster of nervous power, had been more used slow to acknowledge that most of the other Christian denominations had far surpassed the them now to have been unconsciouly prompted | Episcopal Church in missionary enterprise. We by prophetic prevision. Dr. Croskery himself learn from the New York Observer that at the reached fifty six only, and Dr. Stevenson was last General Convention a committee of layment only fifty-four when he died. If the pen is an in Pennsylvania started what was called the Enexhauster of nervous power, Dr. Croskery should rolment Fund, which was simply a plan to raise have tried for the good of the world to have \$1,000,000 for missions by the laity during the included.

\$1,000,000 for missions by the laity during the been more sparing of himself. But ardent the years. It was reported that only been more sparing of himself. \$78,000 of this sum had been actually raised, is easy to be wise after the event.

But a greater contrast is seen in the youngest in Pennsylvania. The failure was said to be due made a good use of them. He attended Queen's able and interesting debate followed on this question, in which some of the most eminent deputies in the Convention, clerical and lay, took part. The discussion lasted several days, and on Saturday, October 16th, a vote was taken on the question, which showed that a majority of Edinburgh, where he sat in the classes of Dr. the dioceses were opposed to any change in name. The result has been received with

Eleven hundred clergymen, among them thirty-two bishops, and e even hundred laymen which was presented to the Convention, and the House of Bishops issued a weighty declaration in favour of such unity, and High Churchmen ledge of German neology did not alienate him in the Lower House made unexpectedly liberal speeches advocating the duty of the Episcopal Church to make overtures to other denomina-

> The Interior thus comments upon the action of the House of Bishops in refusing to extend Christian recognition on any terms whatever to the Congregationalists:

politician, he did much to mould public opinion in the county where he lived and laboured. A few years ago he preached on such subjects as, "Our Duty in the Present Crisis," and "Our Duties as Fellow-Citizens and Subjects of the British Crown." He has left behind him a memory that will be stimulating to younger men, particularly to students, in stirring them up to avail themselves of the highest culture within reach, and to have all sanctified by divine grace, "We may repeat here, for the benefit of new readers, that at a special meeting of Assembly held a few weeks ago, two Professors were selves and a Church that is dominated, and permits itself to be dominated by such a House of Bishops. We freely concede to that denomination its claim for recognition as a Christian church, but we will Insist upon the right to choose our associates, and we do not choose to associate with such as they. We acknowledge that they may be Christian, but we insist on more than that, that they must acquire the culture of gentlemen- sherwise their ecclesi-astical association with the Presbyterians is impossible. supports everything that we have said as to the nature and object of the difficulty in that institution:—

"Mr. Massic entered upon his duties as Warden of the Central Prison with the sincere desire to promote the spiritual welfare of its inmates, and gave warm encour-

It is the same spirit which prompted King John, of Abys-sinis, to proclaim himself the "King of kings and ford of the world," King John was a barbarian. Culture had not softened or subdued his rampant egotism. Let not the bishops look one ell beyond their own thresholds for a divisive spirit in a form highly dishonouring to Christ.

MR. O'SULTIVAN desires, in so far as the receiving of money is concerned, to correct a statement to which we gave currency in our last issue to the effec, that he has recently received a handsome sum for writing a History of England for our schools, containing such an account of the Reformation that the Education Department would not dare to print it. Mr. O'Sullivan does not attempt to repudiate the fact that there is now in the hands of the Education Department the manuscript of a History prepared by him for our schools. It may also be noted in confirmation of the correctness of the information supplied to us that there may be found a statement in one of the daily newspapers of this city made by a Public School Inspector to the same effect as the paragraph in the REVIEW:—"It is worthy of note in this connection that Mr. Ross actually engaged a Roman Catholic gentleman to write the History of England and Canada that he intended to authorize for use in the Public and High schools of Ontario. He has not yet issued the book, but he had to pay an honorarium for it out or public money."

From the report of the meeting of Toronto Presbytery sent to us by the clerk, which has reached us too late for insertion in full this week, we make the following extract respecting the action of Rev. W. Inglis, a public journalist:—

A memorial and petition was read from Rev. Wm. Inglis, a minister without charge, resident within the bounds, complaining of certain statements (quoted by him) which appeared in the Presenteral Review, involving, as he believes, a serious assault on his moral repute, and praying the Presbytery to afford him protection by requising the manager and editors of said Review, being members of the presbytery or of the Church, to repudiate and apologise for the publication of the statements referred to, or to serve him with a libel. A motion and two amendments were submitted cation of the statements referred to, or to serve nint with a libel. A motion and two amendments were submitted and seconded anent this matter, and these being duly voted on, the first amendment moved by Rev. H. M. Parsons was carried by a majority, and in these terms:—That the Presbytery, having heard the memorial of Rev. Wm. Inglis, decline to entertain it as involving a principle in regard to Presbyterial action, which they deem unwise. At the same time the Presbytery would protest against the habit too prevalent in our public journals of using language (to say the least) extravegant and often unchristian. Against this decision Mr. Inglis protested, and appealed to the Synod of Toronto and Kingston.

THE decision of the Post Office authorities to open the Montreal post office for delivery on Sunday is an outrage upon the Christian sentiment of the country and cannot be too strongly reprobated. The Christian people of Montreal re-presenting the evangelistic Churches at least, should rise en masse and protest against this invasion of the sanctity of the Sabbath, and the Christian people of Canada should without delay make our rulers understand that the granting of such a concession to the desecrating demands of Mammon will not be tolerated. The demand is bad, the concession is worse; and the toleration of the evil will prove an unspeakable calamity, 28 leading in time to a general disregard of the Sabbath.

OUR readers will not fail to read the very interesting letter from Rev. R. C. Murray, our missionary at Mhow, Central India. Mr. Murray wields a facile pen, and his vivid description of what he and Mr. Wilson saw in their visit to the neighbouring towns and cities will be read with deep interest by old and young alike.

CHRISTIAN WORK AMONG THE JEWS.

Ir is sometimes interesting to notice and to recount the links by which God in His providence draws the hearts of His people to the work He is doing in the world, About two years ago, the Hon. Justice Torrance, an elder of Crescent street church, Montreal, delivered a lecture in the David Morrice Hall, on "Anti-Semitism." This lecture appeared in the PRESBYTERIAN REVIEW. Toronto, and a copy of it fell into the hands of the Rev. Abraham Ben Oliel, a Jew labouring among his fellowcountrymen in the Ghetto at Rome. An interesting correspondence was the result, and by-and bye, the British Society for the Propagation of the Gospel among the Jews, of whom Mr. Ben Oliel is an agent, had their attention directed to this correspondence, and they re solved to send a deputation to this continent to seek to stir up the Christians here to a deeper interest in God's ancient people. The members of this deputation are, the Rev. John Dunlop, Secretary, F. Y. Edwards, Esq., Treasurer, and the Rev. Aaron Matthews, a Hebrew Christian, who has been engaged in Christian work for his countrymen for many years in Great Britain and Ireland. The deputation arrived on this continent towards the end of August, and finding most of the city ministers from home, and their congregations diminished by the annual migration to summer resorts, they accepted a pressing invitation from a friend of the society to visit San Francisco and its neighbourhood, and there present the claims of their work. They met with an enthusuatic reception. All the churches were thrown open to them. Drs. Sprecher, MacLean and Spinning, with others, threw themselves heartily into the work, and the people crowded the churches to hear them. The earnest and manly pleadings of the Rev. Aaron Matthews for his brethren according to the fiesh, touched a sympathetic chord in many a heart, and before the deputation left California, a committee was formed, composed of Christians of all denominations, which urged them to send a Jewish missionary to California, at the same time guaran teeing his support. The deputation returned from the Pacific coast by the Canadian Pacific Railway, and during his stay in Winnipeg, Mr. Matthews spoke to large audiences, among whom were many of his countrymen, and on the Monday, a number of the most influential Jews in that city, thanked him for his good words concerning Israel. Thence they came on to Montreal and presented their case in most of the Presbyterian churches in the

