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FAREWELL TO THE OLD YEAR. BY SARAIL DOUDNEY.

FAREWFEL, old year, we walk no more together;
I catch the sweetness of thy latest sigh.
And, crowned with yellow brake and withered heather, I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest-born of all the years,

il knew not then what precious gifts were hidden. Under the mist that veiled thy path from sight, I knew not then that Joy would come unbidden. To make thy closing hours divinely bright.

I only saw the dreaty clouds unbroken, I only heard the plash of icy rain, And in that winter gloom I found no token To tell me that the sun would shipe sgain.

O dear old year, I wronged a Father's kindness;
I would not trust 11im with my load of care;
I stumbled on in weariness and blindness, And to, He blessed me with an answered prayer !

Good oye, kind year, we walk no more together, But here in quiet happiness we part : And from the wreath of faded fern and heather I take some sprays and wear them on my heart. - Sunday Magasine.

#### ONLY BELIEVE

." As soon is Jesus theard the word that was best spoken, he saith sunto the ruler of the synagogie, He not ofraid; only believe." Mark v. 36.

A Plous servant of Christ says a "Several

"No." he answered, "I'am not; and yet I have made it a subject of prayer for twenty

"Prayed for its twenty years," I said, "and yet not saved? Then I will tell you a story. Some time ago I saw a respectable man who, being lame on one side, used to be carried in the stores or on the streets. about in a little carriage. At the corner of a street he saw a beggar who was suffering in the same way, and was also blind, and who asked alms of him. The gentleman offered him a dollar, saying as he held it out to him, 'Here, my poor friend, is a gold dollar for you.' Now the poorman who was not only lame and blind, but the poor man who was not only lame and blind, but louder and louder the prayers for the dead. The deaf also; and thus, while the gift was held people—the poor, naked and lazy and dirty out to him in all its richness and value, he continued to beg for two pennies, until the gentlefor the departed soul. They fall on their faces,
man caused his carriage to be wheeled close to
they spread their naked, dirty arms wide out on him, and again he shouted into his ear, 'here is a dollar for you,' and then he accepted the gift mourning in the dust on their faces, their splendor with great joy. Is it not the same with you," I said, "dear friend? God has given His own Son. He offers you forgiveness of sins in His blood But you keep praying for that very

"What," answered he, "Can I be saved in

so simple a way?"

"Certainly," I replied. "The gift of God is

went on his way rejoicing.

Is there not many a burdened soul which has gone corrowing and floubting for many years, little Mexicans with the mother praying at and whoco only need is to grasp the meaning of another altar. Let us go hence. I think God Christ's precious words, "Only believe?"-Words and Weapons.

"THE BLESSED DEAD,"—Our Black Brethren have a striking way of their own of putting things. The following conclusion of a mission- lady in China has a class of small boys whom ary address is a good sample. "Bredren, I've she teaches English for the sake of the opporheard of churches dat's dying of spectability, tunity it gives here of teaching them "the truth I've heard of a church where de souls of de as it is in Jesus." An incident, which must people is all shrivelled up with selfishness, and have greatly encouraged her, she reports as I've heard of lots of churches, like a great bar-I've heard of lots of churches, like a great barren, desert, with no living waters, no waters of study contrived to keep his place at the head so to foreign, missions? Who ever heard of a church dat died 'cause it did what 'de the Lord triumph he felt, 'yet he made no move toward said? Neber! neber! Bredren, ef anybody taking the place, and when urged to do so, would tell me of such a church in: all dis wide firmly refused, saying, No, me not go; me not

## Mission Work.

#### REAL ROMANISM.

JOAQUIN MILLER can hardly be accused of political bias against Romanism, but this is the way he writes of it as he sees it in Mexico, where it has had full sway for so long. Spain found intelligence and enterprise in the ancient Aztec civilization, but she brought and left a religion which has utterly and hopelessly demoralized the whole people, some magnificent movements of success in building monasteries and nunricries, churches and cathedrals,-nothing more. Here is the account of a visit to the cathedral in Mexico city,-doubtless a fair type of the state of of the Church throughout the

"Hat in hand, let us enter the lofty doors Gold and silver, and silver and gold I Get a book and read of this cathedral. After that you'can better understand the splendor and the squalor that come clashing together inside these doors, in awful contrast.

"Look forward at the far, deep nave! Fifty feet high and forty feet wide! You see nothing but gold and gold! The image of God and his angels. Old hald headed Saint Peter patiently holding his keys and ready to unlock Heaven to the kneeling world.

about, some bling, some lame, some dying of louthsome diseases, and all very, very miserable, all naked, and hungry, and helpless; yet a kea of glittering gold before them.

"The music is sub'ime! Mass is being said for some dead Mexican robber of princely fortune, and so the singers, the priests, the little boys, and the big boys, too, are all doing their

"A good many of the cripples that crawl abiding over the ditty floor have lottery tickels to sell. Many an old woman twith a baby on her back years, ago, wher -lawas-going home one day offers you'a lottery licket by, way of breaking the from church, I encountered an old centleman lee and setting well enough acquainted to ask whollooked very unhappy. It approached him, you for a countered the set importance to be church and out of church, you are importance by the people of buy lottery include the proof of the set of t is me to vay some lottery tickets peor. These lotteries are conducted by the Government, as in Italy. The Government gets a large per cent. Those who sell the tickets get a liberal commission. What I mean to say is, you can buy your tickets directly from the Government a great deal cheaper than you can

"Yes, indeed, it is simply awful. Every one expects to draw a grand prize to morrow; and so why go to work to day? O, Mexico, Mexico, why will you persist in standing forever in your own glorious light!

"Deeper and deeper the organ sounds, and cople—all on their knees, join in the prayer they spread their naked, dirty arms wide out on

of hair sweeping up the dust.
"Here comes in a priest to pray. He is leading a little boy. Perhaps this good priest is a sort of schoolmaster also. He has a book or two in his right hand, also a very large sheet of lottery tickets. He brushes the floor a little with his long greasy gown. He puts down the books, and then and there he places the lottery eternal life, through Jesus Christ our Lord. Believe on the Lord Jesus Christ and thou shalt be saved. Whosoever believeth in Him hath everlasting life."

"Oh, now I see it," he exclaimed, and he little boy kneels on his robe behind. And the little boy kneels on his robe behind. And the ittle boy, with beautiful eyes and checks like a rose, keeps looking roguishly at some pretty is outside."

If this is all Romanism in full away can do for a country, God save us from its dominion.

"Or such is the Kingdom. -An English 'freshment running in' 'em, cause dey refuse to long, that he see ned to claim, it by right of do de Lord's will. But bredren, who ever heard possession. Growing self-confident, he missed of a church dat was killed, cause it gave money the word, which was immediately spelled by the boy standing next him, whose face expressed the univarse, I'd make a pilmage to dat church, and make Ah. Fun's heart soily.' That, little act I'd climb up its ive-mantled walls in de moon! meant much self-denial, yet was done so thought-

MEDICAL MISSIONARY, -Mr. J. K. Tomory, of Edinburgh University, has volunteered as a medical missionary for Central Africa. He has been accepted by the London Missionary Society, and is on his way thither.

RARATONGAN BIBLE. - Mr. Gill, of the London Missionary Society, is revising Raratongan version of the Scriptures. He says: "I do pe and pray that the new edition will become the standard one for generations to come. No teil is 100 great to render such a work perfect. I trust this Revised: Raratongan Bible may become a blessing to the Hervey group." Ascetors of the Society have asked the British and Foreign Bible Society to supply the Samoan Mission with a small sized Samoan Bible. They are also printing a Lifuan Hymn Book.

More Medical Missionariek-At the Medical Student's Missionary Conference, held at the Y.M.C.A. building, in this city, on the affetnoon and evening of the 12th, seventeen men, fifteen of them being medical students, slaned a paper headed by the words: "I am terlling and desirous, God permitting, to be a foreign missionary." A weekly consecration meeting will held hereafter by these seventeen men at the Y.M.C.A. building on Wednesdays, and it is hoped and expected that a new interest in foreign the kneeling world.

"And now look down on the dirty floor before the inedical missions may be thus aroused among you. A thousand poor creatures crawling about some bling, some lame some defined.

