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The Presbyterian Review.

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THE PEACEFUL LIFE.

"Count not attention to the daily duties, not the strictness of the Christian life, to be bondage, but count it the sweetest liberty and the only way of true peace. Wherever this is accounted hard, that state which is embraced instead of it will be found harder."—John Rogers, of Durham, 1585.

THE working life is the life of peace,
The words of the wise are golden;
And down the line of three hundred years
Comes the truth of these words grown older.

Not the days that are passed amid songs and flowers,
In dreamy inactive leisure,
But the days that are strong with stress of toil
Are those of the truest pleasure.

The eyes that look straight toward God and heaven,
Nor turn from the path of duty;
Are the eyes that see, in this changeful world,
The sights of truest beauty.

Who lives for earth and to self alone
Must find his enjoyment shallow,
While he who lives but for God and right
Finds something each day to follow.

He who is bound by the yoke of love,
And regains his freedom never,
Has his perfect liberty here on earth,
And he shall be free forever.

O, life is short, and its skies sometimes
Are darkened with care and sorrow,
But the loyal hearted, the brave of soul,
Has always a glad to-morrow.

Then let us patiently bear the cross,
Our service and love confessing,
For the life of labour and faith and love
Is the only life of blessing.

—Marianne Farningham.

COMMUNION THOUGHTS.

WERE we invited by a friend to a feast, it would be an insult to our host to eat and satisfy our hunger before going. It would imply that we thought the food of our table more palatable than his. So, to come acceptably to the feast of the Lord's Supper, we come hungering for the bread of life.

There we find spread for us a feast which could never be equaled though one had all the wealth of the world in his treasury. Our Host says: "This is my body, which is broken for you; take, eat;" "I am the living bread which came down from Heaven—if any man eat of this bread he shall live forever;" "Blessed are they that hunger, for they shall be filled."

Neither, if we are invited to a feast, do we take anything with us to supplement the feast. If we go by invitation, it is implied that our host will provide all that is necessary. So, "Nothing in my hand I bring," is the confession of every welcome guest at the Lord's table. We honour our Host when we sit down at His table, believing that He is able to provide enough for us all, and expecting that He will. It is the guest with "great expectations" that is helped the most bountifully at the Lord's table.

Nor, when we have partaken of the feast, do we attempt to render an equivalent for it. However rich the repast, we honour our host by accepting all as a free gift.

So our Lord expects none of His guests to perform any deed which may be regarded as a compensation for favours received. It is appropriate that offerings be made at the Lord's table, but not as payment of indebtedness. They are expressions of love for Christ's poor. They are a recognition of the command, "Freely ye have received; freely give." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Rev. A. J. Quick in *Homiletic Review*.

"DO PRAY FOR ME, WON'T YOU?"

The following story of Spurgeon's is worth telling:—A friend remarked to him one day about another brother: "Oh! he's the meanest man I know; he never gives to anybody." "Indeed," replied Mr. Spurgeon, "well I must have been an exception to the rule, then." "How so?" asked his friend. "Well, he gave me something once," said the preacher, and proceeded to narrate the circumstance. "One evening after meeting during my early ministry, this brother surprised me by putting into my hand three half crowns, bidding me purchase a new hat, as he thought I needed one. A few nights after this, he came to me and said, with much emotion, 'I astor, I wish you'd pray for me.' 'Why, of course, my dear brother, but what for particularly?' I asked. 'Oh,' he replied, 'that I may overcome covetousness.' 'But,' I said, 'it's only a few nights ago you gave me good proof of your liberality, 'Ah,' he replied, 'the Lord told me to give you four half-crowns, and I only gave you three, but here's the other. Now, do pray for me won't you?' It is not often those who need praying for so much realize it so fully, understand so well the way of escape from the bondage of business. *Giving and praying* will cure the worst case of business in the world.

THE JAPANESE IN AMERICA.—A Japanese church has been organized in California, consisting of forty-two members in connection with the Presbyterian Church. There are now 400 of these people in San Francisco, and they are still increasing. God is sending the heathen into Christian countries under the sound of the Gospel.

Mission Work.

ARABIA.—The Hon. Keith Falconer, has left Scotland, to commence his mission in Arabia. His headquarters will be near Aden, on British territory, among the Mohammedans dwelling there. From a visit to Arabia, his interest in that neglected part of the world was deepened, and he has now gone forth himself to carry the Gospel to it.

KOREA.—Medical mission work has opened even the doors of the royal palace in Korea. Dr. Allin, and Miss Eilers, a devoted nurse who went to Korea last summer as a missionary, have been invited to attend the Queen, and the native physicians to Her Majesty have all been discharged. It is to be hoped that they may be spared to follow up this advantage they have gained, and that many of the royal household may be won for Christ.

JAPAN.—What a spirit of progress now pervades the people of Japan! It is said that in Tokio, there are now not less than thirty societies organized for scientific investigation. The Methodist Church in Canada has a prosperous mission in that country. Large additions have been made to Protestant missions, now carried on in that land. But, over against the cheering facts, we have this offset: Japan has a population of 37,000,000, many of whom are still heathen.

SARDINIA.—The Island of Sardinia presents a very interesting field for Bible work. Though it contains but 700,000 inhabitants, yet only ten in one thousand can read. Last year, no less than 182 Bibles, and 523 Testaments were sold, and none were given away. In some of the remote villages, cheese and eggs were taken in payment for Bibles. The most efficient colporteur is a Welshman, who both speaks and writes good Italian. God is wonderfully opening up the way for the Bible in this land.

PARTNERS IN THE WORK.—Bishop William Taylor has begun two chains of missions across the dark Continent, and projects two more. He makes a compact with the chiefs and people, agreeing on his part to furnish good teachers and preachers, without expense to the tribes, and to buy tools and machinery for industrial schools; he asks, in return, a thousand acres for each school farm, a few acres cleared and planted to provide food for teachers and preachers; houses built for workers, and a small monthly fee for tuition of day scholars. Boys and girls may work for their tuition; and those who wish a full course must remain five years. By these equitable mutual agreements, the natives are made to feel that they are partners in the work, and a permanent and self-supporting basis for the missions is secured.—A. T. Pierson.

A SUGGESTION.—Here is a suggestion from the Rev. A. T. Pierson, D.D., than who there is not in the world a more earnest or inspiring advocate of foreign missions. We commend it to the consideration of all our pastors and missionary societies. "Our congregations need systematic information about our mission fields. Each pastor may not find it practicable to prepare fully on all the various missions; let there be some arrangement and distribution of the work. Let each choose some definite field, and make careful preparation, and then by exchanges among themselves a whole series of thrilling addresses on India, China, Japan, Siam, Syria, Africa, Turkey, etc., might be given in each of the churches in turn, with all the advantage of variety of presentation and individuality of manner and fullness of matter. We shall never wake up the churches by a single blast. There must be peal on peal, till the thunder rolls all round the sky, and the lightning flashes at every point in the horizon. The world, the flesh, and the devil never sleep; their appeals are perpetual. We must learn wisdom from the vigilance of our adversary, his persistence, his variety and continuity of effort. Let us give the people, line upon line, percept upon percept, here a little and there a great deal! A fire may be fanned with wind, but it can only be fed with fuel; and the fuel of all missionary zeal is a knowledge of facts."

Woman's Work.

CHRISTIAN TRAINING OF CHILDREN.

BE with your children, reign in the nursery. Receive all their little experiences of joy or sorrow. Bring the thought of God's love and interest into their most common, everyday life. Never let them grow shy of religious conversation. Make it easy and natural to talk together, both of God and to Him. Secure to them a comfortable place for daily devotions. Be sure that the Sabbath is the brightest day of all the

seven. Have books, toys, Noah's ark, Scripture plays and puzzles reserved especially for it. Give them little rewards for good lessons, and orderly habits practised during the week. Take them early to church, and be watchful lest the service so sweet to you, become a weariness to them.

Save your Sabbath afternoons for home instruction. The "Peep of Day" series will be of the greatest help. But study the Bible together, search it; there is no other work more delightful. Keep the fingers busy. Let the children build the tabernacle with their blocks till they know its structure and contents by heart. Help them write out Bible chronology and commit it to memory. While you read they can draw maps of Bible lands, trace Christ's tours and Paul's journeys. Teach them the books of the Bible, the Commandments, the Sermon on the Mount, some of the Psalms, the dear, old standard hymns, and whole gospels and epistles. It is wonderful how fast little efforts count up and accomplish great things. Don't shrink from teaching them the good, old catechism and proof texts. If they do not understand now, they soon will, and can never fail to be grateful for this "form of sound words" stored in their memories. Do not omit this course when the duty of example may seem to demand your children's attendance upon the church and Sabbath school. Know what they are taught there, and the influences surrounding them, and make sure that the home school is the pleasanter of the two.

And, secondly, in these precious Sabbath homes, awaken their interest in work for others. Tell them of the needs of the wide world. Twenty cents will secure the "Mission Day-spring," full of pictures and incidents of the work in foreign lands. If it comes to one of the little ones in her own name it will be doubly prized. Let them draw maps of mission stations, build mission houses and fill them with the proper workers of the station represented.

Nothing will so strengthen their interest as praying and praying, not in the mass, but for specific objects. Devise ways in which they can earn the pennies they wish to contribute. One cent a week for the poor, two cents for the orphan, before supper, another for the sick, and another and stints account.

Some little ones have begun with much less than this would amount to. Having only sixty cents in each purse, they printed with a lead pencil, little notes to the secretaries of six benevolent organizations, enclosing ten cents for each cause as a Christmas gift to the dear Lord who gave Himself for them. Every succeeding Christmas season has been celebrated in like manner, though the purses sometimes contain a score of dollars each, and the letters have increased from six to a dozen and more. Let me add that these six little notes, the first efforts in systematic beneficence, were so kindly responded to by the care-burdened, yet child-loving men who received them, that each officer is held as a warm personal friend, and his name is a household word, often following an emphasized adjective of affection.

Let the children work, too, with their unskilled fingers for the sick and needy. If there is no mission band in your church, form one. If too isolated for that, have one at home. A society of a single member may accomplish great results. Do what you can, however little, and the Lord will wonderfully increase your ability. Doors into new and delightful fields of labour will be opened.

A thought of kindness is a seed from Heaven's own granary. Plant it and it will bring forth fruit unto life eternal perhaps, for many souls. Cast it aside, with the conviction that it is too small and unpromising to have any value, and only the arithmetic of eternity can compute your folly and loss. Act on the first suggestion, taking no anxious thought for the morrow, and after-thoughts will be given you, richer and fuller and more helpful, and in this life you will reap an hundred-fold.

How many proofs could be given. They lie all about us. Two little bags, each containing a Testament, book mark, needle-book, thread, buttons, tape, thimble and wax, always with a little note of loving interest, have gone each Christmas for ten years to Dr. S. H. Hall, of the American Seaman's Friend Society, to be given to sailors just leaving the port of New York. Responses have been received from all parts of the world, with such expressions of help received, courage strengthened, faith increased and promised prayers for the givers, as surely must enrich any life. A mission circle, auxiliary to the Woman's Board of Missions, though never having more than four working members, and two of them non-residents, and not active, has contributed in six years, \$550 to the Boston treasury. If it were asked, "How could two children secure that sum?"—the answer would be—"They never had a sail or fair, or entertainment; they never asked any gift but from God; yet He constantly opened hearts and hands for their help, even strangers over the seas becoming friends and co-workers." The truth will always hold, that a worker for God is a worker with God, and He is able to do exceeding abundantly above all we ask or think."—*Field Treasury*.

The Family.

AFTER HARVEST.

THE days of the harvest are past again; We have cut the corn and bound the sheaves, And gathered the apples green and gold,

So sweet, so fair, are the days of youth; So full of promise, so gay with song; To the hill of joy and the dream of love

When the apples are red on the topmost bough, We do not think of their blossoming hour; When the vine hangs low with its purple fruit,

TORONTO MISSION WORK.

ABOUT a year ago the Presbyterian Ministerial Association of Toronto divided the city into districts, corresponding in number and convenient in location, to the several city congregations;

New St. Andrew's has St. Mark's Mission, which by the way is, I understand, about to be organized into a congregation; also Dorsett St. Mission S. S.; Knox Church, the Duchess St. Mission S. S.;

Central Church, the Elizabeth St. Mission; Erskine Church, the William St. Mission; Old St. Andrew's, a Mission on Bloorville St.;

Charles St. Church, a Mission on Davenport Road; Chalmers Church, a Mission at Dovercourt, and, I understand, are about to begin another farther out.

St. James Square Church has organized and is about to begin work between Yonge and Elizabeth Sts.