city, and also in St. James' Street Methodist church. So great was the interest manifested, and so eager were the people to hear Mr. Matthews that he was induced to stay a week longer than at first proposed. Never before have the churches in Montreal heard the cause of God's ancient peop's to forcibly advocated; and we trust the results may be lasting. A great many Jews attended the meetings, and not a few waited on Mr. Matthews to speak with him concerning the hope of Israel, and almost all of them evinced the most friendly disposition. One Jew, indeed, said to him, that if his addresses did not lead to the conversion of any Jews, they ought to lead to the conversion of some Gentiles.

The deputation is compelled to leave for England almost immediately, but their short visit has not been in vain. The General Assembly at its last meeting, recognized the importance of this work, and gave the Jewish mission a place among the schemes of the Church, instructing the Foreign Mission committee to select the channels of disbursement of contributions for such work. Accordingly, the question naturally arises, would it not be well to send these contributions to such a society as this, which had for its founders and first friends, such men as Robert Murray MacCheyne of Dundee, Dr. Andrew Bonar of Glasgow, and Dr. James Hamilton of London. God has never yet revoked that promise concerning Israel, "They shall prosper that love thee."

Montreal, Nov. 1, 1886. A. B. MACKAY.

[The above communication intended for last week's issue did not reach us in time for its insertion. We have much pleasure in stating that Messes. Matthews and Dunlop have reached this city and met with a very cordial reception. Mr. Matthews occupied the pulpit of the Metropolitan Methodist church last Sabbath morning and that of Knox church in the evening, Mr. Dunlop that of St. James Square, in the morning and the Central Presby-terian in the evening. Large audiences were present and terian in the evening. Large audiences were present and manifested deep interest in the story of the Society's work. It is announced that a Public Meeting in the interest of the Society will be held in Knox church, city, on Monday evening, 15th inst., at which the delegates will deliver addresses. There should be a very large gathering on that occasion. Next Sabbath Mr. Matthews will be in the morning at Jarvis St. Baptist, in the evening at Elm St Methodist, and in the afternoon at a mass meeting Central Presbyterian. The Rev. J. Dunlop will be in the morning at Old St. Andrew's and in the evening at Charles St. Presbyterian, in the afternoon at Parkdate Presbyterian. Presbyterian.]

Communications.

CONSTITUTION OF PRESBYTERIES.

[To the Editor of the PRESBYTERIAN REVIEW]. SIR,—I was under the impression that presbyteries consist, according to the Constitution of our Church, of ministers or teaching elders in charge of congregations within the bounds of the presbyteries, and an equal number of lay or ruling elders. To my surprise, I find that in many cases, retired ministers are put on the roll of the presbyteries, and the number of ministers is not equalized by lav elders being also added. The result is laymen are in the minority, and presbyteries—notably that of Toronto—are filled up by names of ministers without charges who have made Toronto their home. May I ask why lay elders are not thus treated and invited to sit in presbytery? It appears that some of our lay elders might ast with as much advantage to the Church as at least one member of the presbytery of Toronto who has recently made public confession of being the author for many years of the most of the political articles in the Globe newspaper, a journal whose articles are not characterized by much of what is known as "sweetness and light." This gentleman's profession seems to be in no sense clerical, but purely that of a political writer associated necessarily with Mr. T. W. Anglin, who is one of the chief ornaments of the Globe staff as well as being editor of the Tribune, a Roman Catholic paper in this city whose columns are not distinguished by any love for Presbyterianism. It seems to me strange that this gentleman's name should appear as member of the Toronto presbytery. Perhaps some of your correspondents can tell me how it is -Yours, etc., ETESIAS.

JOTTINGS FROM QUEEN'S UNIVERSITY, KINGSTON.

(By our own Correspondent.)

QUEEN'S begins work for the session on September 22nd, but the Theological classes do not open this year till November 5th. Between those two dates we have series of openings.

After the supplementary examinations were concluded,

the classes in Arts began the work of the session of October 1st

On October 4th, the Royal College or Medical Faculty was opined with an able address by Dr. Thomas R. Dupuis, and speeches by the Principal and Senator Sulli About too medical students were present On October 8th, the Woman's Medical College was

opened with an address to the students, of whom there are eighteen this year, by the Principal. Miss Eberts, Miss McKellar, and Miss Fraser, are studying under the care of the Foreign Mission Committee, with a view to work in India.

The University YIM.C.A. began its Friday afternoon meetings simultaneously with the beginning of class work. The room in which they meet is always crowded. This year the medical students have formed a Y. M. C. A. of their own, which counts forty members already. They

have elected as their President, Mr. James F. Smith, divinity student who is taking some classes in medicine because he has the foreign field in view.

On October 18th, University day was signalized by a grand encounter at football between the Rugby team of Queen's, and the cadets of the Royal Milutary College. In the evening, convocation was held. The lecture of year was given by Professor N. F. Dupuis, M.A., F.R.S.C. etc., and interesting addresses were given after-wards by Sir Richard Cartwright, who spoke strongly against the policy of University Consolidation so far as it contemplated the uprooting of Queen's, and by the

Principal
On October 22nd, the University Y.M.C.A., gave a grand "At Home" to the Freshmen in Arts and Medicane. Addresses were given by representative men of various denominations. There was music, vocal and instrumental, and of course refreshments were served by an attentive committee. Convocation Hall was crowded.
The Sunday afternoon services for the students com-

menced on October 31st, the Principal preaching the first sermon of the course. Professor Ross, Rev. W. T. Herridge of Ottawa, and others are promised for Novem-

On November 3rd and 4th, the Matriculation and B.D. examinations in Theology were held. November 5th, all the classes in the faculty were opened with appropriate lectures by the Professors.
On the Monday and Tuesday evenings previous, Mr.

Wishart, Secretary of the Inter-Collegiate Y.M.C.A., addressed large meetings of the University and of the newly formed Royal Association. The medicals gave

him a specially hearty reception.

The first edition of the Principal's pamphlet "Our Five Foreign Missions," of four thousand copies has been exhausted. A second edition will be printed if a sufficient number of orders are sent in this month,-

Queen's University, Nov. 5th.

MR. MILLIGAN'S REPLY

AN ANSWER TO MR. MO'VAT'S LETTER OF OCT. 30TH.

An ofen letter to the Hon. Oliver Mowat, Q.C., L.L.D. Premier of the Province of Ontario, etc., etc.