THE BIBLE AND Scitonis These who thrust col the schools the Word of God, yielding to of Holland. Assenty avery ago, the reading of the Bille say forbidder in the public schools the Women's Suffrage Society, and subsequently of Mary importance which has not its working Bible school and in many public school is almost deserted. The Bible school is almost deserted. The Bible school are maintained by private trade organizations; and fully acquainfed here trade organizations. The first many public ready two self with the needs of the operative classes. Here

militers pa to be pastor of the Store and the other, Dr. Goorge F. Pentocoat, for the past six years in charge of the church, to be the church evangelist, " with a commission to do all the good he can, first at home and then all about." This plan might be adopted by many strong churches with advantage to themselves and to their ministers, who could then be selected with a view to efficiency in the department of which they were to have charge, and with a decided gain in the aggressive strength of the congregation in its own interests and in the interests of religion generally.

MISSIONARY MITE BOXES.-A great deal of missionary mite box." which may be any small Wosten who have sons to rear, and dread the pasteboard or wooden box, with a slit in the lid, demoralizing influences of bad association, ought

THE BILLE AND SERMONS.—The Bible is a book of principles. These principles have an almost endless application to reatters of practical life. Don't expect your pastor to point out all these applications of all these principles. A darkey was before the court for malicious abstraction of the contents of a certain poultry-yard The examination of Sambo proceeded something after this wise. "Did you take any geese on the night in question?" "No geese?" was the prompt answer of Sambo. "Any schickens?" "No chickens." "Any peacocks?" "No peacocks." "Any guineas?" "No guineas." As Sambo tetired he triumphantly remarked, "If he had said ducks he would have had me." You can't expect the Gospel to always say "ducks." remember, perhaps, that sermon by your pastor on Sabbath observance. How he bore down on Sunday trains. What havoe he made of many specific kinds of Sunday labour. The sermon pleased you. You endorsed its utterances. He failed, however, to say "ducks." The butcher says he is still delivering meat to Christian people on Sabbath morning, and therefore univarse, I'd make a pilmage to dat church, and make Ah. Fun's heart soily. That little act cannot get to early service. The Iceman still light, and up to de top, of de atceple, and I'd put dis great black hand on the topmos' pinnacle of dat temple, and say, Bressed am de dead as Jesus' Golden Rule. "Such labour is not in a the sail possible vider to the topmos' pinnacle of dat temple, and say, Bressed am de dead as Jesus' Golden Rule." Such labour is not in the sail possible vider the fourth command-dat die in de Lord."

# Woman's Work.

POOR MAGGIES SINGENCE

A-MISSICHARY told that the other day a very affecting little incident. He had been preaching a mission sermon in Scotland; and telling of the condition of the poor women of India, and he observed that many of the audience seemed affected by his account. A few days afterwards, I the pastor of the church where he had preached met on the street one of his parishioners, a pour old woman, half blind, who earned a precariout livelihood by going on errands, or by any other little work of that kind that came in her way. She went up to him, and with a bright smile put? a sixpence into his hand, telling him it was to go, for the mission work in India ... Her mission, knowing how poor she was, said, "No, no, Maggie: that is too much for you to give; you cannot afford this." She told him that she had just been on an errand for a very kind gentlemen, and instead of the few coppers she generally received, he had given her three pennics and a silverasispence ; and, said she, "The silver and the gold is the Lord's, and the copper, will do for poor Maggie." How many lessons do God's poor teach us! "Poor in this world." tich in faith, and heirs of the Kingdom." At

#### A KEMARKABLE WOMAN.

MRS. PATERSON, the Hon. Secretary of the Women's Protective and Provident League, who has just died, was identified from her youth with ice of the schools the Word of God, yielding to almost all contemporary, movements for the nield influence and Romanism, as in Chicago amelioration of the political, especially the and Cincinnati, may well consider the example, industrial, condition of women. As Miss Emma of Folkand. Amenty avery ago, the reading Smith, she was Secretary twenty, years ago of

> time bte adopt ! trade funionist principles, and established the Women's Protective and Provident League for the formation of trade and benefit societies among working women. The London Bookbinders' Union was the earliest; women's trade society, due to Mrs. Paterson's exertions; the Upholsteresses, the Shirtmakers, the Tailoresses, and Dressmakers Unions quickly followed. In 1875 Mrs. Paterson was the first women admitted to the Trades' Union Congress, and she attended and spoke or read, papers at all the subsequent congresses. Her efforts in behalf of the ill-paid female workers of London were but feebly and grudgingly supported.

#### HOW TO SAVE BOYS.

pasteboard or wooden box, with a slit in the lid, demoralizing influences of bad association, ought large enough to let in a cent, and the lid fastened on by pasting a strip of paper around. With a little taste and skill a very plain box can be made quite ornamental. "For, the Lord," or some other suitable inscription should eatch the eye as soon as it lights on the box. And chill soon so that your homes are associated with the through self sacrifice for others, as well as through the minto the society that cannot in any self indulgence. They will soon prefer to put self indulgence. They will soon preser to put some of their cents in the "mite box." The mite boxes of the Church Missionary Society in England, yielded last year \$100,000, most of hilarious companionship they find there, which which came from poor children, and was got not by begging from others, but by saving and self- restlessness in their breasts. See to it, then, that their homes compete with public places in their attractiveness. Open your blinds by day; and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of duliness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimue, late their ambitions in worthy directions. While, you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable bar-keepers, if your sons, miscarry. Believe it., possible that with exertion and right means as mother may have more control of the destiny of her boys than any other influence whatever. 11

> A LITTLE girl was present at a school examination ation where the question was asked, "What isns a hypocrite?" For some time the children were unprepared with an answer. At last the: teacher supplied one: "A hypocrito is a man who makes believe to be really good when he isn't. Sometimes a man will give a lot of money to a church to make people, think that he is better than anybody else." "Well my pa isn't. a hypocrite," said the little girl, "for he gives only a penny every Sunday!"

## The Family.

"THE LOWER ORDERS."

Wito are the "lower orders?" And to the wages give god work,
And for fair wages give god work,
As honest worknin may.
Faithful to wife, and kind to child,
And true to self and Gol; Such men are of the not-lest Who life's rough paths have trod I

There are the higher orders,
The selv-restrained and strong, Too great to yield to selfi-liness,
Too great to yield to selfi-liness,
Too proud to do the wrong.
Who copy t hrist of Nazareth,
And live and toil as He,
And claim their rights as freemen
Since he has made them free.

Noble, not low, although they live In houses small and mean Are these, the masters of hemselves, With heart and conscience clean; With Frave eyes lifted unxbashed, With courage to endure : These are our best and happiest, For "Blessed are the pure."

Men talk about "the masses," And call them "lowly boin,"
But many are more worthy
Of reverence than scorn Of reverence than scorn

An a those of wealth and place might learn

Of these heroic ones;

And will for good old England

Were these her only sons!

But of "the lower orders,"
Enough and hous to spare
Has England for her sorrow,
And have we all for care. The idle and the dissolute, The cowardly and base; Alas for countries and for homes That have to give them space I

They are "the lower orders" Who practice low decit: The diones in hises of industry, The loungers in the street.
The self indulgent sons of sice, The sullen and untrue, Whose useless hands are stretched to take, But are not skilled to do.

There are no "lower orders" But these, the self-made low; Men are despised and scorned, because They choose to have it so. Unworthiness, not powerty, Alore supplies the ban, Which keeps the hand of fellowship Of man from brodher-man,

Cannot we lift the low ones Up to a fatier height?

O I love shall be the teacher, And God will speed the tight. His heaven has room enough for all, Salvatlen is for each ; Let us go down in loving quest These lowest ones to reach.

Mericane Parningham.

REV. POURRT W. MALL .THE evangelization of great ciries is a problem which to-day challenges the first attention of the followers of Christ. The McAll Mission in France offers such a happy solution of this problem, realized under such difficult circumstances, that our readers will certainly we come a few words regard-

ing its founder and its work.