St. George's Church, a Sabbath School held in the morning in the Mission Hall, on Elizabeth Street. In addition to these a Mission has just been begun on Huron and Bloor Sts., not directly under any congregation.

Some at least of these Missions will one day be congregations. College St., Chalmers Church, and the congregation at West Toronto Junction have grown out of similar Missions.

The Toronto Mission Union has a large Mission (undenominational) on College street, and several branch Missions.

The other denominations are not so completely organized for mission work, though some congregations do considerable work one way and another. In order to give a sort of concrete idea of what the work in detail is, a brief account of the various departments of the work of the Elizabeth St. Mission, in connection with the Central Church may serve our purpose:

(1) Sabbath School is held at 3 o'clock. No children are sought who attend any other school. Many children who are very poor, are clothed by the Mission in order to get them to attend. The infant class numbers about 40. The whole school about 100, i. e., on the roll. A good Bible Class is conducted at the same hour.

(2) The Band of Hope meets every Monday at 8 p.m. Parents and children are alike welcome. All members are pledged total abstainers. Medals are awarded those who bring in a certain number of members. The children are taught the injurious effects of alcohol, and they assist in contributing the regular programme. The attendance is about 60.

(3) There is a Penny Savings Bank in connection with the mission, the object of which is to encourage habits of industry and economy among the poor children and parents. Any sum from a penny upwards may be deposited. Interest at the rate of 4 per cent. is paid on all sums of \$4 and upwards. There are at present about 200 who have taken advantage of this bank, and the sum total of deposits is about \$350.

(4) A Girl's Sewing Class is conducted by some of the ladies of the congregation every Friday afternoon. All girls above ten years of age may attend. They are taught sewing, knitting, darning, etc. The presiding lady teaches them a Scripture lesson, and the girls are required to commit and recite texts of Scripture. The class numbers 20, and is steadily increasing in numbers and interest.

(5) The Mother's Meeting is one of the most interesting departments of the work. Mothers, wives, and indeed all women are admitted. They meet from 2.30 to 4.30 on Friday afternoons. The first hour is occupied in devotional exercises and religious instruction suited to these women. After this the women are supplied with plain sewing, etc., and while occupied with this work a lady reads some interesting and instructive anecdote, or other suitable selection, for their entertainment and to prevent gossip. The poor women are given, at wholesale, such plain goods as cottons, woollens, prints, etc., for which they can pay in sums as low as 5c.—the goods remaining in possession of the ladies until paid for. Those who sew get the benefit of their own work. Before separating they all partake of a plain, social tea provided by the Ladies' Aid Society.

(6) Cottage Meetings, for women and by women, are held in the interests of such as, by reason of chronic illness, or care of little children, or perverted wills, are unable to attend any of the meetings in the hall. There is no more effectual way of preaching the Gospel than through a pleasant,

informal cottage meeting. Neither is there any better training school for Christian workers. Ladies, who, in after years, will be prominent in philanthropic and missionary work, are here making their first efforts. The mission field is subdivided into seven districts for this purpose, and in each of six of these is held a weekly meeting.

(7) There is a Medical Dispensary for such poor women and children as are sadly in need of and cannot afford medical attendance, and there are many such. Four Christian physicians each give one hour one day in the week at the Mission Hall to meet this want and prescribe free of charge. Patients are admitted by ticket. These tickets are given only to such as are, in some way, connected with the Mission. This also forms an attraction to the Gospel meetings, and opens the door for the effective preaching of the Great Physician.

(8) There is a society of about 25 Tract distributors, and the mission field is divided into a corresponding number of little districts for these workers. Each distributor makes a weekly visit and changes tracts. The tracts are large, carefully selected, and are covered with a plain advertisement of all the Church and Mission meetings. The distributor seeks also to gain admission to each home and to get the confidence of the women and children. She finds out whether they know Jesus—whether the children go to Sunday School—to what denomination they belong, &c., &c., and reports all special cases to the Missionary. In this way all strangers are at once found, and frequently won for Christ; for kindness shown one in a strange city or neighborhood is never lost.

(9) The Missionary is usually a student, who is engaged and paid for his work by the congregation. He has a consulting and advising interest in all departments of the work. His special work is to hold a Gospel service on Sabbath evening at 7 o'clock, and a Prayer meeting on Thursday evening at 8 o'clock, and to visit from house to house and to preach the Gospel to individual in hand to hand dealing over the word of God. The information furnished him by the tract distributors regarding the people is often invaluable. He knows with whom he has to deal before he enters the houses or meets with individuals.

(10) From 9 to 9.30 on Saturday night is observed by all the workers as a time of private, closet prayer for the blessing of God on all the work of the Mission; but especially for the power of the Holy Spirit to be manifested on Sabbath in the conversion of sinners.

A union meeting of all the workers is held every month, at which reports are received from all departments of the work, and ways and methods discussed, and some time spent in the study of God's Word with a view to dealing personally with souls.

My own belief is that there is no less, if not greater, benefit derived by the congregation itself than by St. John's Ward.

This brief sketch of this much needed and inspiring work has been written in the hope that it may be useful in bringing before the readers of the Monthly the work of city missions, and in suggesting lines of work in which no city congregation can afford not to engage, and which might be profitably taken up in many country churches.—J. G. Shearer, in Knox College Monthly.

WE ARE FIVE.

I STARTED out as a Home missionary in Ohio with my horse and saddle-bags. Not long after, Ellen was joined to me and we constituted a household. That was forty years ago this month. For eight years ours was a childless but not a cheerless home. In the next four or five years, three baby boys came to us, Ed, Mart, and Henry. Then our circle was complete; we were five. For almost a quarter of a century, neither birth, marriage nor death changed that number; we were five. For more than seventeen years one roof sheltered us five; one roof at a time; at Prescott, Farmington, Minneapolis. Seldom did hired help or boarders enter. Seldom was one of the five absent except as my Home missionary work took me away. Otherwise I rarely slept till I knew that each of the five heads was pressing its own pillow at home. God was very good to us in those happy, precious years, sanctifying our quintuple circle for all time, and for eternity. None the less do I love brother, sister, daughter-in-law, grandchild, because God has given us reason to hallow forever this circle of five.

But there came a time when Ed, had graduated at the university and must go out to his life work, and when our love for their religious welfare prompted us to send Mart, a senior, and Henry, a sophomore, to Wooster university to complete their college course. So our home for seven years at 1303 Fourth Street, S. E., Minneapolis, must be broken up.

One morning in September, 1876, we five breakfasted there together and together bowed around our family altar. Our prayer was full of thanksgiving for the past and cheerful hope for the future. Then we separated as to the body; but hearts seemed bound closer.

The next ten years were crowned with goodness. We saw each other often, though not all at a time. Letters were many and affectionate. Plans were laid in harmony. When our circle included four mature men, no important change was planned without consulting the interests and wishes of all.

Once in the ten years we were all together for a few minutes at Ed's wedding. Then with the bride we went together in the rail-car from Minneapolis to Merriam Junction, bestowing the "presents". We had not had time to present at the wedding. Then Mart and Henry switched off to their railroad engineering work in Nebraska. Father and Mother stopped at their home at the next station. Ed, and his bride went on to found their new home in Dakota.

We have just had another meeting. From Ed's Dakota home where he and Mart were in business together, came three telegrams at short intervals: "Mart is sick; not dangerous. Come if you can." Then—"Mart is worse. Come at once without fail." I did not wait for the third dispatch.

Internal inflammation did its work quickly with Mart. His physician tells him he must die adding that it must be very hard to die so young, so suddenly, with such bright prospects of life as had been his. "O, that is all right" was Mart's cheerful answer. When preparation was suggested he said, in substance, "O that was made long ago. I have no fear or anxiety about that. But can I live till Mother and Henry can get here from Chicago?" "Probably not." A look of disappointment. "Can I live till Father gets here from Minnesota?" Messengers and telegrams are waiving for him at two railroad stations each and twenty miles away. A train was due at eleven. "If Father was on that train you may meet him

arrives." The time necessary for the drive was computed. Mart noted its completion. He hears a carriage drive up to the door and stop. "There comes Father now." Disappointed again. From that time he sank rapidly, falling very gently into his last sleep.

Father, mother, brother, all arrived, but not in time to cheer his dying moments. For the first time since Ed's wedding, we were all together; but we saw only the body of our dear Mart lying so peaceful in his casket. Human sympathy and kindness did all it could for us, as it had done for Mart, and "the consolations of the Gospel" never before seemed so precious.

A carriage with seats for four suffice for us as we returned from the prairie grave. But my heart insists "We are five," though one rides in a chariot of glory in the spirit land—the celestial city. O my gentle, loving boy. By God's grace I will enable you yet to say, without disappointment, "There comes Father now."

Yes, "We are five." I shrink from signing my name hereto. Many readers of the Northwestern Presbyterian will recognize the picture. Others will know me as the old "Honourably Retired" stated clerk of the synod of Minnesota.—N. H. Presbyterian.

THE INDEPENDENCE OF WOMEN.

YOUTH is jealous of restraint everywhere, but nowhere is there such eagerness for independence and the assertion of self among the young as in America. To a certain extent this is natural and desirable in young men, but it certainly has attained an abnormal development among girls. The young women of this country are more free and untrammelled in their early years than those of any other land. And yet during these years they are living to a certain extent under restraint. The home influence is strong and efficient. The training of the school where it is well conducted is a useful discipline as well as an aid in developing character. So long as these restraints are thrown around girls they are in general kept from too rapid development. But the time for independence comes, the time for the full exercise of womanhood, the time when, with a consciousness of power, no longer a girl, she stretches out and grasps the reins of life. When the beautiful vessel, long in building on the ways, slides gracefully off into the harbour, there is interest and excitement, but how much more when the full-rigged ship sails out of that safe harbour to be tossed upon a stormy ocean whose perils are many and whose wrecks strew every shore. And so, when the girl who has been trained in the home of parental love enters the school there is some degree of anxiety, but not to be compared with that which fills the parent's heart when, school days over, the daughter enters upon life.

Sometimes the future of one dearly beloved seems trembling in the balance, while it is still uncertain whether the right path will be chosen, the wise course taken, the proper sphere selected, and peradventure such an alliance formed as shall bless and beautify rather than curse and darken life. When the home life gives place to the life of society, and restraints are loosed, it becomes a serious question to the parent, "What manner of child shall this be?" Some fathers and mothers are too anxious respecting the position their daughters shall have, and too little careful that they shall be true and good and noble, wherever they are placed and whatever they do. In spite of the wishes and the training and even the prayers of parents, they will go on their own way; they will show out what is in them, when they take up life for themselves; but if they have been trained to be modest, industrious, kindly, godly girls, there is every reason to hope that they will grow better as they grow older and more self-reliant, and will settle into useful, sensible, and pious women, whatever may be their lot.

There are some, alas! who, partly from lack of care, partly from deficient education, and sometimes from inherent waywardness, will become frivolous, vain, empty-headed and hollow-hearted women. They will hate life's cares and slight their duties, and make homes unhappy, and break fond hearts. There are women, in what is called fashionable society, who live in the company of flatterers and foolish talkers, whose little minds are filled with dress and idle gossip and plans of selfish enjoyment from one year's end to another. Their children, if they have any, are brought up by nurses, and never know a mother's care or love; their husbands have been driven long ago to clubs for companionship and to exciting amusements in order to bury domestic unhappiness. And there are others who are not in fashionable society, who ape its manners and habits in their more contracted sphere. They have worked themselves free from the restraints which they always hated, and in their chosen company will fit like butterflies for a season in the bias of gaily and excitement to vanish soon into a long, dull winter of discontent and peevish complaint.

Better be a servant, with no relief from a tedious round of common tasks, than an empty-headed, fippant woman, with no thought beyond self, and no God but worldly pleasure. How much better is the woman who finds scope for her varied powers, which have been well trained, in the filled measure of home duties and delights, or in educating the young in the study and practice of art, or poetry, or music, or in the higher sphere of benevolent and Christian labour among the poor, the helpless, and degraded and the lost! Who would not rather see a daughter whom he loved become a nurse in a hospital than a leader of fashion; a star of steady light in the atmosphere of home, beaming serenely upon loving children, than a meteor, blazing at balls and routs, fawned upon by fops, and courted by witty and heartless profligates?