Premier of the Province of Ontario, etc., etc.

HON, AND DRAR SIR.—Permit me to say how gratified
I was with the split of the letter you addressed to myself.
Probably you would never have heard from me in this
controversy had the Globe exhibited towards Rev. Messrs.
Macdonnell and Macleod courtesy similar to your own. I
am in accord with the general policy you set forth as the
one which you believe should be adopted in carrying on
the public business of the province. You will bear with
me while I state wherein I think you have failed to give
effect to this policy. In connection with matters to
which you refer in your letter, take first the matter of
separate schools. I presume no one will deny that it is
the policy of the Roman Catholic Church to make the
institutions of any country where it has a footing as institutions of any country where it has a footing as essentially Romlin as possible, and at the same time do all it can to hinder the operation of Protestant agencies and influences. In this the Church of Rome, from its standpoint, is consistent and dutiful. It has been true to its consistent of duty in this respect in connection with the educational interests of this province. It is allowed full says in connection with the educational interests of this province. full sway in connection with separate schools. Teachers and teaching therein must be Romish. These schools are under the control of the Romish clergy. Originally Roman Catholics were regarded as belonging to public schools, unless they expressed a wish to connect themselves with separate schools. Roman Catholics, where there is a separate school as the law now stands, are set down as belonging to it, unless they take the steps themselves of cutting themselves off from it and becoming supporters of public schools. This regulation involves putting themselves in antagonism to their Church, a position, as you know, which they will think of tules full sway in connection with separate schools. Teachers putting themselves in antagonism to their Church, a position, as you know, which they will think of twice before taking. This change in the law, from whatever motive effected, is obviously conducive to priestly ends and interests, placing, as it does, Roman Catholic citizens who may desire to avail themselves of our public schools more thoroughly under the dictation of their priests in their choice of how their children shall be educated. Homan Catholics having been granted separate schools and changes having been made in the law from time to time giving them power to make their schools more

time giving them power to make their schools more widely and intensely Romish, surely on the principle of equal sights to all their interference in public school matters should be proportionately less and less. It may be said, however, that public schools are non-denominational, and therefore belong as much to Roman Catholics as to Protestants. This is the reason assigned for the sad secularization of our public schools. Does the history of educational matters in this country justify the view that subtle schools. public schools are in an absolute sense non denomina-tional? Are they non-denominational as regards Protestants, Roman Catholics, and whoever else may be in the land having no religion or any religion other than I have specified? If so, non-denominational must apply to our public schools and be taken to mean non-religious. I am sorry to say that the word non denominational in

this sense is practically becoming more and more descriptive of our public schools. We Protestants believe as well as Roman Catholics, that our children should have in our schools positive instruction on the great essentials in our schools positive instruction on the great essentials of ethics and religion. Roman Catholics in everyday schools have this privilege, which we have not. In connection with the Act of 1863, what said Dr. Ryerson, the Chief Superintendent of Education at that time? "Separate schools," said he, "have hitherto proved one of the safety valves for diverting and paratyzing opposition to our common school system. Protestants can afford to be as liberal as Roman Catholics in Lower Canada." Would Protestants, if they were told that non-denominational virtually meant non-religious, have listened to such tional virtually meant non-religious, have listened to such proposals? If the State proposes that public schools shall be practically non-religious, let them be such for all, Let the State have no other schools. If any denomination or sect desires schools in which to-teach their own tenets, let them have them, without being exempted from supporting public schools, just as practic now do who supporting public schools, just as parents now do who send their children to private schools and yet are taxed to support public schools. Roman Catholics enjoy an exemption in this matter denied practically to every other citizen. Roman Catholics were granted separate schools as "safety valves" to prevent disaster overtaking our public schools. I am sorry the "safety valve" has not better served the end for which it was invented. Bre, it Is said, let the State schools do secular work and the home and the Church devote themselves to religious instruction. All right. Only let this be said to Roman Catholics as well as Protestants, and then I shall have no difficulty in perceiving that equal rights are being ex-tended to all.

Roman Catholics believe that education should be distinctly and positively religious in day schools. I believe the same. Protestants gave them their separate schools that we might have our public schools left us to carry out therein our conceptions of duty to our children. I feat if Roman Catholics go on secularizing our public schools that we shall have to rise up and secularize all round. If the home and Church only are allowed to give simply that which is secular, then Roman Catholics must be ready for a similar fate. Perhaps with their interferences no other issue can be left our statesman for their adoption. Be assured, dear sir, things cannot remain for ever in our province as they are, where probably seven or more children are Protestant to one who is Roman Catholic. We are not only denied the right of Protestants in education in a Protestant province, but that of Britons. Much that is gloriously characteristic in Britain's history is distasteful to a Church which never

acknowledges that it has been wrong. To gratify the childish sensitiveness of Romanists Marmion "must go." To meet their intolerance of truth f it tells against them, history must be falsified, and so collier's "must go." And what, if things are thus to go on, is it to be on the morrow? You know honourable and deat sir, the history of the Papacy in Europe. It gained an ascendancy there, of course it took centuries to do it, but centuries are nothing to its projects, against which men rose and which they threw off, and that too
where there was no Protestant instigation existing. Are
we to allow this tragic history to repeat itself here?
It is said no special opposition has been shown in
Parliament or out of it as to your Government favouring
Romanists. In Parliament is not the first place to look

or such opposition when a corporate vote is involved. I frankly admit that many of your political opponents are animated in this discussion not by proper motives, but by the desire to gain a political victory over you. This I deeply recret. But we must not, such is the pass to which affairs have come, stand back from doing our duty because earthites will be found on our track ready to pick up what may serve their end. Out of Parliament as much opposition to the educational policy of the province has not been shown as ought for various reasons. Men are pounced upon when they say a word in this direction as "bigots," as raising the "No Popery cry," as "riding the Protestant horse," and as hating Roman Catholics, rather than their system, and are assailed as if they were miscreants or fools by the press of the party whose interests for the time might be jeopardized by the discus-

It is no pleasant task for me to even seem to antagon ize yourself whom I hold in high regard, and the Hon.
G. W. Ross, whom I recognize as a personal friend. But
you and he and I believe in a Book which says "he that
over father or mother more than Me is not worthy of Mr. Premier, I have been led largely through this discussion to look into school matters more narrowly than I have heretofore done, and with what effect? That it is laid upon my conscience more than it has ever been to give more thought and more of my energies to eluca-tional interests than formerly; for I believe, not with stand-ing the silence so largely maintained regarding Popish privileges in the educational affairs, owing partly to a

policy of suppression and abuse by the political press,

that Protestantism is in danger. that Protestantism is in danger.