Robert W. McAil was the only son of Rev.
Robert S. McAil, L.L. D. He was born at Macclesfield, Cheshite, in 1821. Though converted at an early age, he shrank from the sacred responsibilities of the Gospel ministry—the life ardently desired for him by his father—and gave himself to the study of architecture. He displayed special aptitude for this profession, and gave promise of a

brilitant cateer. But suddenly the whole purpose and life of the young student were changed. One Sabbath evening in December, 1842, a Union Chapet, Islington, he received an unmissiakable call to the ministry. It was not the scraion. It was the atill and stores are often of the plainest. But they are voice of God which clearly said to him, "Go, where the busy thoroughfares, where preach my Gospel" At that call the aspirations and hopes which a moment before had animated him, faded away. He was consecrated to a new life. After due study at the Lanca hire Independent College, he was organied at Sunderfand in 1848. If nearly a quarter of a century of pastorate in England to passed over with scarcely a notice, it to not because it did not receive significant blessing, but because of our impatience to arrive at his rail and insesion to France.

After the siege of Paris, and the terrible reign of the Commune, in August, 1871, Mr. and Mrs. McAil found themselves for a few days of vacation in Paris. Protoundly moved by the physical, social, and moral disiress about them, they could not quit Paris with us leaving with the people some testimony of the Divine p. y and tedemp i in. At that time one of the m at desperate quarters of Paris was Belleville. Here the smoke of the savage conflict with the Communists had scarcely cleared away. There were all I heard the mutterings of rage and vengeance. Here come these two foreigners quietry, but botally, distributing por tons of God's W rd and Gospet traces. To the de-lighted surprise of Mr and Mrs McAil these offerings were kindly received. Use of the eurriers of Belleville added to his expression of thankartor the little book, " If you or wine the will come here and teach us these truths, we shall be giad to wetcome you. I speak not a large class or this community, who are game done with the Church of Rome, and who yes feel the fixed of the know ledge of the true reagion."

This was at the corner of the Bou'evard de Believille and the Rue de Believille, a spot now ! sacred in the history or missions. This was the Call which has so in created Goo's children wherever it has been known. To Mr. and Mrs. McAit this workman of Belleville spoke as the messenger or God. Confirmed by the conviction of French pators and Unitatian workers, they promp y oneyed the financial support for so large a work?" Rents are this call. On the following N evenber we had one costly in principal streets of large cities. The two foreigners once more in the streets of Balle sainties though small are many. God has not ville, not now for an evening a promisenade, but to

live and labour among these people. Special reference is here due to Mrs. McAll. She is the daughter of the R v D L. II is ward, of Manchester. France had outer y authored from the influence of an unmarked pries hand. I've

Christian wife! Her part in the mission is incalculable. Her remarkable physical endurance tas enabled her to accompany Mr. McAll in fatiguing journeys, and to innumerable services. Her musical talent has provided for the reunions a service of delightful song, and has given to all French-speaking people one of the best collections extant of hymns and tunes for social meetings. Her social qualities have made welcome crowds of strangers from many lands, and attracted many souls to her Saviour. Above all, her consecration has attained a self-abnegation which finds fitting companionship in that of her husband, and which is of inestimble consequence to the success of the

Mission.

After long and prayerful deliberation with pastors the Christian workers of Paris, Mr. and Mrs. McAll matured their plan of action. On January 17th, 1872, the little shop, 108, Rue Julien Lacrolz, uear the Rue de Belleville, was opened, and the passers by invited to enter. Forty-five accepted this first invitation. They found inscriptions upon the walls, many of the people being ignorant that these were from the Bible. They were offered a little book of French hymns, and politely invited to a seat. They were asked to sing together one or two of the hymns, led by the little harmonium played by Mrs. McAll. A few verses were read played by Mrs. McAll. A few verses were read from the Word of God. It was the first time that many of them had seen a Bible. They sang again. Then followed two short Gospel talks. They were told just what they knew themselves to be, and they were offered just what they most needed. All was so simple that a child could understand, all so free that a beggar might receive. Once more they sang together. They were cordially invited to the next rounion, and after a short player were bid au revior. Not least of all, Mr. McAll hastened to the door to take each one by the hand, and to speak to each a kindly salutation,

To these people this service was a new revelation of Divine love and of human sympathy. Two wonderments arose in their minds—(1) Why had such things been so long hid from them? (2) Why had these foreigners now come to tell them? They would know more of this matter, and gladly came to the next reunion. Others passing accepted the invitation to center. The little room was full. Better, yet, souls promptly responded to the loving

message of the Gospel.
What a joy to Mr. and Mrs. McAll. They had said to themselves, MI is worth while to fail in suchia cause." But they were not to fail. How little did they, then dream of the great things to which their Lord had called them! One mistake they had made—the little room was all too small for them. A large hallroom, tia; Rue do Bellevills, was leased. More chairs were bought, and the people were invited to enter. This large room was at once crowded. The work broadened and deepened Schools for children were held on Sandays and Thursdays. The children were delighted with the new sweet stories of the Bible, and with with the new sweet stories of the Bible, and with the bright songs. Mothers' meetings followed, Bible-classes for young people, visitation from

Bible-classes for young people, visitation from house to house, distribution of tracts, Gospele, & Then came the call to open a second station; then a third and a fourth. These calls were obeyed in the same trusting spirit as was the first, aid with the same Divine blessing. Once more the Lord bids his servants "Go forward;" this ting, not to sancher quarter of Paris, but to other cities of France. Anneusly they listened to least if this were indeed the voice of God; The number was no mistaking, they gladly obeyed. "To Lyons, to Maruelles," Hordeaux, Nantes, and to many another city of France, the McAll Mission went; even to Corsica, Algeria, and Tunis. And to-day the little from at Belleville has become a hundred stal

little room at Belleville has become a hundred stal tions, in which last year were held over sixteen thousand services, attended by nearly one million. of souls. We might rest here, to consider, what God hath wrought, were the call not urgent to still more extended endeavour. It really seems as though the purpose of God, voiced to Mr. McAil by that ownerer of Paris nearly fifteen years ago, meant in its fulness, "Thou shalt call a nation."
No one can follow the history of this Mission

vithout being impressed that from first to last it has been ordained of God. No man ever devised it. Every step has been taken only in obedience to the suggestion and direction of God. Another inviting feature of the McAll Mission is its simplicthe people are. And the service has no other aim than the immediate salvation of souls. All con-troversy is forbidden. No laboured attacks upon the Church of Rome are allowed-nothing but the direct, simple preaching of the Gospel of Christ.

God has wonderfully provided men and means to accomplish the work. Helpers have come from Great Britain, America, and from many lands. Prominent among these were the lamented Rev. G. T. Dodds and his devoted wife, followed by Rev. C. B. Greig, Rev. S. R. Brown, Mr. Wm. Soltau, and others, and a noble band of consecrated women; and these not from one particular church denomination, for the McAll Mission is interde-nominational in its workers and in its work. Its creed is that of the Evangelical Alliance. It offers a happy instance of harmonious working together of God's children from many lands and of many sects. And this not to build up a particular church, but, having won these souls to Christ, to seek to connect them with one or other of the various evangelical churches of France.

A large part of the labour has been accomplished by French Protestant pastors and laymen. In the McAil Mission those devoted brethren have found what they have so long prayed for-access to the multitudes who were wearied with l'opery, and who yet knew no other alternative but atheism As these increasing multitudes thronged the reunions populaires, many a Christian worker has gone down with Mr. McAall to the streets and lanes of the cities of Prance to greet this populace and tell them of the Christ. Noble French pastors, like Pastors Fisch, Treodore, Monod, Recolin. De l'ressensé, Bersier, Dhombres, Hollard, and many others, and such laymen as MM. Saillens, Reveilland, Sautter, &c. And outside of Paris tho culis has often come from pastors who have voluntarily assumed the main responsibility of the work.

The question will be asked, "Whence has come only turned the hearts of true men and devoted women to do the work; He has in most unexpected ways provided the silver and the gold. From the very first, The Christian has made known the progress of the Mission, and forwarded the consequent evils had consuped society and one put library, D.D., wrote that thrilling book, "The poses of education. The paper concluded with the said Johnny, "I am waiting for the blessing." A poses of education. The paper concluded with the said Johnny, "I am waiting for the blessing." A words of the George Washington of Nova Scotia— blessing was then asked, and the meal was finished larged response. Leading, Christian philasthratitie father of his country—the lamented Hon. In silence,—Christian Leader. goodly offerings of its readers. Rev. Horatius

pists have formed local committees in London, Beinburgh, Glasgow, and other cities, for systematic support of the McAll Mission. And America has organised a national association, pledged to aid the work. It has been accepted as a precious seal of the Divine blessing that, while there are moments of painful lack, and while the progress of the work is greatly limited by sagacity of money, yet wherever the story of the Mission is told, God directly moves his children to respond for his support.—Abridged from The Christian. plats have formed local committees in London.