Whatever may be the temptations to independence, it is a foolish thing for youth to be in a hurry to break away from restraining influences, and to be too eager to measure its untried strength with difficulties, and temptations, and trials which are severe and dangerous. "Learn to labour and to wait," is a good motto for the young, for if they would not break down in the work or be defeated in the conflict of life, they must lay the foundation of true independence by patient toil and thorough service and conscientious study, under what may often seem needless restrictions. It has been truly said that "impatience of apprenticeship, using the word in a wide sense, is what distinguishes these eager and insubordinate times from the great days of old. There are few who can rule nobly, because there are few who care to serve long." But there are noble examples of women who have waited and been trained who now work in the church, who visit the sick, who wash the saints' feet, and are full of good words and alms-deeds. The freedom which they crave is a liberty to do good. When released from a throng of cares and anxieties, they find their joy and recreation in ennobling and use-

ful occupations, which are sweeter to them than what little souls call amusements, and which have no self-righteousness in them to blight their real benevolence. Such independence is honourable and blessed, for it makes these women free with the liberty of Christ, who claims and honours them as His disciples.—New York Observer.

I WOULD NOT CHOOSE.

THE light burned dim in the sick-room, and cast long shapeless shadows upon the wall. The nurse from her low seat by the fire glanced uneasily towards the bed where restless movements indicated a wakeful condition of her charge. She arose and went to the bedside to smooth again the pillows, and again offer the cooling drink.

"I cannot sleep," said the sufferer, whose bright eyes gleamed with more than natural brilliancy. "How long the night is!"

The nurse soothed her with gentle words, and turned away with an anxious face. Entering an adjoining room where the mother lay in heavy sleep, she softly awoke her.

"Alice has not slept," she said. "I fear the most serious consequences if she does not rest to-night. Can it be that something weighs upon her mind? It seems like that."

"I will go to her," said the mother; and in a few moments she had taken her usual place by the bedside.

"Alice," said she, taking her hand, "can you not sleep?"

"No, mother, I seem to grow more wakeful and restless. Tell me, mother, am I going to die?"

"I hope not, dear; we think you will be better soon if you rest well to-night."

"What does the doctor say? Does he think here is hope?"

"He thinks there is hope, but there is danger also. I tell you the truth, my child, for I know you do not fear death."

"I do, mother," and the flushed face wore an expression of acute distress. "I cannot die yet; I am not ready. I think I love my Saviour; I have given myself to Him, but I want to live in this beautiful world. Heaven is so indistinct; we know so little of it. I want to live so very much, mother."

The appealing look that accompanied these last words gave the mother strength.

"I hope you may, my dear, but you know our times is in His hand. I love to think of death as a sleep from which we shall awake in heaven."

"But I do not want to go to heaven now," said the agitated girl, "I want to live longer."

"Listen to me, Alice," replied the mother, holding firmly the restless hand. "Would you like to live until old age takes from you sight, hearing, strength, and intellect?"

"Oh, no, not so long as that."

"You would rather stay here to see more suffering, sorrow, and care; to lose father, mother, brother, sister, one by one, until you are the last of the family?"

"Oh, no, mother, no!"

"Would you wait until you enter the new home that will be made destitute by your death, leaving perhaps, children who need a mother's care? Would it be better to live until new pursuits, new friendships, new ties bind you more firmly, and lead you, perhaps, to wander from your Saviour?"

The restless hand grew more quiet, as she answered: "I could not choose the time, mother."

"It will come to me all soon or late. Would you choose to die, a foreign land, by companions, by loathsome disease, dear, or here quietly with loved ones by your side?"

"I would go when He wills, and as He wills, mother. Please tell Him so for me, and let me say, 'Thy will be done.'"

When the mother arose from her knees she saw a look of peace upon the troubled face, and a sweet smile accompanied the scarcely audible "Thy will be done." The bright eyes closed, the restless movements ceased, and with a smile repeated:

"Lord, I would clasp thy hand in mine
Not ever murmur nor repine;
Content whatever lot I see,
Since 'tis God's hand that leadeth me."

In the morning, when her mother entered the room she greeted her with a glad smile, saying, "I am better, mother, can it be that I am to get well?"

When assured of the strong hopes entertained, she asked:

"Why should I live? It seems better to go now."

Gently the mother repeated:

"Lord, it belongs not to my care
Whether I die or live,
To love and serve Thee is my share,
And this Thy grace must give."

"Then if my life is given me, it will be that I may serve Him, that I may do good in this world; I will not forget that."

The patient, docile spirit contributed largely to her recovery, and health soon returned to Alice. She is still living; she has passed through seasons of sorrow, suffering and trial. She has been called to part with children and friends near and dear, but her life seems ever to repeat:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

—Zion's Herald.

WHAT TO TEACH OUR BOYS.

NOT to tease girls, or boys smaller than themselves.

When their play is over for the day, to wash their face and hands, brush their hair, and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and sit down to it your mother when she comes to get down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse, when asked to do some errand which must be done, and which otherwise takes the time of some one or other, who has more to do than themselves.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusement for the evening that all the family can join in, large and small.

To take pride in being a gentleman at home.

To cultivate a cheerful temper.

To learn to sew on their own buttons.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.—St. Louis Observer.

CANADIAN INTER-COLLEGIATE MISSIONARY ALLIANCE.

(From a Correspondent)

SIR.—The Second Annual Convention of the Canadian Inter-Collegiate Missionary Alliance held in Montreal in the last week of October, was attended with much success.

The day sessions were held in the David Morrice Hall, Presbyterian College, and at the first business meeting, the Rev. Dr. MacVicar extended a cordial invitation to the students of the different colleges, and gave them words of encouragement in the good work for which they were assembled.

The business meetings were very interesting. Excellent papers were read by Messrs. J. B. Kennedy, B.A., MacMaster Hall, Toronto; E. J. Saphir, Diocesan College, Montreal; P. W. MacAllum, Congregational College, Montreal; J. MacGillivray, B.A., Knox College, Toronto; L. J. Livingstone, Victoria College, Cobourg, and Jas. MacFarlane, B.A., Presbyterian College, Montreal.

Mr. MacFarlane's paper, which was on French Missions, was the subject of a very warm and lively discussion. Most of the students manifested a deep interest in French Evangelization, and seemed to feel the pressing need of greater effort in this particular branch of mission work.

The Pointe-aux-Trembles and other mission schools were spoken of as being the most expedient medium for evangelizing the Roman Catholics. At the close of the Convention, some of the delegates were invited to visit the Pointe-aux-Trembles schools before leaving Montreal. Six students, among whom was Mr. Goforth, Knox College, Toronto, agreed to drive to Pointe-aux-Trembles, and a most pleasant trip was enjoyed by all.

Mr. Goforth, who is an observer as well as a good Christian worker, noticed in the girl's school a small, dilapidated organ, and asked the head teacher if it were the only one in the school. The answer was given in the affirmative, and the opportunity was then taken to ask Mr. Goforth to send an organ from Toronto. He said "he would not leave the matter alone," and faithful to his word, on his return to Toronto, he brought the question up, and as a result of his intimation, he sent me the following letter, which I received some time ago.

KNOX COLLEGE, TORONTO, Nov. 13th 1886.

DEAR FRIEND.—The organ has gone to Pointe-aux-Trembles. A good friend here heard me speak about it the Wednesday evening after I came back, so he bought one and sent it down. It has reached there by this time. I am so very glad that you persuaded us to go to see the place. I have room for the French work as well as foreign work. I shall plead its claims. The organ is not the only thing. I have a few dollars on hand for the building. More shall follow. Let us plead on, and pray on till Quebec is won for Jesus. We should be encouraged. The Lord has done something, He shall do more. A hundred and eighty scholars shall not be refused admittance for lack of room much longer at Pointe-aux-Trembles. I expect thousands to come in for that new school. I expect to hear of its completion before I go to the States. I am, one with every man in Montreal who says "We must make a mighty effort to save the French." Tell the boys the good news. Tell Mrs. Parker, also, of this; none will be more delighted than she. Best wishes to all the students. — Yours in the Master's work, J. GOFORTH.

This good news is virtually an outcome of our Convention. We cannot tell what good students can do when they meet together to talk and act for Christ. The next Convention of the Inter-Collegiate Missionary Alliance, will be held in Kingston, on the second Thursday of November. J.E.D.

IS IT SACRILEGE?

This is the frank way in which the N. Y. Independent, a paper which certainly cannot be charged with any want of courtesy or charity for the Romish Church refers to what we suppose that Church will regard as an unpardonable sin:—

"Once in a while a nun leaves her retirement and gets married, and our Catholic papers are in a storm of shocked horror over the sacrilege. They seem to think it even worse than when a priest enters the married state. But we really see no reason why a resolve which a woman makes that she will never marry should be held specially sacred. Cases frequently occur in which men and women have good reason to change their minds. (Such a case has lately occurred in a Catholic institution at Temiskamingue, near Ottawa, Ont., under the charge of four nuns. One of them, known as Sister Colombe, suddenly left for Ottawa, where she was married to a young man named Laferriere. Two of her sisters who had taken the veil have also left the convent and returned to the world. After her return to Ottawa, but before her marriage, the Archbishop, hearing of her arrival, sent to her and summoned her to his palace. She replied that if his Grace wanted to see her he would find her with her friends. So far as we can see, from our Protestant, and we think Christian standpoint, one has no right to make anything more than a resolve, for religious reasons, not to marry. When the reasons change the resolution may change. If it be called a vow, it is binding only so long as we believe God wishes it binding. If we find we have mistaken God's will, we must withdraw from it. It is not a contract with any superior human ecclesiastical authority for which a return in value is made, and which puts one under obligation to keep it. The only obligation is toward God; and of that one's own conscience is the only judge. As we have said, such a vow is nothing more than a resolve, and as such can be changed.

THE Catholic Herald is not sure what method is best adapted to reach the evil of intemperance; but it is so impressed with the magnitude of the evil that, if restriction does not avail, it is ready to welcome prohibition. The Catholic Herald never uttered a more important truth than is contained in the last sentence of the following: "If not that restriction, we gladly welcome prohibition. Let the young manhood of our land see the last trace of enervation and debauchery banished from the face of our country, and the blessing of Heaven will bring peace and prosperity to our society and race."—N. Y. Independent.

THREE HARD WORDS.—The three words hardest to pronounce in the English language are, "I was mistaken." Frederick the Great once wrote to the Senate, "I have just lost a battle, and it was entirely my own fault." Never be too proud to own yourself in the wrong, when it is the case with you. It is manly to do so.—Watchman.

SECRET OF POWER.

EVERY great career that has been recorded has had in it a large ingredient of courage and self-renunciation. Mr. French, author of "Ten Years among the Senators," remarks truly that the senators who have best succeeded in serving their country were not always the most brilliant and gifted, but the men who placed their country first, their re-election second; men who advocated measures because they believed in them with their whole heart and mind. The self-seekers shine, but seldom wield real and useful power.

That this is the case in our schools and colleges everyone knows who has had an opportunity to observe them. It is the teacher who loves his subject and loves his class that has weight, power and success. The students deeply interested in their chosen study gain the victory over it.

There are many men now among us who, like Henry Clay, would rather be sight than President. The New Yorkers tell a story of one of their recent mayors which illustrates our meaning. When he was first nominated for the mayoralty, he was invited to meet a committee from one of the "halls" to receive its endorsement, which was then regarded as insuring an election. The chairman addressed to him a speech of compliment and congratulation, which he concluded by handing him an envelope, saying:

"Here are a few pledges that you are expected to make for the sake of the party. If you will sign the paper inside this envelope it will be held in escrow by me as a sacred trust. It will be a bond of mutual good-will between us, and will strengthen our ranks so that defeat will be impossible."

The candidate, as soon as the speaker resumed his seat, rose and spoke as follows:

"Gentlemen, the post you promise me is one of great honour. I would be glad to be Mayor of New York. I am a candidate, and desire an election. Of that I make no secret. But I would not deign to open this envelope, much less to give any such pledges as you suggest, either verbal or written, to be guaranteed success. That is my answer."

He then tossed the envelope unopened upon the table, and left the room. It chanced that one of the committee was a man of real ability, who had acute discernment of character. He urged the endorsement of the candidate solely because of that refusal, and his influence prevailed.

"That one act," said the Mayor, not long after his election, "simple and natural as it was, made me Mayor of this great city. It was a little thing, but it did the business."

No; it was the right thing, and that is why it did the business.

TRUE MANLINESS.

THOSE who have read that capital book, "Tom Brown at Rugby," will remember Tom's bravery when he knelt down in the dormitory and said his prayers in the presence of the other boys. The Youth's Companion mentions a similar incident which occurred in a school near Boston. Two strangers who were assigned a room together spent the first day pleasantly in arranging their new quarters. When night came the younger boy modestly asked the other if he did not think it a good plan to close the day with reading the Bible and a prayer. His companion bluntly objected. Said the other, "I suppose you don't care if I pray by myself?" The older one retorted, "I don't want any praying in this room, and I won't have it." His mate arose slowly, walked to the middle of the room, and standing on a seam in the carpet, quietly remarked, "Half of this room is mine; I pay for it. You choose your half, and I will take the other and pray in it, or get another room." The older boy was completely conquered by the true manliness which claimed as a right what he had boorishly denied as a privilege.—The Presbyterian.