Protestant ministers in the multiplicity of their duties cannot attend to everything. If they, however, give due attention to what the Church of Rome has accomplished in educational matters and will doubtless aim still further to accomplish, the result will be such an arousing of their own heatts and consciences as will so tell upon all their people, save those who make "the chief end of man" political party, that public men who are right-minded will be able to extend equal rights to all, and public men who are not so minded will be forced to do so or retire. I believe peright public men in Ontario will ultimately find such agitation as this advantageous to them. The interference of the Church of Rome with our schools is in accordance with what I have assent a fifty to make the contains a secondance with what I have assent a fifty to make the contains a secondance with what I have assent a fifty to make the chief interference with what I have assent a fifty to make the chief interference with what I have assent a fifty to make the chief interference with what I have assent a fifty to make the chief interference with what I have assent a fifty to make the chief end of man. interference of the Church of Rome with our schools is in accordance with what I have stated it its policy, namely, to make as essentially Romish as it can the institutions of any country in which it has a footing and at the same time to curtail the liberties of Protestants and make as neutral and colourless and ineffective as possible all that properly belongs to them. This policy, which is taking all national and religious character out of public schools, has operated in producing the troubles in the Central Prison. Natural science tells us the same laws which preserve the earth a sphere, mould the tiniest drop of water. Gravitation asserts its sway over particles as well as maises of matter. So Rome's never sleeping, all-searching policy is of the kind I have mentioned, in things great or small, in aiming to control a prison or a province.

Mr. Massie entered upon his duties as Warden of the Mr. Massie entered upon his duties as Warden of the Central Pri on with the sincere desire to promote the spiritual welfare of its inmates, and gave warm encouragement to the band of Christian men who were in the habit

ment to the band of Christian men who were in the habit of visiting the prison to give religious instruction to the prisoners. The success attending the labours of these men aiming to bless not proselytize their fellow-men so aroused the opposition of the priests that the determination was come to by them to stop it, and no wonder, for "what concord hath light with darkness?" Romish influence in the prison must increase; that of Protestantism must decrease, and for this end Massie must share the fate of Marmion and Collier's history, and "go," I assure you in the day when all secrets shall be disclosed this will be found to be the core of the Central Prison difficulties. Volumes written upon the case to the contrary will never alter this fact. I believe you are sincere in thinking otherwise, but I am persuaded you would be among the last of men to deny me the right of applying In thinking otherwise, but I am persuaded you would be among the last of men to deny me the right of applying to yourself the words which you have used respecting Messis. Macleot and Macdonnell and myself—you "have been lead by information partly defective and partly false," to a wro in theory of the Massie case. Pardon me, when I say last I cannot see the force of your analogy as you put it ween dealing with persons in the Civil Service of the province and subordinates of the Warden in a prison. It all events, I am thoroughly persuaded that the appointment of Mr. Korman, in view of all that happened in the prison and in the face of the remonstrances of Mr. Massie, was meting out to the Warden treatment to which neither of us would like to be subjected. Permit me to express also my regret that after ected. Permit me to express also my regret that after the Government thought fit to have two men on the Central Prison Commission, a third was added at the suggestion of Archbishop Lynch. It was well, perhaps, a Roman Catholic was on the commission, all things a roman Cattonic was on the commission, all things considered, still I regret the mode of his coming to be there. Why? Because Archbishop Lynch is at the head of a Government within the State, with peculiar powers to make an inperium in imperio, which is always dangerous to public interests, and one of this species specially so.

The Church of Rome is daily growing in this province to be a distinct power in the State. It must be prevented by every legitlmate means from headings.

by every legitimate means from becoming a dominant influence in our Governmental affairs, else trouble is inevitably in store for us. We are prone to see with the eye we bring to see. This may be the reason why I fail cye we bring to see. This may be the reason why I fall to regard the position of the Preseyterian Review as you do. Objections might be taken to some points in its putting of matters, but on the whole my persuasion is that it is animated by the same notive as Mr. Macdonnell and myself. Mr. Macdonnell anares this persuasion with me. I need not say Mr. Macleod does, for he is one of the committee who examines the editorial matter of the REVIEW. Rev. J. M. Cameron and Mr. Mortimer Clarke are the other two nembers of the alliquid committee. are the other two members of the editorial committee are the other two memoers of the cultorial committee. I aminformed that the two latter gentlemen are Reformers in politics. It is having a committee watching its editorial contents that has kept the REVIEW so free from party politics in this matter as it has been. No one person can be expected to have the prudence and comprehensiveness in attending to the contents of a paper that these would have. three would have. Hence we must be ready to be as lenient as we can to the Canada Preshyterian, owned and controlled by one individual as it is. Still we cannot forget that when ministers of our Church were fighting the cause of civil and religious liberty and were being ruthlessly set upon by the Globe for so doing, no word of protest was lifted up by the Canada Presbyterian against such conduct, although it ran to the defence of some public men who were attacked by the Mail. You will not deay the political bids of the Canada Preibyterian in this contest. If it is wrong for the REVIEW to have political leaning it is so for the Canada Preibyterian. I have not seen anything in the REVIEW which may not all be traced to the aim to resist the aggressions of priestly power in the country. I am proloundly thankful the REVIEW was in existence at a time when the policy of suppression was widely and persistently acted upon. I did not call the PRESETTERIAN REVIEW into existence, have no material interest in its existence, and therefore say what I do and say it as a Reformer, wishing your continuance in office—that if the REVIEW acts in the future as in the past, and others act in the future as in the past, its hurt would be a blow struck at a most important

agency of our Church. Let me frankly and publicly say that I now prize the REVIEW as I have never done, and will do all I can in future to promote its efficiency and prosperity. Coming down from the high plane of political interests in their bearing upon the religious liberties of the people to the lower one where they are related to the carrying on of the lower one where they are related to the carrying on or the ordinary public business of the country, my belief is you in have governed well in the past." Yours has been "a prudent and honest government in the management of the honaces of the province." I do not think that civil and religious liberty would be any safer in the hands of your political opponents than in yours, judging from Conserservative action as represented by Sir John Macdonald, who has shown himself ready to maintain himself in office by the help of Romanism or any other "ism," But by the help of Romanism or any other "ism," But surely neither of us believes in infallibility in those conducting the affairs of either Church or State. In political concerns the secular press has acted upon the principle that the party for which it speaks is infallible, and therefore must not be criticized. All faithful criticism of party has by it been construed into hostility and resented as such. This I regard as a very grave evil to the best interests alike of party and of the commonwealth.

I have written in the critical terms I have done because I dedre my relation to you to be something more than the mere negative one of "rather bear those ills we have than fly to others we know not of." My wish in asserting what I have done is to have such a positive loyal relation to you that I can say,

"The friends thou hast and their adoption tried, Grapple them to thy soul with books of steel,"

Hon, and dear sir, I am glad to hear of your recovery from your recent illness, and my prayer is that you may have wisdom and resolution and health given you for the discharge of your difficult duties in such large measure that you may long continue Premier of our fair province, o make it a purer and more secure land in which to dwell, and that when the duties of this evanscent world are over for you you may receive something higher than mere political majorities and honours, even from the Master Himself the assurance, "Well done, good and faithful servant,"—I have the honour to be, Hon. and dear sir, your obedient servant.

Groces M. Millican

GEORGE M. MILLIGAY. TORONTO, Nevember 4th, 1886.

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Church Nows.

THE attendance at the Pointe-Aux-Trembles mission schools is nearly 120.

REV WH DONALD, late of Pictou, was received into Los Angelos presbytery, California, at its last

REV. Dr. BURNS, Halifax, is writing in the Halifax Witness a series of interesting, valuable papers on the "Rise of our Church in the North-west."

MR. Schiverea the well known evangelist, began last week a series of meetings in the West Presbyterian church, city, Rev. R. Wallace, pastor.