#### THE EASTERN PATHERS OF OUR CHURCH.

AT the last regular monthly meeting of the Nova Scotia Historical Society, Sir Adams G. Archibald in the chair. Rev. Dr. Burns read a paper on "Centenary Memories," the summary of which as given in the Chronicle, we have much pleasure in giving to the readers of the linvil.w. The paper was exhaustive, instructive and full The paper was exhaustive, instructive and rail of valuable and interesting historic reminiscence, showing a vast amount of research by the writer. It dealt principally with the three centennial celebrations which have occurred in connection with the Presbyterian church during the present year—that of the first preaching of Rev. James McGregor, D.D., at Pictou, in July; that of the formation of the first presbytery at Truco, in August; and that of the organization of the first Presbyterian congregation at New Glasgow, in September. Dr. Burns thought it right to embalm the memory of the just that lessons might be gathered from their character and career. He first went back to 1766, twenty years before the advent of the centennial epoch, and told of the labours, adventures and hardships of Rev. James Murdoch, who came out from Ireland, and labour-ed for thirty-three years in Nova Scotia. Rev. Mr. Murdoch hailed from Donegal and received a commission from his Irish presbytery. He laboured for a season among what was then called the "Dissenters" of Halifax. Dr. Burns thought the Haligonians of those days seemed to have need of a missionary, for one of them writing to Dr. Styles said. "The business of one-half of the town appears to be make rum; of the other half to drink Mr. Murdock married a daughter of Malachy Salter, and went to live at Grand Pre; his labours extended through Halifax, Colchester, Kings and Cumberland countries: he died in 1709, in the 55th year of his age. By the death of Beamish Murdoch the name became extinct, but through Rev. Mr. Murdoch's daughters his decendants bear the names of Dustus, Cunard, Morrow, Henry, Ritchie and Sangster. In 1764 or 1765 Rev. James Lyon came to Piction to minister to the pioneer settlers, but he only remained seven years, so Rev. James Murdoch may rightly be called the father of Presbyterianism in Nova Scotia. The other predecessors of Rev. Dr. McGregor were Rev. homas Russell, who came out to minister in St. Matthew's church Halifax (but who only remained Matthew's church Halifax (but who only remained three years), Rev. Andrew Brown, Dr. Charles Inglis, Rev. Daniel Lock, Rev. John Brown, Rev. David Smith, Rev. B. Roweas Comingoe, Rev. George Gilmore, and Rev. Hugh Graham, whose labours and history were successively shetched. It was incidentally messioned that the first pattern St. Matthew's church in this city was that the first patter then beautifully and meet interestingly told the life and labours of Rev. Dr. Mc-Grezor, from the time of his leaving his native

Gregor, from the time of his leaving his mative place, the lovely village of St. Pillans, in the parish of Comrie, Perthahire, Scotland, on the banks of Loch Earne, where he was born in 1759. Here dwelt the two clans of McGregor and MacNab; of the latter clan sprang Sir Allen MacNab, who led the troops which suppressed the rebellion of 1837, and proved afterwards so prominent a figure in Canadian history. In May, 1786, when Dr. McGregor was 27 years old, he was selected and instructed by the General Associate Synod, who had been sent to for a minister, to "take the first opportunity of sailing for Nova Scotia." He arrived in Haidax in July of that year, and tramped to Pictou, where he commenced ministering to some five hundred settlers of Pictou, who for the most part were Scotch Presbyterians, having two tongues-English and Gaelic. Then followed the trials and difficulties overcome by Dr. McGregor, and the great good he accomplished, preaching in barns in the summer and dwellings in the winter, and tramping from place to place, keeping the track by "blazed" trees, for there were no roads then. One tramp described was from Pictou to Prederiction, New Brunswick, and return. The preacher was much pained by the "loud talking, laughing and singing" at his first service, and by someone calling out as soon as the benediction was pronounced, "Coine, come, let us go to the grog shop." 1787 the first two churches were built. These were of logs, with logs to sit on in place of seats. When Dr. McGregor received his first supend he used it in buying the freedom of coloured slaves-slavery being then in vogue in this province. Dr. McGregor's labours, which secured for him the title of the "apostle of Nova Scotia," extended throughout New Brunswick, Cape Breton and P.E. Island, and a large part of this province. He died in March 1830, in the seventy-first year of his age.

Rev. Dr. Burns then came down to the constitution of the first presbytery in the Maritime Provinces, on the 2nd August, 1786, with five ministers present—Rev. Daniel Lock, of Truro, moderator; Rev. David Smith, Londonderry; Rev. Hugh Graham, Cornwallis; Rev. James McGregor, Pictou; Rev. George Gilmore, Windsor; six years later the name of Rev. James Monro was added. The lecturer, continuing, gave the name and a pleasing sketch of the career of all those ministers who came to the country subsequently to Rev. Dr. McGregor, and whose names and memory are familiar to the provinces, in connection with eccle-siastical work. This was followed by a historical story of the progress of the province and the city of Halifax, which embraced many amusing inci-dents, and extracts from the Halifax Gazette (newspaper), started in 1752. When Dr. McGregor arrived in Halifax there were 700 homes and 2,500 inhabitants here, and on the Dartmouth side only two families.

In closing Dr. Burns contrasted the progress of the country and its different state now from a hundred years ago-when instead of railway trains and roads there were nothing but almost trackless pathways; when instead of our postal service the mail was despatched in a sack on the back of a courier, who made a trip on foot once a fortnight; and when instead of our splendid educational system the Government voted £100 to the pur-

Joseph Howe, when speaking in the cemetery at

When he took his seat Rev. Dr. Burns was greeted with hearty applause. The president, in a few complimentary remarks, spoke of the great value of the paper, on account of its historical research, and short addresses were made by Judgo Savary, Col. Black, Dr. Almond, Sr., Mr. Lynch and Mr. Crofton, the latter two moving a vote of thanks to the lecturer.

#### A QUEER PROVERB.

THERE is a queer old German proverb which tells us, "The best is often the enemy of the good," What does it mean?

I think I can show you.

Have you ever heard a boy say in school, "I shan't bother over that lesson. I couldn't set to the top of the class if I tried?" He is possibly not a stupid fellow at all; he could take a fair place among his schoolmates, but because he can't have the "best" place he won't try to take a

So wanting the best actually prevents his doing

good,
"The best is the enemy of the good," Another illustration. A man knows it is a good thing to be religious, he even admires a comrade who loves God and worships Him, who denies himself to benefit his wife and children, and to help the very poor; he secretly desires to be like him.

But then he says, "What's the use? I should get tired of going to church every Sunday; I couldn't turn tectotaler; I couldn't give up my pipe; and if I did I should forget myself at times, and fly into a passion with my wife when she contradicts me, or should hit. Jem when he don't do as I bid him, and then where should I be? Oh no, I'd better not try."

So because ho can't be best all in a minute, as good as a man who for years had lead a Christian life, he won't even try to be good. The best is the enemy of the good here. But ought it to be so? Are not the "good" and the "best" brothers of the same family? Ought not a man to feel I can always try to be good, and if I fail even, I am nearer the best than if I had not tried?

It is a great mistake to think that a man who tries to give up am for a time and then has a fall, is worse than if he had not tried at all.

I tell you he is better, aye, better though the devil may have got him at a weak moment, and persuaded him to commit the very sin he vowed himself never to commit.

I know the world thinks differently, but never mind the world.

That man has only to rise up ashamed and repentant, and to say humbly "I will try again," and he is in a better position than the scoffer who marks his fall and proclaims it in the market-place, declaring, "Well, I never made any profession, thank God!" thank God I "

Yes, he often puts in these last two words, though what he has to thank God for, just then, poor fellow, I hardly know.

So the end of this little sermon, dear friends, is, "Try to be good, and never mind being best," and don't let scoffers persuade you that trying to be good is "making a profession."

good is "making a profession."

They hold you up to accen if you don't keep for that profession, but if you had no falls, and constitued perfectly steadfast; the world would hill, find fault, with you somehow, I am certain; fact those who won't try even to be "good," are sales to distille the man who does "like laga living reminder to them that there' is "a better and safer read than the one they are travelling on and that road than the one they are travelling on, and that makes them envious and snarling.—Selected.