THEY NEVER STRIKE.

THERE is one class of labourers who never strike and seldom complain. They get up at five o'clock in the morning and never go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of that time, and receive no other emolument than food and the plainest clothing. They understand something of every branch of economy and labour, from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays or books or poems are written in tribute to their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the housekeeping wives of some labouring men.

SEVEN GOOD RULES.

Acquire thoroughly. This puts the knowledge in. Review frequently. This keeps the knowledge in. Plan your work. This begins well. Work your plan. This finishes well. Never think of self. Selfishness spoils all. Never look back. Waste no time over failures. Earn, save, give all you can for Jesus. Happiness.

TACT WORTH CULTIVATING.—Tact is more than artfulness, although it is often mistaken for it. Tact is the evidence of a fine sense of justice, of propriety, of the needs and rights of others. The word "tact" is only another form of the word "touch," but it includes in its meaning, as thus formed, a sensitiveness to the peculiarities of the one touched, and a quick readiness to do or to say, in any intercourse with others, exactly what the circumstances of the moment require. The possession of tact indicates an observant thoughtfulness of others. A lack of tact almost invariably arises from undue absorption in self. No one, in fact, can have tact, who gives the chief place to thoughts of self, in intercourse with others. Tact is worth cultivating. Its lack is a ground of self-reproach. Tact is essential in fulfilling the inspired injunction to be "not looking each of you to his own things, but each of you also to the things of others."—S. S. Times.

"GOD AND ME."—Mrs. Livermore lately, remonstrated with an old and faithful Christian worker who had spent the whole of a rainy day in following up a hard case and came home at night wet and worn, but not disheartened as her reply showed. "Mary Livermore, I have a commission from the Lord God Almighty to do all I can for every miserable creature who comes in my way. He's always sure of two friends—God and me." There's a lesson here for younger workers.

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FOURTH QUARTER.

REVIEW AND CHRISTMAS LESSON.

LESSON XIII.—DECEMBER 26th.

REVIEWING, not merely the last quarter, but briefly the three quarters during which we have been studying the life of Christ. The Review itself will be a fitting Christmas lesson. For, from his birthday we look forward to the life that grew out of it, and to the fruits of that life, and rejoice the more that Jesus was born at Bethlehem.

RESPONSIVE READINGS.

LEADER.—And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the spirit of the Lord shall rest upon him. (Isa. xi. 1, 2).

SCHOOL.—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isa. ix. 6).

L.—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

S.—And lo, the angel of the Lord came upon them, and the glory of the Lord shone about them, and they were sore afraid.

L.—And the angel said unto them, Fear not for behold I bring you good tidings of great joy, which shall be to all people.

S.—For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

L.—And this shall be a sign unto you: You shall find the babe wrapped in swaddling-clothes, lying in a manger.

S.—And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

L.—Glory to God in the highest, and on earth peace, good will toward men. (Luke ii. 14.)

S.—His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. (Ps. lxxii. 17.)

L.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts iv. 12.)

S.—But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. (John i. 12.)

L.—Worthy is the lamb that was slain to receive power, riches, and wisdom, and strength, and honour, and glory, and blessing. (Rev. v. 12.)

ALL.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his father, to him be glory and dominion for ever and ever. Amen. (Rev. i. 5, 6.)

GOLDEN TEXT.—Glory to God in the highest, and on earth peace, good will toward men.—Luke ii. 14.

SUBJECT: THE TRIUMPHANT REDEEMER.

I. THE REDEEMER BEFORE HIS COMING (2nd Quar.).—Who was Jesus before he came to this world? Where did he live? What works that we can see had he done? What is said of him in Heb. i. 2-6?

II. THE COMING OF THE REDEEMER (2nd Quar.).—Where was Jesus born? How long ago? In what town and country? Of what race? Who was his mother? The descendant of what great king was he? A member of what tribe of the Jews? What song did the angels sing at his birth? How were wise men from the East guided to his cradle? Where did he live? What were his outward circumstances? What story is told of his boyhood?

III. HIS LIFE WORK (2nd and 3rd Quar.).—What was Jesus' purpose in coming to this world? How old was he when he began his ministry? In what countries did he labour? What were some of his miracles? What great doctrine did he teach a ruler of the Jews? What great truth to a woman by a well? What great truth by supplying food to how many, and in what place? What did he teach by a miracle upon opening the eyes of a blind man? By raising whom from the dead did he teach another great truth? What two great sacraments did he institute? How long did his ministry continue?

IV. HIS DEATH (4th Quar., Less. 1-4).—When did Jesus die? In what way? In what place? Why did he yield to death? Where was he buried?

V. HIS RESURRECTION (4th Quar., Less. 5-7).—When did Jesus rise again? By whom was he seen? How many times? During how long a time? How did he close his earthly mission?

VI. HIS GLORIOUS EXISTENCE (4th Quar., Less. 9, 10).—Where has Jesus been since his resurrection? Describe his appearance there. What are his characteristics that must interest us? What is Jesus doing in heaven? What comfort and strength do you find in the knowledge of a glorified Saviour?

VII. HIS TRIUMPH (4th Quar., Less. 10, 11).—What is the final triumph of the Redeemer shown? What is said of the number of the saved? What of the place in which they are to live? Is this the consummation of the coming of Jesus to this world? Who are invited to come to the city of God? What must they do to enter?

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THE "REVIEW" FOR 1887

We invite attention to the inducements we offer to our old subscribers to renew promptly, and to all who are interested in the welfare of the REVIEW, to assist us in adding to its subscription list. We are happy to be able to state that the past few weeks have been a season of unexampled prosperity, and that in the ordinary course of business several hundred names of new subscribers have been placed on our books. With these inducements now offered we hope to have the list greatly augmented during the next few weeks. Will the friends of the REVIEW kindly exert themselves in its behalf by entering upon a vigorous canvass? Our advertising columns testify to the appreciation in which the REVIEW is held in the mercantile world. During the Christmas season we may be obliged to give up some of our usual reading space to the demands of trade, but friends will be glad to learn that we have completed arrangements, to go into effect with the New Year, for meeting these growing demands without abridging the space for reading matter.

THURSDAY, DECEMBER 16th, 1886

A FEW OBJECTIONS TO REVIVALS CONSIDERED.

DURING the past few weeks further cheering reports have reached us of evangelistic meetings carried on by our ministers in city and country, and we earnestly hope that the Church is receiving only the droppings of what will yet become showers of blessing. There are, however, we fear, some earnest and successful pastors who look askance at all special efforts of this kind, and it may be well in pursuance of the subject to consider the objections usually urged against them.

1. It is said that special efforts have a tendency to degrade in the eyes of the people the ordinary means of grace; to lead both ministers and people to look for conversions and additions to the Church only at the stated seasons when such extraordinary means are adopted. In this connection we often hear cited the condition of the New England States where the revival method, as it is called, has prevailed for the past fifty years, and where it is said things have come to such a pass that neither pastors nor people expect any conversions or additions to their church membership but on such occasions. All we have to say is that if these statements really represent the facts, as far as the evangelical Churches in New England are concerned, these Churches are in a deplorable state of ignorance as to what a revival of religion really means, and as to what is the value of the ordinary means of grace. It cannot surely be suggested that the spiritual life of the churches in New England was hindered by the remarkable revivals under Whitefield, President Edwards, Nettleton, Finney and others. If there are ignorant or slothful ministers who imagine that soul-winning is possible only at a certain period arranged for by them, surely their work and its results should not be confounded with the work of God's Holy Spirit in the quickening of believers and conversion of sinners in the thousands of instances with which the whole Church is familiar. It is absurd to suppose that any devoted and experienced pastor could ever fall into the error suggested of looking for blessing to follow his ministry only during a few weeks of the year. Wherever there is a revival in the true sense of the word the minister himself receives such a baptism of power as makes him a more devoted and successful soul-winner for the rest of his natural life. Wherever there is a true revival the people also are stirred to greater diligence and faithfulness. When the Lord gives such blessing, he never withdraws it. The reaction which is often lamented as the inevitable result of revival is not a reaction in the real meaning of the word. When the bones in the Valley of Vision stood up an exceeding great army we do not find Ezekiel shaking his head at them and saying, "You will be dry bones again in the course of a few weeks. Where the work is God's work it lasts; where it is man's it does not last. Instead of this being a source of discouragement it should be a cause of profound thankfulness; for if men have deceived themselves it is well to be undeceived as quickly as possible. There is no reaction after a true revival. But there is a testing time, just as needful for the spiritual life of the Church, for it separates the wheat from the chaff, and

shows how far the work is genuine. The result of spurious revivals in New England may have been deadening to the Churches, but it is equally certain that these Churches would have long ago been altogether dead but for the timely blessing granted by the Lord of the harvest on former days. It must not be forgotten also that the ranks of the ministry and of the missionaries have been filled from times of revival in the Churches both in Britain and America. If the history of our congregations were known it would doubtless be discovered that a large percentage of our most devoted Church workers are the fruits of times of special blessing.

2. It is said also that the normal state of the Church ought to be such that every service would be a special service in its effects; every Sabbath, a time of revival. To this we say, Amen. But where are the Churches in this normal condition to be found? Go through this Dominion from the Atlantic to the Pacific and visit the most vigorous and active Churches, having the most devoted and successful pastors, and see whether any of these Churches have reached this normal condition. We have never heard of them; and if they exist anywhere the fact should be made known for the benefit of the whole Church. But what are the facts with regard to the spiritual condition of a large proportion of our churches? They are in anything but what these friends would call the normal condition. What lies at the root, we venture to ask, of the desire of so many ministers for change of sphere, so much so that every vacant charge is besieged with applications for a hearing? What is the cause of nearly all the congregational troubles, which so often occupy the time of our presbyteries? What is the source of our financial difficulties with regard to augmentation and other schemes of the Church? What, but the prevalence of a condition of things which only a great outpouring of God's Spirit upon ministers and people can possibly put right? We did not for a moment forget the bright side of this picture, the growth of the Church in zeal and liberality every year since the Union, but we are sure there is the dark side notwithstanding, and that a genuine revival of religion in all our congregations would remove friction and develop our resources in such a way as to make us heartily ashamed of our past feebleness and coldness in the work of the Lord. It is all right to keep before us what ought to be the normal condition of the Church but we had better both pray and work for a mighty revival in the meantime until that blessed condition is reached. We have a friend who often says that to a Christian every meal should be a sacrament, but he does not see his way on that account to giving up the quarterly communion. And he is of course right. In the same spirit, though we may hold that there should be a perennial revival going on in the Church, we would advise the taking advantage of every opportunity in the meantime to bring about a revival.

3. There are pastors who say, "We have had no experience in such work and prefer going on quietly according to use and wont." And there are sessions who refuse their sanction to any effort of the kind if proposed by the minister. Now we do not wish to say a word against such pastors or sessions, for they are in many instances as perhaps deeply interested in the spiritual welfare of the Church as those who urge a departure from slavish use and wont. But we might suggest in all humility to such pastors the advisability of seeking some personal experience in this matter. Let them, for instance, ask for the testimony of those who have experience in such work. Let them go to the help of some brother who is preaching to his people two or three times a day without wearying them or finding the attendance diminishing, and then let them decide what their own duty may be towards their own flocks. And to objecting sessions we would offer this advice: do not object to any proposal of your minister in the direction of stirring up the people to a truer consecration of heart and life to the Saviour. Do not frown upon any zeal he may exhibit for the conversion of souls. Is it not enough that the worldly people in the church should stand in his way and mock at his earnestness? Let him not feel that the godly men who are his colleagues in the spiritual oversight of the flock are stumbling blocks in the way of a true revival of religion.

"FIDELIS" LETTER.

ROMAN CATHOLIC ENCROACHMENTS ON THE SCHOOL LAW.