Special evangelistic services have recently been held in Kenyon presbytery of Glengarry, Rev. F. McLennan pastor. The results are very encourag-

REV. D. McKenzik of Earltown, has received a unanimous call from St. Columba church, Lochiel, Ontario, in connection with the Church of Scot-

THE Sacrament of the Lord's Supper was observed in Cooke's church, Toronto, on Sabbath lass, 31st Oct. There were added to the membership of the church twenty-eight, making a total of forty-four since Rev. Mr. Patterson took charge of the congregation a few months ago.

FROM the Evening Bulletin of October 20th, we learn that Rev. J. A. F. McBain, late of North Georgetown, Que., was inducted on the 27th ultimto the pastorate of Clifford street Presbyterian church, Providence, R.I. At the anniversary services on the following evening, Mr. McBain received a very warm welcome from his new congregation.

THE anniversary service of Dawn Centre Presbyterian church were held on Sabbath and Monday, October the 25th and 26th. Rev. Mr. Henderson preached on Sabbath, and on Monday evening a very successful tea meeting was held. Short and puthy addresses were delivered by Mr. John McGlauchlin, Mr. Wm. Jordin, Rev. Mr. Henderson, and T. B. Anderson of Dresden; Rev. Mr. Becket of Thamesville, occupied the chair, and the Dres-den Presbyterian choir furnished the music. The proceeds netted \$62.50, which leaves the church free of debt.

THE Presbyterial Society of Brandon met in Brandon, Tuesday evening, October 19th. Representa-tives from Bugley, Humesville, Chater, Brandon and Portage Auxiliaries were present. The President, Mrs. McEwan, stated that owing to her intended removal to Ontario, she was compelled to resign her office. Mrs. MacTavish, Chater, was then elected President for 1887. Mrs. Mackay, Portage and Mrs. Douglas, Brandon, were elected Vice-Presidents, and Mrs. Irwin of Brandon, Corresponding Secretary. The remaining officers elected previously, are Mrs. Patterson, Humesville, Recording Secretary; Mrs. Dr. MacDermott,

A PUBLIC meeting of Knox Church Y.P.C.A.,
Torento, was held Friday evening. Oct. 29th,
in the lecture room of the church. There was a
large attendance, the hall being filled to its utmost
capacity. Rev. H. M. Parsons, Hon. President,
occupied the chair and delivered an excellent opening address. The following contributed in an able
manner to the musical and literary part of the programme: Miss. Gussie Wilson. Miss Annie Wilgramme: Miss-Gussie Wilson, Miss Annie Wilson, Miss Scott, Miss Pox, and Messis. Major and Galbraith. Refreshments were served by the ladies during the evening, and on motion of Mr. J. Knowles, Jr., seconded by Mr. H. Hancock, a hearty vote of thanks was given to those who had conscibing the transfer of the conference tributed to the enjoyment of the evening.

FROM all directions says the Halifax Witness, we hear of preparation for special evangelistic services during the winter. Presbyteries are arranging conferences on the subjects and making special efforts to reach the unevangelized—those who are not usually under the influences of the Gospel. Breth-ren help one another to conduct series of meetings. Great results are expected, and are prayed for. The experience of many of our churches during the past year encourages a renewal and extension of special effort. Pastors who have been toiling faithfully for years, sowing much and reaping little, are often gladdened with great in gatherings in connection with a series of merial services. But perhaps the main object should be to reach those who habitually neglect the Gospel.

DR. LYALL of the English Presbyterian mission to China, lately occupied the pulpit of Fort Massey church, Halifax. He gave an interesting description of the portion of the Chinese empire of which Swatow is the chief city, and told of the customs and religious beliefs of the people and of the difficulties in the way of reaching them with the gospel. The method of missionary operations among the Chinese was explained. The hospital at Swatow, with which Dr. Lyall is connected, is an important factor in the work. The progress of the gospel in China, especially during the past ten years, has been very encouraging, the number of converts being double of that in the previous decade. Reference was made to the fact that the first miswas a near relative of the pastor of Fort Massey church, the Rev. Mr. Burns, who commenced his labours there about the year 1856.

PROM a report on statistics just issued by the presbytery of Brockville we learn that within the bounds of the presbytery there are nineteen congregations and five mission stations, comprehending forty-one places in which Presbyterian services are maintained. The church buildings will accommodate 9,435 persons, which is sufficient for all the Beachtrains convention. Of a foreign which Presbyterian population. Of 1,693 families which profess to adhere to the Presbyterian Church, only 1,243 contribute to the support of the Church, the remaining 450 giving nothing. The number of communicants is 2,554. The names of 269 have been added during the past year and 149 removed, leaving a net gain of 120. There are fifteen ministers, 102 elders, and 218 other office bearers. The Sabbath schools in connection have 248 teachers and 2,150 scholars. There are 4,869 volumes reported in Sabbath school libraries. Pifteen manses provide accommodation for as many ministers' families, and six congregations rent houses for their ministers. For all purposes there has been moved from our midst, others may be raised up to raised during the year \$26,605 as against \$24,615 the previous year. Of this \$22,230 was given for congregational purposes, being a little more than \$13 per family or \$8 per member. Of this \$12,349 went for ministers' stipends and \$4,462 for the went for ministers' stipends and \$4,462 for the achemes of the Church. The Sabbath schools gave achemes of the Church. The Sabbath schools gave \$20.00 was given for take their places.

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A CORRESPONDENT writes :- Sabbath, the 24th ult., was an auspicious day for Casselman, and refreshing to the small company of God's chosen who has spared neither pains nor labour in the superintendence of the work; and also, on the piety and fortitude of the working few, who have so nobly begun this arduous undertaking, and so faithfully and energetically prosecuted it thus far. The folof friends from abroad, the whole edifice will be creditably finished without much, if any, encumbrance left. Throughout all the services the choir performed their part very well, and contributed not a little to the enjoyment of this convivial evening. Something of a novelty was introduced, which excited some merriment and added considerable cost to the evening a contributed more to the evening a facelic zest to the evening's entertainment—viz., a Geelic speech and song ! On Saturday evening, 30th ult., a few kind friends met at the house of the Rev. Wm. M. and Mrs. Christie, Nepean St., Ottawa, to An enjoyable evening was happily spent in pleasant social intercourse, liberally interspersed with music and song. The auspicious and interesting event was duly commemorated, and many warm congratulations are sendered by those present not congratulations were tendered by those present not only, but also by not a few who regretted absence. The presents were rich, varied, choice and valuable.