### PUBLISHING BLASPHEMY.

IT is a miserable and mischievous piece of business, this publication of blashemy, even with a rebake and condemnation. It cheers on the champion infidel, who seeks notoriety which he supposes to be fame. He is delighted with every attack made upon him, because that is his best advertisement. When wicked men and women read in their daily journal the ribaldry which called forth laughter and application a crowded that the forth laughter and applause in a crowded theatre, they are impelled by a strong desire to have part in the fun, and they go the next chance they get. This is human nature. And when a man has made it his business to make money by blasphemy, the more he is denounced for it the more dollars he rets.

But another evil is far worse. It is a positive injury to any good person to have the blaspheiny projected into the mind. As the perusal of a bad book suggests thoughts that are an evil and only an evil, so the perusal of a newspaper report of a blasphemous speech infuses ideas into the mind. that it were better never to have dreamed of.

It is going to an extreme to stop up the cars of a child that he may not hear wicked words. But it; is right to keep the child out of bad company, toprevent his reading vile books, and to preserve his mind as much as possible from impure thoughts. And the care we would take of a child is the care we should take of ourselves. If we would be de-livered from evil, we should keep out of its way. The family circle ought not to be invaded with

newspapers in the morning repeating the blasshemies that regaled the ears of bad men and worse women the night before. Even the protest and rebuke do not excuse the publication. There is no antidote for the poison of a foul thought once lodged in the mind. It is there to stay. We may fight it and try to forget it, but we cannot stifle it or wash it from the memory. This is the mischief and misery the bold blasphemer loves to work. As he rolls his wicked words like a sweet morsel und r his tongue, so he delights in the thought that e has filled thousands of righteous souls with wicked ideas which they can never shake off. And in this evil work his greatest aid is the newspaper that reports him.

It is no defence to say if people would not read the reports the papers would not print them. We are quite sure that four-fifths of the readers of any respectable newspaper would be glad to have it served with the biasphemy omitted .- N. Y. Observer.

A LITTLE CAPTAIN'S REBUKE -A bright little boy of a x smmmers who, being dressed in a sailor's suit, styles himself "Captain \_\_\_\_," and whose boat, when purchased, is to be sailed in Rothesay bay, administered rather a severe rebuke to his seniors while seated at the tea table the other evening. He was on a visit with a neighbour of his mamma's to an acquaintance of theirs. When ail sat down and had begun tea, one lady observing that the child had not commenced to eat, asked,

"As you walling for the burgs, Johnny?" "Nu!" "Are you waiting for the buns, Johnny?" "N said Johnny, "I am waiting for the blessing."

11 ~3/5m

## Our Story.

#### A DAUGHTER OF FIFE.

BY AMBILIA HARR, AUTHOR OF " JAN YEDDUR'S WIFE." CHAPTER II.

THE UNKNOWN GUEST.

"Since was a form of life and light, That seen, became a part of sight; And rose where'er I turned mine eye. The Morning Star of Memory,'

"Thou art more than all the shrines that hold thee."

THE next morning was a very atormy one; there was an fron-gray sky above a black tunibling sea; and the rain, driven by a mad wind, amote the face-like a blow from a passionate hand. The boats were all at anchor, with no prospect of a fishing that day; and the fishermen, gathered in little groups, were muttering over the bad weather. But their talk was not bitter, like the complaints which landsmen make over leveled crops. Regarding every thing that happened as the result of righteous decree, why should they rail at disappointment or misfortune? Some went slowly to a shed where boats were being built; others sat down within the doors of their cottages and began to knit their nets, or to mend such as were out of order. David could take a landward route to Kinkell,

among the shore rocks. for though the path was often a mere footing, it was well known to him; and as for the stormy weather, it seemed only a part of the darker and flercer tempest in his own soul. He left Maggie early. She watched him climbing with bent head the inisty heights, until a projecting tock hid him from view, then she went

back to her household duties.

The first-one was to prepare the room she had rented for its strange guest, and it gave her many, a pang to fold away the "kirk clothes" of her father and brothers and lock them from sight in the big "kist" that was the family wardrobe. For cloth-ing has a woeful individuality, when we put it away forever; and the shoes of the dead men had a personality that almost terrified her. How pitiful, how forsaken, how almost sentient they looked! Blind with tears, she hid them from eight, and then turned, as the bereaved must ever turn, back

to the toil and need of daily life.

There was but one window in the room, a little one opening on hinges, and glazed with small diamond shaped bits of glass. The driving storm had washed it clean, she hung a white curtain before it, and brought from the living room a pot of scarlet geranium, and a great sea shell, from whose mouth hung a luxuriant musk plant. Its cool fragrance filled the room, and gave an almost dainty feeling to the spotlessness of the deal fur-niture and the homespun lines. Before the turf fire there was a square of rag carpet, and the bits of blue and scarlet in it were pretty contrasts to the white wood of the chairs and table.

The stranger was to have come about noon, but it was the middle of the afternoon when he arrived. The storm was then nearly over, and there was a glint of watery sunshine athwart the cold, green, tossing sea. Maggie had grown anxious at his detossing sea. Maggie had grown anxious at his deliay, and then a little cross. At two o'cleck she
gave a feal peep into the room and said to herself,
I'lk just get en wil my wark, let himiltome, ar,
let him hide awa. I canna waste my sime walting lor folk that diona ken the worth o'time."
So when her lodger stood at her door she was at
her baking board, and patting the cakes so hard,
that she did not hear him; until he said, "Good
afternoon, Miss Promoter."
Then she turned sharply around, and answered,
"Maggie Promoter, if it please you, sir."
"Very well," he said gravely, "good afternoon,

"Very well," he said gravely, "good afternoon, Maggie. Is your brother at home?"
"No, sir; he's awa' to Kinkell. Your room is

ready for you, sir,"

As she spoke she was rubbing the meal from her hands, and he stood watching her with delight. He had wondered if her beauty would bear the test of daylight, or if it needed the broad shadows, and the dull glow of the burning turf and the oil crusic. But she stood directly in the band of sunshine, and not in love with her, he was sure of that, but he was interested by a life so vivid, so full of spleudid

colour, grace, and vitality.
With a little pride she opened the door of his room, and stirred up the glowing peats, and put the big rush chair before them,—"And you can just call me, sir, when you want aught," she said "I'll go ben noo, and foliah mu calle the I'll go ben noo, and finish my cake baking."

Maggie, this room is exactly what I wanted; so clean and quiet 1 I'm much obliged to you for

allowing me to use.

You pay siller, sir, and there's nae call to say thank you !" With the words she closed the door and was gone. And somehow, the tone of reserve and the positive click of the latch made him feel that there would be limits he could not pass. In a couple of hours he heard the little stir of

David's return, and the preparation for tea. Maggie brought his table to the fireside and covered it with a square of linen, and set upon it his cup and plate. He had a book in his hand and he pretended to be absorbed in it; but he did not lose a movement that she made.

"Your tea is a' ready, air." He lifted his eyes then, and again her clear candid gaze was caught by his own. Both were this time distinctly conscious of the meeting, and both

were for the moment embarrassed.

"It looks good, Maggie, and I am hungry. Is your brother back?" "David is hame, sir. It was a hard walk he had.

He's tired, I'm thinking.

The last words were said more to herself than to her lodger. She was somewhat troubled by Davie's face and manner. He had scarcely spoken to her since his return, but had sat thinking with his head in his hands. She longed to know what Dr. Balmuto had said to him, but she knew David would resent questioning, and likely punish her curiosity by restraining confidence with her for a day or two. So she spoke only of the storm, and of the things which had come into her life or knowledge during

his absence.
"Kirsty Wilson has got a sweetheart, David, and

her no sixteen yet."

"Kirsty aye thocht a lad was parfect salvation. You shaling be mair than civil to her. She has heard tell o' the man staying wi' us. It wad be that brought her here nae doot."

" She was not here at a'. Maggie Johnson telled me. Maggie cam' to borrow a cup o' augar. She said Cupar's boat tried to win out o' harbour after the storm. It could not manage though."

" It was wrang to try it. Folks shouldna tempt Providence.