THE letter of "Fidelis," given in our last number, is amiably condemnatory of the course which this Journal has pursued in dealing with Roman Catholic privileges recently obtained by the Amendments in the Separate School Act, and apologetic for the Government. It also depreciates discussion lest injustice be done to the administration. We gladly gave it place in our columns, although its tone is far from free of political bias. Notwithstanding all the hard things which have been said of the REVIEW, we still aver that our only desire is to protect our liberty against the persistent attempts of the Roman Catholic clergy to interfere with our rights as Protestants. The Roman Catholic Church claims the divine right to educate youth. Any school system that does not acknowledge that right is consequently condemned by her, and her clergy are in duty bound to destroy, or paralyze, or hamper such schools. We are, not surprised, therefore, to find the clergy tenaciously holding on to our Public and High Schools and insisting upon their right to interfere and, as far as they can, directly or indirectly, to control them and keep out of them everything distinctively Protestant; but we do protest, and shall protest

against any government recognizing that pretended right and allowing the Archbishop or his clergy to interfere with the education of Protestant children. Surely "Fidelis" must admit that with every liberty afforded to Roman Catholics to educate their children as they choose, without any interference from Protestants, we should enjoy like liberty free from Roman Catholic clerical interference. As to the effect our discussion may have on the pending elections we feel no responsibility. It is absurd in the extreme to aver that we entered on the Massie difficulty, or the school question for that purpose, as any one may see from the second issue of the REVIEW, to speak of no others. When we began nearly two years ago, the discussion of Roman Catholic encroachments upon our institutions, the Ontario elections were thought to be in the very distant future; and the Dominion elections cannot come off now until all the present excitement has passed away. Whatever party may be in power, we shall still warn our readers against the insidious, skillful and untiring efforts of the Roman hierarchy in this and other lands to undermine civil and religious liberty and make everything subject to Rome.

The letter of "Fidelis" really requires no answer. The argument resolves itself into this: If these enactments do give the Roman Catholic Church any advantage, they should not now be assailed as they were not challenged at the time of their passing the legislature; and the evil effects which may result from them have not during five years been realized. Now, these conclusions may be admitted (although we do not admit them) and nevertheless it may be true that the changes in the School Law have all been to the advantage of the Roman Catholic Separate Schools and against the Public Schools.

When in 1863 the Roman Catholics obtained the special privilege of having Separate Schools supported by a school rate just as Public Schools, and we thus favoured above all Protestants, we were told by Dr. Ryerson, that it was a "safety valve," which would allow our schools to work successfully; by D'Arcy McGee that now the Roman Catholics would not interfere with Protestants; by politicians and public journals that it was a "finality." Nevertheless in 1883, or twenty years after, Archbishop Lynch, speaking of what they had obtained, said: "Much advance has already been made and we hope for more." Nor was the hope unfounded. In three years more the present Act was adopted which gave them all they asked. But perhaps they asked for only what is fair and right? Whether right or wrong the amendments in many instances are encroachments on our Public School System, for,

1. Whereas in 1863 only such Roman Catholics as gave notice and desired it were accounted Separate School supporters—those who did not give notice supported Public Schools. Now, (by section 49) every Roman Catholic is such prima facie;

2. Whereas formerly they were able to withdraw from being Separate School supporters now it is most difficult to do so, if at all possible according to the letter of the law (clause 48 requires the application to be made in writing, that is before the name is put on the roll) This is surely against Public Schools;

3. All Roman Catholic property occupied by owner or tenant (section 49), unoccupied (section 47), held by a company of whom one or more are Roman Catholics (section 53), within three miles of a Separate School may be assessed in whole or part for Separate School purposes. This is a great advance and in many places as a fact has crippled public schools or led to the employment of a Roman Catholic teacher even where Protestants are most numerous;

4. All Protestant property tenanted by Roman Catholics must or may be taxed for Separate Schools and the owner cannot prevent it (section 52). "Fidelis" cannot deny that this is a great advance on 1863 and at the expense of Public Schools;

5. Roman Catholics may have Separate Model Schools; while at the same time they have equal rights with Protestants in the County Model Schools. What the effects of this may be we cannot as yet conjecture. This is one great advance surely;

6. Roman Catholic Separate School Boards may appoint a member on the High School Board. Can this be defended on principles of justice?

However much, therefore, some changes not referred to here were good, wise, called-for, real improvements—and we readily admit there are many such—some of the above are wholly in the interest of the Separate Schools and affect the Public Schools injuriously.

But probably even these changes would have remained unchallenged had not the Archbishop put forth the claim of a right, *jure divino*, to interfere with our Public Schools; or had the Government refused to recognize that right. But when the Government acknowledges and obeys the respectful suggestion of the head of the Church, puts our Protestant poets and historians out of our schools, because they state some things that reflect upon the Church of Rome, while at the same time things most offensive to Protestants are taught in Roman Catholic schools; when for the whole Bible is substituted selections from which is carefully excluded every passage that offends the Roman Catholic, while Butler's catechism is taught in Roman Catholic schools; surely "Fidelis" will admit that it is time for the "able and vigilant champions" to speak out even if they should not be M.P.'s. We menly "clerics." "Fidelis" knows what Scotland owed to her ministers even in matters of State administration. Scotland's sons have

still a little of the spirit of Knox and Henderson, and rather than submit to spiritual despotism or be deprived of civil liberty are ready for a struggle no matter how long or how bitter.

The trial of the Andover Professors for heresy is making some progress. As already noticed complaint in due form was made to the Board of Visitors of the teaching of Egbert C. Smyth and others. On the 27th ult., a motion to dismiss the complaint was filed with the Board. The action of the Board was as follows:—"Voted, That the prayers of the respondents, Smyth, Tucker, Harris and Hincks, to dismiss the amended complaint be overruled; and the respondents excepted through counsel." "Voted, That the farther hearing be held in Boston, Tuesday, December 28th, at 10 a.m., in the United States Hotel, and that the complaint against Professor Smyth be first in order for hearing." On the 30th ult. the Professors filed their answers separately. They are a sweeping denial, alleging that the charges are too indefinite, irrelevant, wanting in plainness, etc. They deny that they hold any beliefs, or have taught doctrines or theories not in harmony with or which are antagonistic to the Constitution or Statutes of the Institution, or contrary to the "true intention" of its founders, as expressed in these Statutes, or that they believe or teach anything antagonistic or opposed to the Creed of the said Institution, or in violation of the statutory requirements or the "true intention" of the Founders as expressed in their Statutes. They urge that no Professor in the Institution is required to be "a man of sound and orthodox principles according to the fundamental and distinguishing doctrines of the Gospel of Christ as summarily expressed in the Westminster Assembly's Shorter Catechism." The further proceedings of the Board of Visitors will be awaited with much interest.

SOME estimable pastors are at a loss how to retain a hold upon the young people of the congregation. Without slavishly copying the method of Rev. Dr. Storrs, of Brooklyn, N.Y., they may gather some new ideas by observing his plan of dealing with the baptized youth of his church, as described in his fortieth anniversary sermon. "When the children have reached the age of seven years they are met by a service, arranged specially for them, to remind them that the church holds them in its remembrance and its affectionate hope, and that it desires to open before them, plainly and fully, the way of life. On the opening Sunday of each new year those who during the preceding year have passed from infancy into childhood are again assembled around the font at which they were baptized, and each receives from the hands of the pastor a copy of the Scriptures, in a beautiful and complete English edition, presented as it is on behalf of the church. One of the covers bears the inscription, 'The Church of the Pilgrims, to a child of the Covenant.' On the inside the name of the child is written, with the date of its birth, the date of its baptism, and the signature of the pastor. After the Bibles have been distributed, with a flower-token to every child, a prayer is offered, of thanksgiving for the continued life of those thus re-assembled, of renewed consecration of each of them to the Lord, with supplication for his blessing upon them, upon the households from which they come, and upon the Church to which they are bound by sacred ties, and with tender remembrance of those before whose tearful eyes the occasion brings up the vanished forms of children similarly consecrated as babes, and already gone to be with the saints."

The sympathy of the Christian public will be with the hack and coupe drivers of this city in their application to the authorities for legislation with regard to Sunday labour in their business. We regret to notice that the excuse for much of this enforced Sunday labour urged by the employers is, that they are compelled to employ the men on Sunday, on account of the public demanding their services for church-going and funerals. There is probably some justification for this pretense, but it is one that should not be allowed to prevail for a single day in a Christian country. The men however, assert, and their view of the matter should carry great weight—that a great deal of the Sunday afternoon and evening work is for mere pleasure and pastime, and they do not hesitate to assert that by the facilities given to the general public, by allowing the indiscriminate use of their carriages, the evils of intemperance and prostitution are greatly abetted. They admit that there are cases of necessity, such as sickness, invalids to church, and works of charity—which they are quite willing to perform—but they consider one-third of their number would be ample for all legitimate Sunday business. There is a By-law which states that no trade or calling shall be carried on on Sunday, which they are seeking to have applied in their favour. And we trust that the most proper and reasonable request of a hard working class of men will be promptly supported by all who would honour God's law and make the Sabbath a day of rest for man and beast.

SPEAKING of the hack drivers' request, we take occasion to express again our unqualified disapproval of Sunday travel in general, and especially of that kind indulged in by some of our legislators who to fill political engagements obliterate, as far as they can, distinction between Saturday and Sunday. It is stated that on several occasions lately, Sir John Macdonald and some of his ministers in order to reach this city—not to go to church the Globe says, have made long journeys on Sunday and—their business accomplished—have left again the same day to fill other appointments on Monday. It

is no excuse for such offences against propriety, to say the very least, to urge with the *Mail*, that Mr. Blake and Mr. Edgar when Parliament is in session after having been to church, leave the C. P. R. station every Sabbath evening to reach Ottawa in time on Monday. As if two blacks could make one white! When the late Adam Gordon, of Port Perry, was in Parliament there was a strong voice ringing through the land against Sunday traffic and travel but alas! that voice is still, and now it is coming to be held in Ontario the proper thing to have along with other Quebec institutions the Quebec Sunday also.

THE CAUSE CELEBRE. Prof. Woodrow of the Southern Presbyterian Church, charged with holding and teaching heretical views with regard to the origin of the body of Adam, or in other words, the doctrine of Evolution has advanced a stage. At the late meeting of the Synod of Georgia, by a vote of fifty-six to eight, the following resolution was passed:—*Resolved*, That the Synod of Georgia (the majority of the Synods concurring) does hereby instruct the Board of Directors of Columbia Theological Seminary to meet on the 8th day of December, 1886, at ten o'clock in the chapel of the Seminary and renew the request to Dr. Woodrow for his resignation; and if he shall decline to accede to that request, the Board is hereby ordered to declare the Perkins Professorship vacant, and to make such provision for that department of instruction as may seem best. On the resolution of the Synod being presented to him, Dr. Woodrow declined to accede to the request and has given notice of his intention to appeal to the General Assembly.

"THE CRISIS OF MISSIONS."

A CRITIQUE BY REV. WALTER M. ROGER, LONDON, ONT.

A most interesting and inspiring volume with the above title has just appeared from the pen of Dr. Pierson, of Philadelphia. It is intended to help bring before the Christian public a grand idea which has been seething in the author's mind for about 25 years, and after repeated notice and discussion, is receiving sympathetic, and what may mature into practical, recognition in various quarters in the United States and Britain. This is the holding, at some suitable centre, like New York or London, a world-council to arrange the details of a campaign, in which all evangelical bodies should cooperate for the world's evangelization, God being graciously before another generation of heathen (over ten millions yearly) shall have passed away, without even hearing the name of Jesus, possibly even before the close of the present century. The book is intended to show both the practicability of some such scheme, which some might consider chimerical, and the obligation of the Church to lose no time in at least instituting efforts more in keeping with the magnitude of her Lord's commission, and the favourable nature of her present opportunities. With the terms of that commission all are familiar, but not with "the crisis," which has now been reached. The body of the book is a masterly detailed statement of the case, thus summarized:—

"Never before have such open doors of opportunity, such providential removal of barriers and subsidence of obstacles, such general preparation for the universal and immediate dissemination of the gospel, and such triumphs of grace in the work of missions, supplied such inspiration to zeal and heroic devotion; but it may well be doubted whether there ever has been greater risk of losing the opportunity." He proceeds to show how the awakened mind of India, Japan, Pagan Europe, etc., is being fed with the infidelity of Britain, France, and Germany—the vacant house of heathenism invaded by seven other spirits, and its last state becoming worse than the first. The present century has seen great things achieved, but after all, in reality, the results are little more than preparatory and pioneering. "We may roughly estimate the souls that in Pagan, Moslem, Pagan, and nominally Christian lands still need to be reached at a thousand millions, and the whole number of missionary labourers at thirty-five thousand. Could each of these carry on the work of evangelization independently, each worker would have to care for thirty thousand souls. As a matter of fact, more than twenty-five thousand of these labourers are unordained native assistants, fit only to aid trained workers. So that we have not more than ten thousand missionaries, native and foreign, competent to conduct the work. Each of these must therefore assume an average responsibility of one hundred thousand souls, meanwhile the total annual sum spent on foreign missions is about ten millions of dollars—an allowance of one cent a year for each soul of this thousand million." Nothing can be plainer, without argument, than that the Church of Christ has never yet attempted to solve the problem of missions: Dr. Duff was right in saying that we are "playing at missions." The situation is appalling, but should not be paralyzing, as there is in it so much of hope and encouragement. What is wanted, under God, is the application of the sound business principles of 19th century enterprise—wise counsel, careful planning, prompt and co-operative action. Abundant united prayer and faithful utterance from pulpit, press, and platform will bring the men and money for the work: "For liquor and tobacco two hundred and fifty-five times as much is spent annually as for missions."