FROM the Abstract of Report for 1885-6, presented to the presbytery of Sarnia by the Committee on Statistics, Rev. Thos. Macadam, Strathroy, convener, we glean the following: In the presbytery there are thirty-nine churches, constituting nineteen ministerial charges and two groups of mission stations, viz: (1) Sombra and Duthel, and (2) Guthrie church, Black Creek and Wabuno. Presbytery clerk, Rev. Geo. Cuthbertson; Wyoming, convener of Home Mission committee and treasurer, Rev. H. Currie, Thedford. There are eighteen ministers in active service, and three without charges, viz: Revs. J. McRobie, W. Doak and P. Currie. Of these, fourteen have manses and one a house rented by the congregation. The one a house rented by the congregation. The number of families reported is 1067, and the number of communicants 2,893. The number of members added during the year by profession was 282. Net gain of membership over last year, 385. There were 199 baptisms, 172 being infants and 27 addits. There was reported a staff of 114 elders, and 198 other office bearers. To the twenty-three congregational present meetings there gathered werely gational prayer meetings there gathered weekly 868 worshippers, or an average of thirty-eight for each. There are thirty Sabbath schools, about 300 teachers, etc., and about 3,000 scholars. Eleven congregations have missionary associations. Our ministers receive annual stipends averaging \$900 each, being about the average for the whole Church.
The presbytery received from the augmentation fund \$300 last year, and contributed to the fund \$366. Our total payments for all purposes were \$32,058, being at the rate of \$1,781 for each ministerial charge. Of this, \$27,125 was expended for congregational purposes, being an average for each pastoral charge of \$1,595. And \$3,582 was paid to the missionary and other schemes of the Church. One large congregation and the mission stations did not report. These would have increased the above figures considerably. Two manses have been built during the year, one at Thedford, the other at Cambachia; and the Aberrades congregations of the Aberrades congregations. other at Camlachie; and the Aberarder congrega-tion have built a church. The attention of congregations is specially requested to the reso-lution of last General Assembly. "That it be an injunction to presbyteries to instruct congregaan injunction to presbyteries to instruct congrega-tions to change their year, where necessary, so as to correspond with the calendar year." Of our ministers 489 have manses, and fifty-five have houses rented for them by their congregations. There were thirty-two new churches built during the year, and sixteen manses. The total increase of the income of the Church over the previous year was \$22,600 It would have been very much greater but for a decrease in the synod of Montreal and Ottawa of \$24,970, and in the synod of Hamilton and London of \$8,631.

OBITUARY.

MR. ALEX. ANDERSON. On Sunday morning, October 17th, there passed from the earth another of those old settlers, who by their piety and sturdy worth have done so much for this country. We refer to the late Mr. Alex. Anderson, of Gloucester. At the time of his death he was an elder in St. Paul's church, Ottawa, and had been in the eldership for over forty years. Born in Selkirk, Scotland, in 1808, he came to this country in 1837 and settled in what was then known as Bytown. Since that time until his death he has not ceased to pray for and to labour for the welfare of Zion with a sincerity and an earnestness that made an impression on all who knew him. He was remarkable for the simplicity, directness and earnestness with which he led his fellow-worshippers to the throne of grace, and there are many living who have reason to bless his prayers as well as his earnest, faithful entreaties, teachings and administrations. His life had been fully rounded out. His work was done. His family had grown up and were all following in his footsteps. His last words "Come quickly Lord Jesus" were singularly appropriate to the man's life and faith. Such men are the real strength and glory of our Church.

"old landmark." In 1831, she came from Scot-land with her husband and their only child to Toronto, then called York, where they lived twenty years. She was about the last survivor, if not the refreshing to the small company of God's chosen ones there, for the new Presbyterian church was opened for Divine worship. The Rev. Principal Caven, of Knox College, Toronto, officiated, and delivered two highly instructive discourses. They were appropriate to the occasion, and judging from the attention exhibited, were highly relished by the audiences. The church is a neat and handsome structure, well planned, admirably proportioned, and tastefully executed so far as it is advanced. As yet it is incomplete; but when finished will prove a pattern of modest simplicity, neatness, taste, and comfort. It reflects at once great credit on the accomplished architect, Wm. Miller, Eq., who has spared neither pains nor labour in the Many a time she has put herself to great trouble and inconvenience for the good of others. Her needlework and the proofs which she gave of her mechanical skill, have been greatly admired by many. Best of all, we have good reason to believe that she loved the Saviour. She delighted to attend the ordinances of God's appointment. No trifling reason kept her from them as long as she was able lowing evening, Monday 25th ult., a social was reason kept her from them as long as she was able held, which was also well attended, and passed off very pleasantly and profitably. Excellent and timely addresses were delivered by Revs. P. W. Farries and G. Clark of Ottawa; and afterward an sank under the weakness in which it left her. Here son, who has hardly ever been absent from her agreeable season of social converse was spent. A son, who has hardly ever been absent from her bountiful repast was provided by the ladies. About one-half of the debt upon the church was wiped off the year, was beside her when the Lord took her one-half of the debt upon the church was wiped off the year, was beside her when the Lord took her one-half of the debt upon the church was wiped off the year, was beside her when the lady without bountiful repast was provided by the ladies. About one-half of the debt upon the church was wiped off by the generous and impromptu contribution of a few friends present; it was supposed that there would be little difficulty in obtaining the remainder by-and-byo; all this reflecting highest honour on the little mission at Casselman. Then, by the help of friends from abroad, the whole edifice will be creditably failabed without much if any apparent. away.

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MEETINGS OF PRESBYTERY.

BRANDON.—An adjourned meeting of the presby-tery of Brandon was held in Carberry on the 27th and 28th October. The following ministers were present: Messre. Duncan (moderator), Todd, Mc-Tavish, Haig, Anderson, Omand, Simpson, Mowat. Elders present: Messrs. Douglas, Elder and Hum-physes. Messre. Currie and Raward of Paging phries. Messrs. Currie and Rowand of Regina presbytery, and Mr. J.W.Bell of Methodist Church. Carberry, being present were invited to sit as cor-responding members. The clerk being absent, Mr. A. McD. Haig was appointed to act as clerk bro tem. The presbytery then proceeded to induct Mr. D. Anderson, B.A., to the charge of Carberry congregation. Mr. Todd of Minnedosa, delivered an able sermon from the text, John xvii. 17: "Sanctify them through Thy truth; Thy word is truth," treating—I. The object implored; the sanctification of all believers. 2. The means employed—the truth—God's word. 3. The sanctifier—God. After the usual questions had been put and answered, the right hand of fellowship was put and the Mandard of extended to Mr. Anderson. Mr. Mowat addressed the minister, taking as his text the charge of Paul to the Ephesian elders, Acts xx. 28, showing the duty of the pastor to be first to himself and then to his flock. Mr. McTavish addressed the people, setting before them their duties in relation to their newly elected pastor. Mr. Douglas reported hav-ing moderated in a call from congregation of Virden, in favor of Mr. A. Currie. After hearing the commissioner a deputation was appointed to visit Vir-den and stations associated to arrange some pre-Inminary affairs, after which the call is to be placed in the hands of Mr. Currie. The deputation is composed of the following members of presbytery:

Messrs. Duncan, Douglas and Rowand. They are also empowered in case Mr. Currie accepts the call

HASLITT. L.D.S., Dentist. to arrange for his induction. Mr. Sutherland reported that he had moderated in a call at Souris, in favor of Mr. W. M. Omand. This was on motion received and sustained as a regular gospel call and placed in the hands of Mr. Omand; and as Mr. Omand signified his receptance, arrangements were made for his induction to take place on Tuesday, November 16th, at three p.m., the moderator of presbytery to preside, Mr. Anderson to preach, Mr. Douglas to address the minister, and Mr. Sutherland the people. Mr. Ogilvie was appointed to the charge of Rapid City.