The cakes baked weel to-day," "Ay, they are gude eating.

she washed the cups, and watched the dark, sad man bending over the fire. A vulgar woman, a selfish woman, would have interrupted that solemn session at her hearth. She would have turned in man bending over the fire. A vulgar woman, a selfish woman, would have interrupted that solemn session at her hearth. She would have turned inquisitor, and tortured him with questions. "What's longth woman at the matter?" "Is there anything wrong?" "Are you sick?" etc., etc. But when Maggie saw that her brother was not inclined to talk to her, she left him alone to follow out the drift of his own thoughts. He seemed unconscious of her presence, and when her active house duties were over, she quietly pulled her big wheel forward, and began to solo.

standing on the hearth wi' his back to the fire, and flow in her father's chair, wept passionately; well as women weep, before they have learned the uselessness of tears, and the atrength of self-will be will be made then at my hurry, and I said, 'Doctor, you'll have heard tell o' the calamity that has come to our house?' And he answered, 'I have heard; but we willna call it a calamity, bery significant to solo in the hearth wi' his back to the fire, and down in her father's chair, wept passionately; wept as women weep, before they have learned the uselessness of tears, and the atrength of self-will will be made then at my hurry, and I said, 'Doctor, you'll have heard tell o' the calamity.

If the sle shut and barred the door; and sitting down in her father's chair, wept passionately; wept as women weep, before they have learned the uselessness of tears, and the atrength of self-will would be uselessness of tears, and the atrength of self-will be well as women weep, before they have learned the uselessness of tears, and the atrength of self-will be well as women weep, before they have learned the uselessness of tears, and the atrength of self-will be well as women weep, before they have learned the uselessness of tears, and the atrength of the calamity.

If the file kind o'shamed then at my hurry, and I said, 'Doctor, you'll have heard tell o' the calamity.

If the slow her house duties were anything will and he had a solo the solo the father's chair, weep as women w her active house duties were over, she quietly pulled her big wheel forward, and began to apin.

The turfs burned red, the crusie burned low, the wheel "hummed" monotonously, and Maggie stepped lightly to and fro before it. In an hour the silence became oppressive, she was sleepy, she not of the dead you came to talk with me? I wished Davie would speak to her. She laid her said, 'No, sir, I came to ask you about Maggie and fingers on the broad wooden band and was just going to move, when the inner door was opened, and "Then I told him hoo I longed to be a minister, fingers on the broad wooden band and was just go-ing to move, when the inner door was opened, and the stranger stood at it. His pause was but a momentary one, but the room was all picture to him, especially the tall, fair woman with her hand upon the big wheel, and her face, sensitive and questioning, turned toward her brother. David Promoter."

"Ay, sir." He moved slowly like a man awaken-ing from a sleep, but very quickly shook off the intense personality of his mood, and turned to the stranger with a shy and yet keen alertness.

"I dinna ken your name, sir, or I wad call you

"My name is Allan Campbell."
"Sit down, air. You are vera welcome. Can I

do aught to pleasure you?" "I want my trunk from Largo. Yesterday the

sea was too heavy to bring it. Can you get it for me to-morrow?"
"An' the sea be willing, sir." An' the sea be willing, sir." "There is a box of books also, but they are very

heavy "
"Books! We'll try and bring them ony way."
"You love books then?"

" Better than bread."

"What have you read?"

"I have read my Bible, and The Institutes, and the Scot's Worthies, and pairt o' the Pilgrim's Progress. But I didna approve o' John Bunyan's doc-trine. It's rank Armenianism."

"I have just finished a volume of Scott's poems.

Have you read any of them?"
"Na, na; I hae nae skill o' poetry, sir, an' it be na the Psalms o' David."

"Let me read you a stanza; that I think you will

He went for his book and drew a chair beside the little light, and read with a great deal of fire and feeling some passages from "The Lay of the Last Minstrel." He was soon sensible that he was gradually stirring in these two untutored souls feelings of which they had hitherto been unconscious. He put more and more passion into the words, finally he threw down the book, and standing erect; recited them with outstretched arms and uplifted face. When he ceased, David was listen; ing like one entranced; and Maggie's kn. ing had fallen to the floor; for she had unconsciously risen, lend was grained at the seached unconsciously risen, fallen to the floor; for she had unconsciously risen, follows grained at the seached unconsciously risen, fallen to the floor; for she had unconsciously risen, follows grained at the seached was a fight as a fight souls of the floor had accounted the souls of the floor had accounted to the floor at a fight and was a figh

" O Caledonia stern and wild ! Land of brown heath and shagey wood, Land of the mountain and the flood."

Still it was Maggie's shy, tremulous glance and luminous face that thanked and pleased Campbell most; and he lifted the book and went away, almost as much under the spell of the poet as the two simple souls who had heard his music for the first time.

There was a moment or two in which life seemed strange to the brother and sister. They had much the same feeling as those who awaken from a gloricus dream and find sordid cares and weary pains waiting for them. David rose and shook himself was only the more brilliantly fair for it. He was, impatiently, then began to walk about the narrow room. Maggie lifted her stocking and made an "That's the God's truth. You havens e'en for was the garden of Eden? What were Adam and effort to knit, but it was a useless one. In a few any body noo, but that proud, fine gentleman that's Eve to do there? What two trees there are menminutes she laid it down, and asked in a low voice, staying wi' you." minutes she laid it down, and asked in a low voice, staying wi' you." "Will you have a plate o' parritch, Davie?"

Ay; I'm hungry, Maggie; and he'll maybe like

So the pan was hing over the fire, and the plates and bowls set; and while Maggie scattered in the meal, and went for the milk, Davie tried to collect room for gentlemen in Pittenlock."
his thoughts, and get from under the spell of the "Ask him what he wants. He pays for his room his thoughts, and get from under the spell of the Magician of his age. And though poetry and por-ridge seem far enough apart Campbell said a hearty "thank you" to the offer of a plate full. He wanted the food, and it was also a delight to watch Maggie spread his cloth, and bring in the hot savory dish of meal, and the bowl of milk. For her soul was

served the food, "you took me into a new life the day. night, and thank you kindly, air."

"It was a joy to me, Maggie. Good night,"
She was a little afraid to speak to David; afraid of saying more than he would approve, and afraid of saying anything that would alprove, and alraid of saying anything that would clash with the subject of his meditations. But she could not help noticing his restlessness and his silence; and she was wondering to herself, "why men-folk would be so trying and contrary," when she heard him say-"Grand words, and grand folk, Maggie; but

there are far grander than thae be. "Than kings, and queens, and braw knights and

"Ay; what are they to angels and archangels, powers and dominions, purity, faith, hope, charity? Naething at a'."

" Maybe: but I wish I could see them, and I

wish I could see the man who wrote anent them, and I wish you could write a book like it, Davie."

"Mel I have an ambition beyond the like o' that.

To be His messenger and speak the words o' truth and salvation to the people! Oh Maggie, if I could win at that office, I wouldna en-y king nor knight, no, nor the poet himsel'."
"Did you see the minister?"

"Ay; bring your chair near me, and I'll tell you what he said. You'll be to hear it, and as weel now, as again."

"It was very suddent, sir, I said, and he look it at me and said, Ilis messengers fly very swiftly. Your father was ready, and I do not think He calls the young men, unless he wants them. It was

and hoo fayther and the rest had planned to send me to Aberdeen this very year, and hoo there was still £50 which you wanted me to take, and he never said a word, but just let me go blethering and blundering, through the atory, till I felt like I was the maist selfish and foolish o mortals. When l couldna find anither word, he spoke up kind of

stern like—"

"What did he say? You be to tell me that noo."

"He said, 'David Promoter, you'll no dare to touch the £50 this year. Go back to the boats, and serve the Lord upon the sea for a twelve months. Go back to the boats and learn how to face hunger, hearn to be a boats and learn how to face hunger, hearn to be a boats and learn how to face hunger. and cold, and weariness with patience; learn to look upon death, and not to fear him. Forbye you cannot leave your sister her lane. Lassies marry young among your folk, and she'll need some plenshing. You would not surely send her from you with empty hands. You cannot right your own

like with wranging hers, not even by a baw-bee."

"He shouldna has said the like o' that. The siller isna mine, nor wasna meant for me, and i I'll ne'er touch it. That I wont."

"Marry Angus Raith, and tak' it, Maggie. He

loves you weel."