"England paid for the Afghan war a sum of millions, while one-eighth of that sum was all the entire Church of Christ could devote that same year to her with heathendom." "If one Christian woman can herself disburse two millions in benevolence; if one Congregational deacon can appropriate a million to missions; if twenty persons in one year can give nearly four millions—what might not one hundred million Protestants give, if only a *tythe* were honestly and systematically laid on God's altar."

Then, recent experience shows that the *training* of missionaries commonly insisted upon is unnecessarily long and learned, and not sufficiently practical. "Here is a practical proof of what is perfectly feasible, so to organize the work as to reach one hundred millions of people every year, and that too with only an insignificant Gideon's band. Fifty years ago seven humble shoemakers, in a shop in Hamburg, undertook the work of evangelization

on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered ten thousand converts, distributed four hundred thousand Bibles, eight million pages of tracts, and preached the Gospel to fifty millions of people. As they went from place to place the work grew, and new converts inspired with similar zeal became helpers, so that a population as great as that of the United States or of Congo Free State heard the gospel within those twenty years."

The book is full of telling arguments, supported by weighty facts and thrilling eloquence. The wide circulation it is sure to have will help the rising tide of missionary enthusiasm and enterprise.

SEPARATE SCHOOL BOOKS.

GENERAL attention being at present directed to the matter of education, and particularly to those Roman Catholic institutions known as Separate Schools, anything which will inform the public mind regarding these seminaries cannot fail to prove useful. Few of our readers know anything of these schools or of what is taught in them. It is therefore very desirable that the people of Ontario should learn something of the teaching in such schools, as the popular attention has been forcibly called to the fact that a series of legislative amendments have been passed in them the last few years, which, under the pleasing name of "Improvements," all tend to perpetuate these schools and give to the priesthood greater facilities for laying their clutches on the money of our fellow-citizens and compelling attendance at these institutions. For the information of our readers we lay before them some extracts from the "Readers" used in the R. C. separate schools, in order that they may realize in some slight degree the sort of teaching which the public money of this Province is used to support, and for the maintenance of which the tax collector may, in some cases, sell the lands of Protestants.

We turn in the first place to "The Metropolitan First Reader of the New Graded Series by a Member of the Order of the Holy Cross. *Petrus Superiorem*. Adopted on the report of the Catholic Members of the Committee, for use in the Catholic Schools of the Dominion." The book itself is wretchedly illustrated, and it need hardly be said that crucifixes and images of the Virgin are the staple subjects of the pictorial art. For example, we have a picture of a little girl kneeling before an image of the Virgin to illustrate the following lesson:

"Here is a little orphan girl going to rest. She will call her an orphan? See! she is kneeling before a statue of Our Blessed Mother. She is asking her to be her mother—now and for ever."

"Mary! Mother! pure and bright Guard me kindly through the night. Oh! for ever let me be, Daily more and more like thee, So that, when I come to die, I shall see my Mother-nigh."

It is very noticeable that throughout this, the first volume placed in the child's hand, much greater prominence is given to the worship of Mary than of God or Christ. We give only one more specimen from this book, although, did space permit, we might multiply extracts:

"THE LITTLE SHEPHERD'S PRAYER."
"O Mary! my mother, most lovely, most mild, Look down on me, you poor, weak, lowly child; From the land of my exile, I call up-on thee, Then, Mary! my mother! look kindly on me."

"If thou shouldst for-sake me, ah! where shall I go? My comfort and hope in this valley of woe! When the world and its dangers with terror I view, Sweet hope comes to cheer me in pointing to you."
"In sorrow, in dark-ness, be still at my side, My light and my refuge, my guard and my guide; Though anares should surround me, yet why should I fear?"
"I know I am weak, but my mother is near. Then, Mary! in pity look down upon me, 'Tis the voice of thy child that is calling on thee."

We now turn to the Second Reader of the same series. It is filled with the silliest tales and accounts of visions and appearances of the Virgin. It is utterly devoid of anything calculated to instruct or quicken the intelligence of a child. The only reference to history in this volume is to be found in the story of Henry VIII and Queen Katherine, where the youthful mind gets its first impression of the Reformation, and is instructed in the following fashion:—

"When you are older you will know all about Queen Katherine. Her story is a very long and a very sad one, and you will like to read it in the history of England. You will read, too, how her wicked husband rebelled against the pope, because he would not consent to his cruel treatment of his queen; and how he made himself a pope, and began what is called the Reformation."

The member of the Order of the Holy Cross thinks that by the time the child has had its mind filled with the mental pabulum supplied in this volume it is well prepared for the confessional. Accordingly at the close he thus instructs the pupil:—

"I do not know why it is that so many little girls and boys have a horror of going to confession. Surely, they must forget that confession is like the plank thrown into the sea to the drowning mariner,—that it is the only means whereby we can obtain forgiveness of the sins committed after baptism."

"If our dear Lord and Saviour had not established this sacrament in his great compassion for us, I do not know what we should have done. Now, I once heard of a little girl who was so dreadfully afraid of going to confession, that she quite fainted away when she found herself in the confessional. On the next page is a picture of her, with her sister by her side, trying to encourage her."

We are not surprised at the fainting of this unfortunate child. It would be rather astonishing had she not swooned at hearing the questions of the confessional.

We hasten to examine the Third Reader of the same series, and observe in this volume all the objectionable features of the others. The same absence of everything calculated to foster intellectual life or nourish inquiry is painfully apparent. The silly tales of the class found in the other volumes abound in this. We can only find space for a few extracts from one of these as a fair specimen of all the others:

"**LESSON LXIV.—OUR LADY OF HELP.**
"Mother of God! mother of mercy I be a mother to our Reginald! Star of Ocean, shine on him now, and guide him to a haven of safety and rest!"
"Such was the fervent prayer of Gertrude de Tracey, as she stood, with her husband, at the door of their lonely dwelling, which, situated on the Sussex coast, at a short distance from the beach, commanded an extensive seaward view."

"2. Their only son, Reginald, was far away on the wide sea, and as they watched the angry waters beat upon the shore, and listened to the mournful voice of the gathering storm, they feared for the peril, and trembled for the safety of their child. In that hour their hearts went up to God in prayer, and to Mary, the Mother and help of Christians. They prayed her to protect their beloved son."

"3. On that same day, and in that very hour, the voice of one in danger, far away on the distant Pacific Ocean, rose wildly above the roaring of the tempest, 'Mother of Mercy! Help of Christians! pray for me!'
"Yes, it was Reginald de Tracey who was thus crying out for help to her whom no one ever invoked in vain, and, at the same hour, in far-off England, his zealous parents were, on his behalf, calling upon the same sweet advocate."

A somewhat spasmodic and grandiloquent account of storms, falling masts, roaring waters, and sharks then follows, mingled with appeals to the "Mother of Mercy" and the Blessed St. Joseph. We leave the author to give the conclusion after the storm in his own words:

"On the shore stood a young man of wondrous beauty, supporting a youth who was just recovering from a swoon in which he had been rescued from a watery grave. Reginald de Tracey's cry to God and to Our Lady, and his holy Angel Guardian, had not been uttered in vain. 'Mother of Mercy, help!' was mingled with what had seemed his parting breath, as he dropped at the foot of the mast, and he was scratched from the waves at the very moment when he was on the point of sinking to rise no more."

We have here a fair specimen of what sort of literature Archbishop Lynch would like to see used in our schools, and of the nature of the influence which has too long been permitted to be effective in our Educational Department. It also affords some idea of the task set before those engaged in our French Evangelization Work.

CHURCH EXTENSION IN TORONTO

On the afternoon of the 6th inst., a large number of Presbyterian ladies and gentlemen assembled at the north-west corner of Bloor and Huron streets, to witness the laying of the foundation stone of the school-house which will form the beginning of the new Bloor street Presbyterian church. The wonderful extension of the city in a north-westerly direction, recently called for immediate action in providing church accommodation, and it is very gratifying to find that so many of our people interested themselves in promptly securing one of the finest sites in the city, and in at once commencing operations.

The proceedings were opened by Dr. F. H. Bryce, who moved that the choir be taken by Mr. Thos. McCracken, a gentleman who has devoted much time to the enterprise. After a few introductory remarks by the chairman, the 100th Psalm was sung, the Glee Club of Knox College kindly lending their services. The Rev. J. M. Cameron read a portion of scripture, and dedicatory prayer was offered by Rev. Dr. Reid.

Mr. W. J. McMaster, chairman of the Building Committee, which consists of Messrs. T. McCracken, W. J. McMaster, S. Crane, and J. Wanless read a list of the papers deposited in the corner stone, among which we were pleased to see a copy of the *PRESBYTERIAN REVIEW*. Mr. McMaster also gave a sketch of the movement and of the various steps which had been taken towards the carrying out of the scheme for the organization of this new church. From this statement it appears that the lot, which has a frontage of 100 feet, on Bloor street by 160 feet on Huron street, was purchased for \$4,500, and that Mr. James the owner, kindly gave a donation of \$500 towards the building fund. The statement also showed that contracts had been let for the school-house, to be built of stone, for \$12,000, and that the architect is Mr. G. E. Fields, and the contractor, Mr. R. Crabb.

The stone was then laid with the usual formalities by Mr. W. Mortimer Clark, after which the audience adjourned to the house in Sussex avenue; where the Sabbath school is at present held. After the meeting re-organized, the chairman called on Mr. Clark to address the meeting. Mr. Clark congratulated the committee upon the energy and enterprise they had displayed in bringing the movement to so successful an issue. He stated that as the Presbyterian Church had always paid particular attention to the early education of the young in the Holy Scriptures, it was, therefore, singularly appropriate that they should begin their work in this part of the city by the erection of a school-house. He claimed the sympathy of the public in this movement, for the organization of a Christian church was a source of benefit to every locality. He referred also to the advantages of Presbyterian government, which presented the golden mean between Christian liberty and Christian order, and in which there was found, in the words of the old writers, "superiority without tyranny, parity without confusion, and subjection without slavery."

Rev. H. M. Parsons, Dr. McLaren, R. Wallace, Dr. Greg, R. Gilray, W. Patterson, and Messrs. R. J. Hunter and others also briefly addressed the meeting in the most encouraging strain. The proceedings terminated with the doxology and the benediction.

MANITOBA COLLEGE. [CIRCULAR LETTER.]

PERMIT me to call your attention to the collection on behalf of Manitoba College, appointed by the General Assembly, to be taken up on the third Sabbath of December.

The collection is designed to meet the salaries of Professors Bryce and Hart (both of them appointed previous to the union), together with the expenditure arising from interest on debt, insurance, maintenance, etc. The salary of the Principal is not a charge on this collection, being wholly payable by the members of the church resident in Manitoba and the North-west Territories.

The college is attended at this date by seventy students. Thirteen are in the theological department, of whom five are expected to complete their studies for the ministry next April. Forty are either students of Manitoba University, or are expected to matriculate next spring. The remainder are in the preparatory department. It will be seen that the number of students in attendance is considerably in advance of that of the last or any previous year.

Several congregations have, for some years, made liberal appropriations on behalf of the college, instead of taking up a collection. The Board cherishes the hope that these congregations will continue to display the same generosity during the present year. In other cases it trusts that an opportunity will be given on the day appointed, or on some occasion more convenient, for the people to contribute for this important object.

Issuing this appeal in the name and on behalf of the Board of Manitoba College, I remain, Rev'd and dear sir, yours faithfully, JOHN M. KING. Winnipeg, Nov. 17th, 1886.

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Church News.

A NEW church-building is to be erected at Dalgith, Ont., next summer.

THE Harbour Grace congregation has furnished the manse for Rev. Mr. Thompson's use.

MR. AND MRS. ANNAND have lately been spending a few days with Rev. A. J. Mowatt, Fredericton, N.B.

THE congregation of Richmond and Melbourne extended a call recently to the Rev. D. Currie, B.D., of Three Rivers.

REV. R. LOGAN is at Santa Monica, California, and has been called by the people and will be settled there.

THE Rev. J. B. Hamilton having accepted the call to Maple Valley and Singhampton, a special meeting of the Presbytery of Orangeville will be held at Maple Valley on Tuesday 21st inst.

A GREAT revival is in progress in Kent county, N.B., Rev. Mr. Cameron, Presbyterian with Rev. Messrs. Tait and Silas James, Methodist, conducting the services.