ST. JOHN .- Presbytery met in St. Andrew's Kirk, St. John, 26th October, and being constituted, Rev. J. A. McLean was appointed moderator for next six months. Rev. A. McDougall, previous moder-ator, was thanked for discharge of the duties of his office during his term. Rev. James Gray's application for leave to retire was taken up. After that Mr. Gray should see it necessary to adhere to his request, and releasing him from the pastoral tie, after application to that effect has been made and approved by next General Assembly. Mr. Millen's application for leave to retire was taken up, when on motion it was agreed to place the matter, with recommendation to grant, before next General Assembly, and place Mr. Millen on the Aged and Infirm Minister's Fund, after which the severance of the pastoral tie to be carried into effect. Mr. Fotheringham presented a report of the committee on Systematic Beneficence, making important recommendations regarding the carrying out of the scheme, which were adopted. The report was ordered to be printed. Moderation in Caleb, St. George and Pennfield, being asked for was grauted, the moderator of session being empowered to moderate when it appeared to him inducious to do so. Mr. Bruce presented report on udicious to do so. Mr. Bruce presented report on Augmentation, recommending allotment with re-reduction of fen per cent, on past year. The re-port was adopted. Arrangements were made for the ordination of Mr. McLennan in connexion with the mission charge of McAdam and Vameboro' on the 9th November. Several reports from cate-chists, were presented by Mr. Stuart, convener Home Mission Committee and approved. Reports of administering the communion in mission fields were received from Mr. Gray and Mr. Murray and approved. A deputation was appointed to visit New Kincardine and Richmond, to stir up the people to better support of ordinances among them. Mr. McLeod's application to have a certain literary status recognized with the view of shortening the term of study for the ministry, was referred to Examination Committee. Application of Mr. F. W. Murray to like effect was also referred to Examination Committee. It was agreed meantime to recommend Home Mission Committee to give him employment in some suitable field. Appoint ments of delegates to next General Assembly are to be made at meeting of presbytery in March.-

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BRITISH AND FOREIGN.

FATHER GALOTI, who murdered Mgr. Isque, Bishop of Madrid, has been convicted and sentenced to death.

PRESIDENT MCCOSH, of Princeton, has averaged ten hours of study per day throughout his professional life.

A MEMORIAL window to the late Dr. Lindsay Alexander is to be erected by his sons in the south-western portion of

THE Roman Catholics have a million dollars in hand towards the establishment of a university which they mean to plant in Washington.

UNLESS pecuniary help is forthcoming from outside friends, Pather Hyacinthe's services in the little church in the Rue de Arras, in Paris, will have to be given up at Christmas.

THE Supreme Court of New Hamp-shire has rendered a decision denying the right of the Salvation Army to beat their drums in the streets of any city, town or village of that State.

MR. SANKEY places "Ninety and Nine" at the head of the list of his hymns for effectiveness upon hearers. Next he places "Jesus of Nazareth l'asses By," and "Nothing But Leaves."

RELATIONS between the Pope and the government of Italy are unusually cloudy and strained. The government proposes the total suppression of the Jesuits and the confiscation of their property, amounting to \$70,000 a year.

THE fact that the tithe is calculated according to the same scale on the wildest hillside in Wales as in the richest part of the English Midlands is a flagrant injustice which aggravates the sense of wrong in the principality.

THE New York Converted Catholic the excellent monthly conducted by Father O'Connor asks the prayers of its readers "for the brave Catholics of Cincinnati, the victims of Archbishop Purcell, who are trying to throw off the papal yoke."

It was said at the meeting of the American Board at Des Moines that it took Dr. Davis one month of hard work in Japan to root out from his native teachers the heresics learned from the New York Independent and the Christian Union.

THERE 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, the remainder being divided between Tennessee, Virginia, Georgia, Kentucky, Florida and Maryland.

THE Presbytery of Oregon at its late meeting in Albina, elected Mr. Jacob Voorhees, elder of the church in Gervais, moderator for the ensuing six months; thus showing which way the wind blows in this quarter on the elder moderator question. They vote on the overtures in the spring.

A SPEAKER at the Anglican church conference, England, asserted that the Wesleyan body expects her ministers to defer marriage until they have been ordained seven years. Upon which the Irish Christian Advocate, Wesleyan organ, exclaims: "Seven years! Probattoners, think of it! Nay, good sir. Seven days after ordination, that is the

REV. WM. ROBERTSON, principal of Madras college, at present in Scotland on furlough, has been appointed interim professor of church history at Aberdeen, the chair vacant through the lamented death of Prof. Binnie. Principal Robertson's scholarship, teaching ability, and successful management of students, amply justify this interim appointment.

A SCENE took place at the shrine of Edward the Confessor in Westminster Abbey recently during the anniversary ceebration of his death by a party of Romanists. Mr. McLure, hon-secretary of a workingmen's Protestant league, in a loud voice condemned such proceedings in a Protestant place of worship as "infamous." The police The police refused to interfere.

LORD LONDONDERRY has been piesented by the general assembly of the Irish Presbyterian Church with an address of welcome as lord-lieutenant.
"Ireland needs rest," they say; "disquietude has for a very long period been the chief characteristic of her history; but we believe that by a combination of gentleness with firmness, and of sympathy with righteousness, repose and prolonged prosperity will be secured."

THE case of the Rev. H. R. Wilson was considered by the Presbytery of New York in private at its last meeting. He was formerly treasurer of the board of church erection, and was charged with appropriating the money of the The sentence of the presbytery was that Mr. Wilson be deposed from the ministry of the church, and that he be suspended from the privileges of the church until he should give evidence of

THE Quarterly Register of the Alliance of Reformed churches contains a letter on the Waldensian synod showing that the project of Union with the Free church of Italy has been approved, and an adjustment made of the points of difficulty that stood in the way. If the Free church accepts the conclusion of the synod of La Tour, there seems no Free church accepts the conclusion of the synod of La Tour, there seems no reason why the union should not be consummated at a very early period.

Daniel Sulliran, of Malosim, Ont., takes pleasure in recommending Bardock Blood Interes for dyspessis. It cared him after years of suffering. From Ening a sceptic he is now a confirmed believer in that modeline.

REY, JAMES BRYCE, Glasgow, who recently resigned the pastoral charge of St. Ninian's parish owing to the state of his health, died last month. For fourteen years from 1862 he was minister of Newark parish, Port Glasgow. He went to Glasgow to undertake a church extension charge in the Gorbals, which was so successful that a commodious church and halls were erected in Crown street. Mr. Bryce also rendered good service by tabulating Presbyterian ata-

THE Roman Catholic Bishop of Kilkenny declares that the penalty of excommunication will be visited upon all Catholics marrying Protestants, and WITHIN the last twenty years not less than a million dollars have been spent by the Christian churches of America for the moral and intellectual regeneration of Utah.

all Catholics marrying Protestants, and upon the witnesses to such marriages upon the witnesses to such marriages. Furthermore, notice of the marriage will be read from the altar of the church which the Catholic party attends for three consecutive Sundays, attends for three connecutive Sundays, attends for three crimes of the offending and thus "the crime of the offending party brought out into open light before his or her fellow-parishoners."