"Angus Raith Isna to be thocht o', and it's ill-luck mixing wedding talk wi' death talk. The inli-lister is right? Whatna for are we hurrylog up the

ister is right? Whatm for are we hurrying up the future? Let us be still and wait; good, as well as evil comes, and us not looking for ite. I'm' sorry you didna has a pleasanter visit."

"It wasna just unpleasant. I ken weel the minister is right. Put on a covering tuil noo, Maggle, for the tide serves at six o'clock; and I'll be awa' to Largo the morn."

Maggle was up at gray dawn next morning, while yet the, sea binds waste I dosing on their perches, looking like patches of lake snow in the crannies of the black rocks. There was no wrath in the tide, only an irresistible pet shoreward. When David was ready for his breakfast, Campbell was ready also it he said he wished to go with the boat, and David's face lighted up with satisfaction at the proposal. And Maggle was not ill pleased to be proposal. And Maggie was not ill-pleased to be She was restless, and full of strange hit alone.

assurance of its safety. She turned away half angry at herself for the thrill of pleasure the triffing incident had given her. "It's my ain folk I ought to be thinking o', and no strangers; it's the dead and no the living that ought to be in my heart. Oh Maggie Promoter, whate'er has come o'er you !"

To such reflections she was hasting with bent head back to her cottage, and trying to avoid a meeting with any of the few men and women about so early. But she was soon sensible of a rapid step following her, and before she could turn her head, a large hand was laid upon her shoulder, and Angus Raith was at her side.

"Sae you thocht to shun me, Maggie."
"You are wrang there, I didna even see you,

Angus."

"Be quiet, Angue. Hoo daur you say the like

I ne'er saw the man's face until yestreen; o'that? you shouldna think ill o' folk sae easy." "What does he want here amang fishers?

They dinna want him, I'm vera sure.

at Pittenlock; fourteen white shillings every week, he agreed wi' Davie for." "Fourteen shillings !"

The magnitude of the sum astonished him. He walked silently by Maggie's side until she came to her door-step. He was a heavy-faced Celt; sal-

dreamed.
"You are wrang there too, ringus. I was mentioned and the said softly, after she had er this, nor that to say to you; and I'm busy the

"I spoke to your fayther and your brother Will anent a marriage between us, an you heard tell o'it."
"Ay, they told me."

"And you let me walk wi' you frae the kirk on the next Sabbath.—I'm no going to be jilted, Maggie

Promoter, by you."
"Dinna daur to speak that way to me, Angus, I never said I wad wed you, and I dinna believe I ever sall say it. Think shame o' yoursel' for speaking o' marrying before the tide has washed the footmarks o' the dead off the sea-sands. Let go my hand, Angus."
"It is my hand, and I'll claim it as long as

you live. And it will be ill for any other body that daurs to touch it."
"Daurs indeed!' I'll no be daured by any body,

manfolk or womanfolk. You hae gi'en me an insult, Angus Raith, and dinna cross my door-stane any more, till you get the invite to do so."

She stepped within her open door and faced him.

Her eyes blazed, her whole attitude was that of defance. The passions, which in well-bred women are educated clean down out of sight, were in Maggie Promoter's tongue tip and finger tips. Anhe said, "I meant nae harm, Maggie."

Then she could think of nothing more to say, and gie, if I had a room like that ! It was fu' o' books; anger, walked away. She watched him until he books free the floor to the goof-place. He was leaped into his book, until he was fairly out to sea standing on the hearth wi his back to the fire, and off then she shut and barred the door; and sitting

LESSON HELPS. FIRST QUARTER.

SIN AND DEATH.

LESSONAIL. January 9th. Gen. III. 1-6, 17-19;

memorizo verses 17-19. GOLDEN TEXT .- By one man sin entered into the world, and death by sin. - Rom. v. 12.

CENTRAL TRUTH. Paradise lost by sin.

DAILY READINGS. T. Matt. iv. 1-17
Th. James 1. 1-15.182811,
Sa. Boh. vi. t0,17244 M. Gen. fil. 1-24 IV. Rom. v. 12-21. F. 2 Peter i. 1-11. Su. 1 Peter i. 1-16.

NEW TESTAMENT TEXT, the temptation of Jeaus, Matt. iv. 1-11
TIME.—B.C. 4004. Soon after the creation of Adam and Eve.
PLACE.—The Garden of Eden probably somewhere in the large district through which the Euphrates flows.

phrates flows.

phrates flows.

MAN IN EDEN.—Innocent, perfect, but inexper lenced, not cultured or civilized adjustedly.

TREE, OF, LIFE.—Probably, a, tree by whose qualities the body, was so be preserved from decay, and, accidental injuries be healed; a type of immortality. mortality."

TREE OF THE KNOWLEDGE OF GOOD AND EVIL Not the tree of knowledge in general, but the testite by which Adam would gain the knowledge of good and evil. It was not to make him fall, but to make him good by choosing to obey.
God meant him to know good and evil by experleading the good, and to know evil by contrast. He chose to know them by experiencing the evi-

and learning good by contrast.

HELPS OVER HARD PLACES.—1: The Serpent:
a real serpent, but used by Satan, who is the great serpent,—the dragon. Subtile: crafty, cunning, tricky, and hence used by Szian. 3. Lest, ye diebody and soul. Death began the moment they disobeyed; they were ishut out from the tree of life, and so their bodies began the process of decay. And so their bodies began the process of decay. And sin is spiritual death. 4 Ye shall not surely die: Satan first planted a doubt of God's goodness; now he, denies his truth. 5. Your eyes shall be opened: to see things now wholly hidden from them. Be as gods: angels, or as God. The holy beings they had had communion with. Knowing good and evil: they understood a knowledge of good by experiencing it: he knew it would be by loosing it. This is the worst kind of lie which has the farm of This is the worst kind of lie, which has the form of This is the worst kind of lie, which has the form of truth. 17. In sorrow (or in toil) shall thou eat of. If t.e., the wilds outside of Eden, whither they were driven of It. There and thinks: the said grow with the said fresh these is the said of the said fresh the said fresh the said fresh the said of Enoch and Elijah in ascending to heaven.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS (to be assigned the previous Sabhath).—

REPORTS (to be assigned the previous Sabbath) .-The Garden of Eden.—The tree of life.—The tree of the knowledge of good and evil.—The tempter and the serpent.—The temptation.—What was the fall: from what to what?—The effects of the fall. -How this account is a type of our temptations. -Compare with the temptations of Christ.-Our means of victory.

QUESTIONS.

INTRODUCTORY.-How was man created? The woman.—Where were they placed? How long ago did the story of this lesson occur?

SUBJECT : HOW PARADISE WAS LOST

I. MAN IN HIS BEAUTIFUL HOME-Where was the tree of the knowledge of good and evil I What freedom of enjoyment was given to man? What restriction was laid upon them? What was the object of this command? Did God wish them to fall?

Is this a type of our lives? What is the ferbidden tree to us? Why was a test needed whether they would obey? Could they have known good and evil by resisting temptation better than by yielding to it?

II. THE BATTLE WITH TEMPTATION (vs. 1-5). -Who came into Eden to tempt man? (Rev. xx. 2.) Of what animal did he make use? Why still in her bequitiful face, her eyes limpld and low, and dark-eyed; with the impatient look of a bright as stars, and the simple meal so served reminded him of the plain dignified feasts of the old her door-step angered him. "I'm coming in a Eve? Her reply? What did he say in direct contral deities. He told himself as he watched her, we," he said dourly, "there are words to be said tradiction to God? Was there any apparent truth that he was living a fairer idyl than ever poet between us."

"You are wrang there too, Angus. I bae neither that do we into a new life the load." What did he know would be the real effect? Are lies in the form of truth the most dangerous of falsehoods." Could Eve have segisted? falsehoods? Could Eve have resisted?

SCRIPTURE ILLUSTRATIONS.—Compare this temptation with the temptation of Christ. (Matt. iv. 2-11.) How did he resist the devil? How, was Moses tempted? (Heb. xi. 24-27.) How the Rechabites? (Jer. xxv. 12-19.) Are we tempted in the same way? Give examples. Why does God permit us to be tempted? (Deut. viii. 2; Zech. aiii. 9; James i. 2, 3; 1 Peter i. 7.) How can we gain the victory? (Eph. vi. 10-18.)