THROUGH the kindness of a lady, Dr. Macrae, St. John, N.B., has been enabled to present the church at New Kincardine with a handsome communion service.

THE anniversary services in St. John's church, Port Perry, Rev. McMechan, pastor, on Sabbath, Nov. 23 h, Rev. R. N. Grant preached morning and evening, and delivered a lecture on "Misplaced Men," on the following Monday evening.

A PRESBYTERIAN congregation was organized at Portland, Maine, a little over a year ago, consisting of not a few of Nova Scotia's sons and daughters.

A NEW church at Hampton, Kings county, N.H., was dedicated recently, Rev. Mr. Mowatt, of Fredericton, officiating, assisted by Rev. P. Langill, the pastor of the church.

A COURSE of six lectures has been arranged in connection with the Church Mission Society, for the winter months, to be given by prominent clergymen and laymen.

THERE was a large congregation present last evening at the induction of Rev. John Robbins, late of Glencoe, Ont., into the pastoral charge of the First Presbyterian Church of Truro, N.S.

THE Halifax Presbyterian College calendar gives a list of nearly 150 living graduates. Some of these are in the New Hebrides—Rev. J. W. McKenzie, Rev. H. A. Robertson, and Rev. Mr. Annand who is at present home on furlough, and four, at least, are in Australia.

THE Sarnia presbytery met in the church at Forest, to induct into the pastoral charge of that congregation the Rev. James Pritchard. Mr. Beamer, of Petrolia, preached. Dr. Thompson, of Sarnia, addressed the minister, Mr. McLennan the people.

THE church at Rosemont, Rev. R. B. Smith, pastor, which has been completely renovated, was re-opened Sabbath, Nov. 7th, for divine service. Service was conducted morning and evening by Rev. A. McFaul, moderator of presbytery, and by Rev. J. R. S. Burnett, of Alliston, at 2:30.

AT the recent communion services in connection with St. Joseph's Street Presbyterian church, Montreal, the pastor, Rev. Dr. Smyth, preached. The congregation was large, and services impressive.

THE induction of the Rev. Charles A. Tanner, late of Scarborough, Ont., into the pastoral charge of the St. Andrew's church, Lewis, took place on 2nd inst. The services in the church were very impressive and were largely attended by the members of the congregation, their families and friends.

ON Sabbath, 5th inst., Zion church, Carleton Place, Rev. A. A. Scott, pastor, was reopened after having undergone a complete renovation with enlargement. When first built five years ago, it accommodated about 200, but the steady growth has necessitated an enlargement to accommodate comfortably at least 600 persons.

THE new church at Ivan, township of Lobo, Ont., Rev. John Johnston, pastor, was opened on Sabbath, 5th inst. The congregation first took action in the direction of rebuilding about a year ago, and are to be congratulated on the very successful issue of their efforts.

MEETING OF PRESBYTERY.

BARRIE.—Met at Barrie, 30th Nov., and was attended by eighteen ministers and six elders. A call to Rev. J. A. Carmichael, of Columbus and Brooklyn, from the congregations of Bradford, Second West Gwillimbury and St. John, was sustained. Guarantees of \$1,000 stipend with a manse were given.

The reason was apparent when the hour for dinner arrived and the members were informed that they were the guests for the day of the ladies of the congregation, and that dinner was prepared for them in the lecture-room.

NOTES FROM NOVA SCOTIA.

The ladies of Gay's River are making preparations for a farewell meeting to Rev. J. Annand, previous to his departure for the New Hebrides.

Newport congregation raised this year \$89 for the schemes of the Church. This sum was gathered by collectors who make an annual visit in their respective districts.

The Y.M.C.A., in connection with Dalhousie College, is now well attended and sustained. A fine spirit pervades many of the students who attend this institution.

A pleasing sign of progress now witnessed in our cause in the East, is the number of churches being effected in mission stations and in weak and struggling sections of congregations.

Mr. Taling is still diligently prosecuting the work of securing subscriptions for the Ladies' College, Halifax. His zeal deserves to be rewarded, and we trust his noble efforts will be crowned with success.

Gaelic preachers are much needed to supply some of the vacancies in Nova Scotia. One presbytery needs four or five men who can preach in Gaelic. Appeals are being made to Scotland to meet this want.

Halifax presbytery, through a committee, has been holding a number of visitations in congregations in rural districts this winter. Sydney presbytery has also arranged to hold eight meetings up to the middle of January.

Newport congregation has lately sent one young man into the ministry. Another from the same congregation will be licensed in the spring, and three others are now looking forward to the ministry as their life work.

Pine Hill, Halifax, has the largest attendance of students it has ever had in its history. Twenty-eight young men are receiving instruction, some eight or nine of whom will be licensed next spring. The Alumni Association has provided a course of lectures to be delivered weekly by ministers in the Maritime Provinces.

A NEW WAY.—Last week one of the most remarkable meetings of that remarkable body, the Salvation Army, was held at Regent's Hall Oxford-street. The occasion was a farewell to forty missionaries, or rather officers, leaving for India under the care of Major Tucker.

"Bell" Organs at the Colonial

PATRONIZED BY ROYALTY.

In musical instruments, certainly Messrs. W. Bell & Co., of Guelph, Ont., have reason to be proud of their success, and it is universally conceded that their display was about the most prominent in their line.

H. R. H. the Prince of Wales personally congratulated them on having the most handsome exhibit; the stand, itself a work of art in design and fitting, having been erected at a cost, it is said, of \$600. The wood-work is in enamelled white, and real gold, handsomely carved, and the drapery is in silk plush and Indian Muslin.

The Marquis of Lorne, and H. R. H. the Princess Louise, after thoroughly testing the instruments made and exhibited by the different manufacturers, decided to buy one of the illuminated pipe-top "Bell" organs. This sale was followed by others, to the Right Hon. Sir Robert Bourke, Governor of Madras, India, and Sir Robert Aitch, each of whom purchased one of their large and handsome organs.

The popularity of this instrument is growing more extensively every year in the British Isles and on the Continent, confirming the original judgment of experts, who have pronounced them superior to all others for purity of tone and pleasing design.

In the Citadel at Quebec a "Bell" organ graces its drawing-rooms for the use of the Marquis and Marchioness of Lansdowne, and in far distant Victoria, B.C., Lady Douglas selected a "Bell" organ for her use.

Perfection in these instruments has only been attained after years of experience and study. By using the best material and employing none but skilled and practical workmen, Messrs. Bell & Co. have produced an organ without an equal.

Prominent English organists, who have tried them at the Exhibition, have been delighted with them. The *Illustration*, a journal published in London, says:—"The excellence of workmanship and quality of the 'Bell' organs leave only one verdict possible to any expert who cares to personally inspect them, as we have done for ourselves, and we have pleasure in expressing ourselves as greatly pleased with the genuine organ tones brought out in their instruments."

The *Musical Trades' Journal* says:—"That Messrs. Bell & Co. are now doing a very flourishing business, which ought certainly to be much extended as a result of their handsome exhibit at the Colonades, and it is gratifying to note that the judges at the Exhibition have endorsed our opinion as to the excellence of their instruments."

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BRITISH AND FOREIGN.

The English Hospital Sunday Fund, of this year, is the largest ever collected, being upward of 200,000.

REV. W. T. GARROWAY has accepted the call to Utica Church, Presbytery of Erie, and will enter upon the work there on December 1st.

THE Lafayette Avenue Presbyterian Church in Brooklyn (Dr. Cuyler's) has given \$4,000 to Home Missions during the last month.

BISHOP DOANE is organizing a new society for the study of the Holy Scriptures and Church History, of which Miss Sarah F. Smiley will have the practical direction.

THE American Presbyterian Board of Foreign Missions makes an urgent appeal for money. It has a debt of about \$150,000, and on this borrowed money interest has to be paid.

AT the late meeting of the Synod of New York the Presbytery of Genesee Valley was dissolved, and the ministers and churches comprising it divided between the Presbyteries of Buffalo and Steuben.

THE Central Association of Free Baptists of New York adopted, unanimously, resolutions favouring union between the Free Baptists and the Christians of New York, Pennsylvania and New Jersey.

THE fortieth anniversary of Rev. Dr. Storrs' pastorate in Pilgrim Congregational Church, Brooklyn, occurred on the 18th ult. A social reunion, largely attended, was held in the evening, Dr. Storrs having declined a public celebration.

MR. WILLIAM GUTHRIE, a member of Tinkling Spring, Va., Presbyterian church, who died recently at the age of ninety years, has left an estate worth \$20,000 to the Home and Foreign Missions of the Southern Presbyterian Church.

THE Reformed Episcopal Church has now eight parishes in Chicago, all worshipping in their own buildings, and all supplied with permanent rectors. Eleven clergymen are actually at work, and the church property is valued at \$25,000.

DR. SOMERVILLE, accompanied by his son, Rev. James Somerville, has been continuing his Highland evangelistic tour. At Lochcarron, Torridon, and Applecross he had large congregations. At the first-named place the ex-moderator's sermon was translated into Gaelic, as he proceeded, by Mr. Macrae, of Carlaway.

THE Methodist Episcopal Church of the United States, came last year within \$4,771,53 of the million for missions! The collections for the Missionary Society for the year ending with October 31st amount to \$992,126.47 for the year ending October 31st, 1905, (they were \$926,128.36), showing an increase of \$165,998.11. This is for Home and Foreign Missions both.

THERE has been an increase of £2,500 on the sustentation fund Free Church of Scotland, during the five months ending 10th October, but, as usual, more than that amount comes from legacies and donations. The receipts from congregations are £700 behind. The contributions for foreign missions during the last six months are £216 less than the corresponding period of the previous year.

PRINCIPAL DOUGLAS, in his opening address at the Glasgow college, argued that the efficient equipment of candidates for the ministry was as essential now as ever it was. While the elementary truths of the Gospel might be preached by an evangelist possessing fewer and lower qualifications, his position was inferior to that of the pastor of a congregation, who had to deal with all classes and all ages and to sustain their attention and guide their lives.

PROF. BLAIKIE, in the opening lecture in the Edinburgh hall, said there were many things that rendered the position of a Free church minister a very admirable one, and, no young man of average attainments and ability need fear that he was throwing himself away by entering upon it. Their divinity halls had always been regarded as instruments for the purposes of the church in training minister and not as laboratories for the scientific investigation of theology.

CHAPLAIN MCCABE, the indefatigable, has decided upon a new plan for raising the "million for missions," which has been so nearly accomplished in the last two years. There are to be fifty thousand million-dollar leagues among the Methodist children, each league to contain at least five members, with secretary and treasurer, who are to obtain "willing worker" cards from the Chaplain, on which they and their friends write the sum pledged for the year.

THE New Zealand Presbyterian, in a tribute to the memory of Rev. J. H. McNaughton, the first minister of Anderson's bay, Dunedin, who died at Brechin in May last, notes the fact that he is the ninth minister of Otago and Southland who has passed away from earth. The strain of pioneering, accounts for this heavy mortality. Mr. McNaughton, who laboured for fourteen years at Dunedin, returned to his native country on account of failing health in 1876 and took up his residence with his sister at Newport, in Fifeshire.

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REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

OF WHICH THE PUBLIC KNOWS BUT LITTLE—WORTHY CAREFUL CONSIDERATION.

"To the Editor of the Scientific American:—

"Will you permit us to make known to the public the facts we have learned during the past 8 years, concerning disorders of the human kidneys and the organs which disease kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favor of TRUTH. It is needless to say, no medical Journal of 'Code' standing would admit these facts, for very obvious reasons.

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"Proprietors of 'Warner's Safe Cure.' That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening; about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from sixty-five gallons of blood each hour, or about forty-nine barrels each day, or 9,125 hogsheads a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are?

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior. We find it to be of a reddish-brown color, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidney first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity of our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, and escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits the poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavor to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict.

But the medical profession, learned and dignified, call these diseases by high sounding names, treat them alone, and patients die, for the arteries are carrying slow death to the organs, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very

putrefaction itself, and which should have been cured first!

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the blood which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in my back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet, they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so, we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicines known. Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste. Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventative, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing.

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WILL CURE OR RELIEVE BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

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Miscellaneous.

BUCKEYE BELL FOUNDRY. Full of Pure Castings and Top for Churches, Schools, etc. Also, Brass, Iron, etc. WANTED. Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry. Finest Grade of Bells. China and Iron for Churches, Colleges, Tower Clocks, etc. Fully warranted satisfaction guaranteed. Send for price and catalogue. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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These stocks consist in Teas of Choicest Java, Ceylon, Hyson and Gunpowder; and in Coffees of Choicest Mocha, Java and Jamaica. Farmers, Hotel Proprietors and the general public should either see or communicate with us before buying elsewhere. No Presents. No Hauling. Samples and prices sent on application. Mail orders promptly attended to. Note the address, 42 West Market Street, Toronto. Agents wanted.