> MR. JOHN MACHONALD, supervisor, Dingwall, who writes in the Celtic Magazine with much earnestness on the moral evils accruing from smuggling in the Highlands, greatly on the increase since the abolition of the malt tax in since the abolition of the mall tax in 1880, says the Highland clergy, with one exception, are "guilty of the grossest neglect and indifference in this matter." In one Highland parish smugglers are formally debarred from the communion table, but this is the extent of clerical interference.

PROP. DUFF, moderator of the U.P. synod, in opening a bazaar for the debt fund on London road church, Edinburgh, referred to the present state of the foreign mission fund. They raised £40,000 annually, and having entered no new mission field for twelve years were unwilling to contract their sphere of labour. At the end of last year there was a favourable balance of £760, but if their debt at the end of 1886 was as large as that on London road church. £4,000, he would not despair, though he would be greatly disappointed. The receipts amounted to £700.

THE bells in Jedburg town steeple were not rung on a recent Sabbath, because there was no service in the church owing to the indisposition of the minister. Only one of the bells is the property of the kirk, having been presented by Lord Jedburg in 1692; the other was received by the burg from the Royal Mines Company, London, in exchange for one removed from the belfry of the abbey in the early part of last-century. The dissenters having urged that the benefits of the bells about not be applicable reserved for should not be exclusively reserved for the Establishment, the towns council have ordered them to be rung on Sundays whenever there is service in any of the churches.

GENERAL BOOTH, in consequence of some of his officers having dared to meditate matrimony without asking leave of the staff council, has issued a new edict which decrees that "in future no marriage will be agreed to by head-quarters unless we have consented to the engagement at least twelve months before." No sanction will be given to a male lieutenant courting or forming an engagement until he is promoted to the rank of captain; and "no captain is to expect headquarters' consent to his marriage either after two years service. marriage either after two years service or more, unless he has proved himself an efficient and successful officer, and is backed by his divisional officer, who in consenting to his marriage must agree to give him three stations."

THE leaders of the Salvation Army seem to be convinced that cleanliness is next to godliness. They are adding sanitary operations to their spiritual movement in London. In all the poorer districts rooms are to be taken in which two members of the Army are to reside who will be provided with simple medicines, lint for bandages, and a stock of pails and brushes. They are to visit the poor in the neighbourhood, and where they find dirty rooms assist to clean them. Members of the Army are also to visit the prison gates, and when prisoners are discharged assist them and invite them to join the Army. This seems to us very practical Christian work, and likely to be more useful than marching about the streets beating drums and tambourines. Such work deserves to be commended and encour-

IT is a fact familiar to all students of the history of the Scottish Psalter, savs the Christian Leader, that the assembly's committee appointed to revise Rous's version took into their counsel two Ayrshire worthies of that time who had both composed metrical versions of the psalms-Sir William Mure of Rowallan, a true poet, and Zachary Boyd, a poet-aster. Of Sir William's aid they no doubt availed themselves most thankdoubt availed themselves most trank-fully, but Zachary's help must have been a hindrance. The fact is not so generally known that a third native of Ayrshire, the late Rev. J. Dunmore, Lang of Sydney, New South Wales, wrote a new metrical version of the Psalms. This was published, but, according to Dr. Steel of Sydney, it has scarcely got the credit which its ments deserve. That one Scotch county, and deserve. That one Scotch county, and the Land of Burns, should have produced this triumvirate is a fact worthy of note.

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Aresbyterian Kęview.

THURSDAY, NOVEMBER 11711, 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 adver-to-ement in the PRESBYTERIAN REVIEW.

THE church at Dracon was opened on Sabbath, October 24th.

A strates of special services for one week will be begun in Central church, city, on Tuesdayeyening, 16 hinst. Rev. Mr. Howie will preach every evening.

A LITERARY society has been formed in connection with the Norwood church. The meetings will be held formightly in the lecture room of the church.

AMONG the latest arrivals in the field of Canadlan journalism is "Forest and Farm," published by Mr. Charles Stark, the well-known manufacturer of Toronto, whose announcement appears in our advertising

DR. CARRON'S CATARRU CURE is no longer an experiment. No cure no pay is the terms on which it is sold. Money refunded if medicine not salustactors. Asky our Drugglet about it, then buy it and take no other,

Don't use any more nauscous purgathes such as Pilis, saits, do, when you can get in Da Carnov's Browsett littress, a medicine that mores the Bowels gently, cleaneing all impurities from the system, and rendering the Blood pure and cool. Great Spring Hedicine. 50 cents.

MR. McNirl, a student of Queen's, who has for the last eighteen months been labouring in the congregation of Daywood and Johnson, Georgian Bay district, was recently presented on the occasion of his leaving for college with an address and a well-filled

FULLY \$2,000 has been spent this summer by the congregation of Antigonish, Nova Scotia, Rev. J. K. Munto, pastor, in enlarging the church and building a school-room. At the quarterly communion, held recently, forty-eight were added to the communion roll; forty-five by profession of faith and three by certificate.

A WINE BANGE

A WIDE RANGE.

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A wide range of painful affections may be met
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rheumatism, lame tack, spraine, and many painful
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Two of the most troublesome complaints to rehere are asthma and whooping cough, but Hagyard's Fectoral linear seldom fails, either in those or in ether prevailing throat and lung troubles. All dealers in medicine have this remedy for sale,

Missionaries Wanted.

THE PRESBYTERY OF WINNIPLG Is anxious to accure An Ordained Missionant for La Salle, and a Carschist for Dominion City and another for Milibrook. An engagement would be entered into at once if suitable men can be obtained.

Application may be made to the Rev. Jac ROBERTSON, Supt. of Missione, Winnipers, or to the Clerk of Presbytery, Rav. D. B. Whineten, Winni-

Death.

Parwick —At Vauguan, Ont., on the 26th October, Janet Archer, widow of the late John Perwick, and mother of the Rev. Thon. Ferwick, aged 87 years.

MEETINGS OF PRESBYTERY.

Bannis.-Barrie, November 30th, at 11 a.m.

Gratem.—In Knox Church, Goelph, third Tuesday in November, at 10.30 a.m. Hamitrov — In Central Church, Hamilton, on Tuesday, Nov. 16th, at 10 a.m. Also a special meeting at Niegara Falls South, on Nov. 2nd, at 11 a.m.

LINDSAY .- At Uxbridge, last Tuesday of November, at 11 a.m. LANARE AND REVEREW -In St. Andrew's Church, Carlton Place, on the 23rd Nov., at two p.m.

- Turner's June of Lije -

Positively cures Asthma, Dysperela, helps Liver Complaints and Kidney Affections, acting powerfully on the Urine and slightly on the Bowels. It is a powerful Tonle, Restoring Lost Appetite, Strengthening the Heart, Purifying the Blood, giving New Lite, Breath, Activity and Vigor to the Weak and Suffering. Buffering.

Lionz:-A wineglassful to be taken one hour be

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June of Life contains no alcohol, nor mineral or
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A Big Comforter for	0	75
A Man's Undershirt for		35
A Boy's Undershirt for	0	20
A Pair of Ladies' Wool Hose for		19
A Pair of Men's Wool Sox for	0	15
A Good Corset for		50
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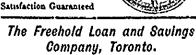
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