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DALE'S BAKERY, 445 Queen St. West, Cor. of Portland. Celebrated Pure White Bread, Dutch Brown, Best Family Home-Made Bread. R. F. DALE.

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LAWSON'S CONCENTRATED Field Beef—the Preparation in a real beef food, and the best of its kind. It is made from the best beef, and contains all the elements of nutrition. It is a perfect food for all ages, and is especially adapted for the sick, the weak, and the young. It is sold in all the leading grocery stores, and is also sold by mail. Price, 25 cents per pound. Address, Lawson's Concentrated Field Beef, Boston, Mass.

Presbyterian Review.

THURSDAY, DECEMBER 16TH, 1886.

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

REV. DR. BURNS, Halifax, has lately delivered a series of lectures on "The Sabbath Question."

AT the last communion service, Eskimo church, Montreal, Rev. L. H. Jordan, pastor, thirty-seven names were added to the roll.

A LUCKY ESCAPE. Mrs. Cyrus Milner, of Beasmith's, Ont., had what was thought to be a cancer on her nose, and was about to submit to a cancer doctor's operation, when she tried a bottle of Dr. Casson's Blood Purifier, which effected a radical cure. This medicine cures all blood diseases.

THE DEAF MADE TO HEAR. "After eight years suffering from deafness as bad that I was unable to attend to my business, I was cured by the use of Hayard's Yellow Oil. With gratitude I make this known for the benefit of others afflicted." Harry Richards, Toronto.

ATTENTION is directed to the announcement of the Young Ladies' College, Brantford. The following dates should be borne in mind: closing concert, 20th, re-opening, January 6th.

AT the last Sunday communion services, Central church, city, Rev. P. McF. McLeod, pastor, the names of forty-three new members were added to the roll—thirty-three on profession of faith. This makes a total of 120 during the year.

Whenever your stomach or bowels get out of order, causing flatulency, dyspepsia or indigestion, and their attendant evils, take at once a dose of Dr. Casson's Blood Purifier, best family medicine. All Druggists 50 cents.

The safe and sure way to get rid of a Headache is to use Dr. Casson's Blood Purifier according to directions. Pure cure for Sick Headache and Biliousness.

People who are subject to bad teeth, foul coated tongue, or any disorder of the stomach, can at once be relieved by using Dr. Casson's Blood Purifier, the old and tried remedy. Ask your Druggist.

MEETINGS OF PRESBYTERY. BARRIE—At Parle, on Tuesday, 25th January, at 8 P.M. GUELPH—In Knox Church, Elora, third Tuesday of January, at 10 A.M. MONTREAL—In Knox Church, Brussels, Dec. 21st at 10 P.M. MISSISSAUGA—In Campbellton, on Tuesday, 15th Jan., at 11 A.M. SARNIA—In St. Andrew's Church, Sarnia, 13th Tuesday of Dec., at 4 P.M. SARNIA—In Mount Forest Presbyterian Church, on 14th Dec. at 11 A.M.

MARRIAGES. Mrs. C. M. ... At the residence of the bride's father, by the Rev. ...

ACKNOWLEDGMENTS. Dr. Reid has received: G. ... Leth, N. W. ...

CATARH SAMPLE TREATMENT FREE. No great fee, we will mail enough to cure you. Dr. H. A. LAUDERBACK & Co., Newark, N.J.

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MISS FOULER'S VOCAL AND INSTRUMENTAL Classes of Music. Her power of uniting the Practical and Theoretical is a mark of true and labor.

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Hardware! FOR Hall Stoves & Cooking Ranges GO TO FRANK ADAMS, 232 Queen Street West, Toronto.

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For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and overworked women generally, Dr. Casson's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a stupendous purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases Peculiar to Women. It is a powerful, general as well as a uterine, tonic and nerve, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, debility and sleeplessness in either sex. Favorite Prescription is sold by druggists under our positive guarantee. Two wrappers around bottle, Price \$1.00, or six bottles for \$5.00. A large treatise on Diseases of Women, profusely illustrated with colored plates and numerous woodcuts, sent for 10 cents in stamps. Address: Women's Dispensary Medical Association, 251 1/2 King Street, East, No. 2, SICK BUILDING, 10th Floor, Toronto, and Constitution, Toronto, by Dr. J. K. ...

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J. F. PETERLIN, Wood Carver and Gilder, Manufacturer of Cornices, Brackets and Wall Pockets, 71 QUEEN STREET WEST, TORONTO. Picture Framing and Regilding a Specialty.

Notice to Contractors. TENDERS will be received in a few days for the construction of the Section of the Cape Breton Railway, extending from the Grand Narrows to Sydney, a distance of about 45 miles. This preliminary notice is given in order that Contractors desiring to tender for the work may have an opportunity to examine the location before the winter sets in.

By order, A. P. SHADLEY, Secretary, Dept. of Railways and Canals, Ottawa, 20th Nov., 1886.

COMMERCIAL EDUCATION For Illustrated Circular giving all particulars, address Canadian Business University - 47 - Shorthand Institute, PUBLIC LIBRARY BUILDING, TORONTO. T. H. BRADSHAW, President. CHAS. H. HANCOCK, Secretary.

BUSINESS EDUCATION! WELCOME TO OUR IT. AT THE British American Business College ARCADE, YONGE ST., TORONTO. C. W. O'NEIL, SECRETARY. W-97

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Jorgenson & Samuelson WATCHMAKERS AND JEWELLERS, 190 Queen St. West. REPAIRING neatly and promptly executed. Satisfaction Guaranteed.

Hurrah! Hurrah! Hurrah!!! I have been asleep for eight months, and have just woken up, and am determined to arouse the public by selling furniture at prices that cannot be beat. Call and see our handsome Parlor Room Suits, and Utah Walnut Bed Rooms Sets. Look at our Walnut Wardrobes and Secretaries. All kinds of Mattresses, etc. All goods manufactured on the premises.

E. Conley's Monthly Payment Store, 345 & 347 Parliament Street. Open every evening until 9 o'clock.

GENERAL KEER'S Himeyah Tea. Major-General Kerr has lately received direct from India a supply of one of the Finest Teas he has ever imported, put up in India, 5 and 10-lb tin caddies. He begs to draw attention to these small caddies of tea as being particularly suitable for Christmas and New Year Presents. Trade Mark Registered. Applicants will be supplied with price lists.

ACHESON & CALDER, 362 Spadina Ave., Toronto, MERCHANT TAILORS. We retain all our customers by giving satisfactory work.

ANOTHER PROOF of the efficacy of the celebrated St. Leon Mineral Water. CERTIFICATE. To the St. Leon Water Co. I have been suffering from a number of years I suffered from the terrible complaint of dyspepsia, to such an extent that for two years I was unable to eat meat. Having read of the different cures wrought by the use of St. Leon Mineral Water, I commenced to drink it as prescribed in your advertisement. I used it for a month, and on now eat meat. I have a good appetite and gain strength every day. I deem it my duty to recommend this mineral water to those who suffer from the same complaint. I am, etc., etc. L. VY RICHIE, Printing and Advertising Agent, 61 Great Street, St. Roch, Quebec.

A Fresh Supply of this Water Received Weekly. THE ST. LEON WATER CO'Y, 101 1/2 King St. West, Toronto. O. J. B. OOK, Manager.

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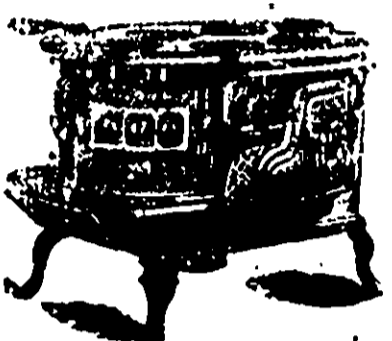
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Should you want a vacant lot, On which to build a cot, A cottage or a villa, or a mansion, You may save your walking boots, And find what you desire, By going to Bryce Brothers. In preference to others They have every sort of lots to take a chance in. If, on the other hand, You want a house as well as land, You can get them there, and choose your locality, They have houses of great and small.

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

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THE IMPROVED MODEL WASHER and BLEACHER. Weighs only six pounds and can be carried in a small value. Satisfaction guaranteed or money refunded. FOR ITS SUPERIOR. Washing made light and easy. The clothes here that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. - A 10-year old girl can do the washing as well as an older person. To place it in every household the price has been placed at \$2.00, and if not found satisfactory within one month from date of purchase, money refunded.

Send for circulars. Agents wanted. Delivered to any express office in Ontario or Quebec, charges paid, for \$2.00. O. W. DENNIS, Toronto Bazaar House, 213 Yonge St., Toronto, Ont. Please mention this paper.

EXTRA INDUCEMENT for the next Thirty Days. Every person enclosing this coupon, together with the price of the Washer as above, will receive a copy of the PRESBYTERIAN REVIEW every week for One Year.

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BRASS FIRE SETS. English Tile Register Grates, Fenders and Fire Screens. CALL AND EXAMINE AT 30 KING ST. EAST. Rice Lewis & Son, HARDWARE AND IRON MERCHANTS, TORONTO.

Special Importations. 15 casks of Glassware, 6 crates of Crockery, and 250 packages of very choice and Colicuous Tea. A large and varied stock to choose from. The reason why we sell such a good quality so cheaply is that we buy our goods for cash and in large lots, and get the discount. Our experience is low, and we are satisfied with small profits. Our customers are of the best, and we give 18 ounces to the pound of every parcel we sell. Until the 1st of January, every purchaser of a 5-lb. caddy of Tea will receive 12 pounds No. 1 granulated Sugar.

NOTED TEA STORES 281 Yonge Street and 420 Queen Street West. Reliable Agents Wanted. JOHN M'INTOSH TORONTO. John Wanless, 172 YONGE STREET TORONTO. RELIABLE WATCHES, Choice Jewellery, Special Importation of Handsome Clocks, Fine Silver Ware, AT REASONABLE PRICES. Xmas and New Year's Gifts. NOVELTY RUG MACHINE (Patented March 8, 1887) for making Rugs, Door Mats, Floor Mats, etc. Sent by mail, full instructions, price \$1.00. Manufacturer of Colored Mat Patterns. Agents wanted. Write for reduced price list. R. W. Ross, Guelph, Ont.

Testimonials! Bronchitis and Asthma yield to Dr. Jue's Medicine. STAFFORD, Aug 6th, 1886. About three years ago I was laid up with bronchitis, and for six months was unable to do anything. Four bottles of Dr. Jue's Medicine completely cured me, and my health has been better ever since, in fact I never felt better in my life. W. H. Mason, O.T.R. Works, Bradford.

Dr. Jue's Medicine Builds up the System. June 19th, 1886. For two years my wife's health was run down. She was greatly emaciated and too weak to do anything. Four bottles of Dr. Jue's Medicine completely cured her. She could not live. She commenced using Dr. Jue's Medicine in December, 1884, and after taking six bottles she was so much improved that she could look after her household duties. J. M. Ross, Engineer, C.P.R., West Toronto.

Kidneys and Liver kept in good order by Dr. Jue. STAFFORD, Aug 6th, 1886. Having suffered from kidney disease from childhood, I consulted eminent doctors in Chicago, New York, and in Canada. Also tried various patent medicines, but getting no relief from any source gave up, as I was sure my case was hopeless. Finally I was induced to try Dr. Jue's Medicine, and I am glad to say that three bottles cured me. D. Deegan, Dry Goods Merchant.

Dr. Jue's Medicine Dewas Bronchitis every time. I have used three bottles of Dr. Jue's Medicine for Bronchitis, and have received great benefit from it and can highly recommend it. Mrs. Wilson, County.

Dr. Jue's Medicine - A Friend in Need in Asthma. STAFFORD, June 6th, 1886. For several years I was greatly troubled with asthma, sometimes having to sit up seven or eight nights in succession, unable to sleep and almost unable to breathe. A friend recommended Dr. Jue's Medicine and I tried it. The first bottle gave great relief, and after using six bottles was cured, and can now sleep and work as well as ever. PATRICK PATRICK, Farmer, Downia.

Dr. Jue's Medicine - A Household Necessity. STAFFORD, Sept. 6th, 1886. It gives me pleasure to recommend Dr. Jue's Medicine to all who may be suffering from Lung, Liver or Kidney complaints, as I have found it thoroughly efficient in my own case, in fact I found it the most useful medicine I ever had in my house. W. H. Mason, Bradford.