Show what Satan meant them to understand, and what he knew was the truth. Have any since preached Satan's sermon? Is it a proof of love to tell men they shall not surely die if they sin? What is the true way of becoming like God? (ii. Peter,

1, 3.)
111. DEFEAT AND RUIN (vs. 6, 17-19).-What was the result of this temptation? Snow how it grew out of unbelief. How was Adam induced to yield? What was the first effect of this sin? (vs. 7-10.) Why were they afraid of God now? What was the punishment? Were the thorns and thistles within Rden or without? Where was Adam and Eve compelled to go? What was the effect upon the race? (Rom. v. 12.) Was there any

gus saw it would not do to anger her further, and hope or promise left?

Maggie."

Maggie."

What did Adam and Eve lose by their fall?

What I told, you. Dinna cross my door-stane.

You'll get the red face if you try it."

She could have shut the door. "Surely he had the kind word to-day, and you that fu' o' sorrow?"

"She could have shut the door, but she would have that we would have that we would have that we would have that we would have done no better if in their kind. He sent me word to come up to his stelly and wee Mysic Balmuto took me there. Eh, Mag-and wee Mysic Balmuto took me there were the term to the thing the thing they had sinned, to be shut out of Eden and complete to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned, to be shut out of Eden and complete the tent to the thing they had sinned. The thing they had sinned to be shut out of Eden and complete the tent to the thing they had sinned to be shut out of Eden and complete the tent to the thing they had sinned to be shut out of

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#### THE "REVIEW" FOR 1837.

WE lavite attention to the inducements we offer to our old subscribers to renew promptly, and to all who are interested in the welfare of the Raviaw, to assist us ja 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 the 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 Ruysaw is held in the mercantile world.

#### A NEW CONTRIBUTOR.

AMONG the many contributors who will write for the REVIEW during 1887 we are happy to be able to announce that the well known Biblical scholar and attractive writer, the Rev. A. B. Mackay, pastor of Crescent Street church, Montreal, will contribute to our columns a series of papers under the general title, "Scripture Illustrations of the Shorter Catechism." The papers will be in the form of short stories, and will be especially sultable for bome reading and family instruction in the doctrines of our Church. The favour which Mr. Mackay has conferred upon the publishers, and the interest he manifests in the REVIEW will be apparent from the fact that though the volume made up of the completed papers will be published sbroad, and the right to issue it has already been sought for by the Agent of a British and American Pubbe first issued in our columns. The first of the series will appear in one issue of January 7th, and the subsequent numbers will follow in weekly succession throughout the year; and we have no doubt will be eigerly waited for alike by old and young. In permitting the publication of these valuable papers in the Raviaw we are gratified to find Mr. Mackay thus expressing himself : " I would prefer your paper to any other because its circulatio is larger than that of any other Presbyterian paper in the Dominion, and because I have no sympathy with the attempts that may be made to injure its prosperity."

### -THURSDAY, DECEMBER Jorn, 1886;

# A GREATICONFERENCE

OUR readers who have access to the leading religious newspapers of the old country cannot fail to be struck with the evidences of the deep scated anxiety that pervades them, with regard to the insidious encroachments of Popery. It is in some quarters charged that the Church of England is "saturated with Popery and leavened with worldliness," and that it is being used as "a mighty instrument for the perversion of the nation to the tenets of Rome." However this may be-and the imitation of Romish ritual and practices by many Anglicans, gives no little ground to suspect them of strong leanings to Rome-it is worthy of note that all writers, in accounting for the growing power of the Roman Catholic Church in Protestant countries, unite in ascribing the signs of vitality, not so much to anything new in her policy, as chiefly to the apathy of the Protestant churches and their apparent willingness for party purposes to lend themselves to be the willing tools to further the machinations of Rome. It has long been known that it is the settled policy of the Papacy to breed and foster dissensions among the Protestant Churches so that she may take advantage of their strifes to make unobserved in the dust of the conflict new advances. Another plan is by the help of a venal press to disseminate false ideas of liberality. A clergyman writing to the editor of the London Christian of the 9th inst., puts this latter aspect of her policy very clearly thus :—

"I ask you duly to weigh words of deep importance which I beard the other day from a highly educated man, who has for many years been a high dignitary of the Romish Church, and spending much of his time at the Vatican. They were these:— It is to the Nonconformats of England that the Church of Rome owes ber polition and the spread of her power in the country at the present time. They are a vast body, and they wield a mighty influence, which, if litected against the onward march of the l'apacy, would have formed a harrier not to be overcome; instead of which the 'tiberal' sprift which pervades the whole mass has not only caused them to withhold opposition, but has blindly led them to give us the right hand of fellowship! I had, by personal experience, known this for years, but yet I must own that hearing such a statement from the line of such a man hearing such a statement from the lips of such a man took, my breath away! I tell you this, not for you to publish, or even quote from, this letter, but to use your influence in stirring up our Newcomformist literature to searchings of heart and repentance towards God, is solemn warning, not inapplicable now, in Judges v

But there are many cheering signs that the Protestants Churches are beginning to be roused from their apathy and from the false sense of security into which they have been skilfully lulled, no less by Jesuit intrigue than by pseudoliberalism. Themore the Papal Syllabusis studied, the more does it become apparent that Rome is bending all her energies in these closing days of the 19th century to infuse, as Pope I eo directs, "into the very veins of the State the blood and sap of Catholic wisdom." And the Syllabus in historia with their faith. They may have large is being studied carefully even in Canada, and knowledge or, little knowledge; but they must be coming to understand. men are more and more coming to understand as the Ghristian puts it, that "the best, and ip-

insidious encroachments of Popery Is to let the of plain, matter of fact souls, who love Christ masses of the people thoroughly understand the and wish to do good, but who rarely, if ever, course of its past history and the real nature enjoy any transports of religious feeling. and bearing of its authoritative tenets." To this end we note with much interest that a conference was held in Glasgow, Dec. 14 16, at which topics of practical and living interest were presonted by men of note fully conversant with the situation. We give below a list of the leading situation. We give below a list of the leading subjects and speakers; and with the arrival of a Sunday school, with tears or without tears, with sober or full report of the proceedings shall not fail to with shiring a real life lock of all their words—a real life give at least a summary of what was said and that throws and works and endures seven days every done at this memorable gathering:-

TUESDAY, DRC, 14. — Receptional Conversatione, Christian Institute, 7 n.m., Mr. William C. Maughan, J.P., in the chair. Bilef addresses by various gentlemen. WEDNESDAY, DEC. 15.—Christian Institute. Noon. "Romish Ascendency v. British Ascendency," by Rev.

C. A. Salmond.

Popery In the South Seas," by Rev. John Inglis, D D., New Hebrides.
"The Jesuits and Social Morality," Mr. A. H. Guin

The Educational Policy of the Papacy," by Rev. James Keir. "Romish Organization in Scotland," by Rev. D. M.

Connor.
"British Legislative Concessions to the Papacy," by Rev James Paton.
WEDNESDAY EVENING, DEC. 15.—Christian Institute

7 p.m.
"Modern Romanism: Anti-Christian and Idolatrous,"
by Rev. J. A. Wylie, LL.D.
"Papal Infallibility—Cheumenical Council of 1870,"
by Rev. Verner M. White, LL.D.

The Romanising Movement in the Church of Eng-

"The Romanising Movement in the Church of England," by Rev Canon Taylor.

THURSDAY DEC. 16.—Christian Institute. 11.30 s.m.

"Mission Work among Roman Catholics," by Rev.

Hamilton Magee, Dublin.

"The Sensuous Worship of the Church of Rome," by Mr. W. C. Maughan, J.P.

"Dutles of the Present Time." by Rev. W. Barras, Open Conference on "What Practical Measures should be adopted to Arrest the Aggressions of the Papacy in Britalo?" 1.50 p.m.

Britaln?" 1.50 p m.

L'ublic meeting, City Hall, 7.30 p.m., Mr. James A.
Campbell, M.P., in the chair. Among the expected speakers are Lord Robert Montagu, Rev., Peter Leys,

Could we not have such a conference in Canada? A few papers like Dr. Burn's "Romanism in Canada," read at the Belfast Council, and Dr. MacVicar's "Romanisn in Quebec," in the Presbyterian Quarterly, read and discussed in open council, and afterwards circulated through the country, would do immense good, and nuicken zeal in our French evangelistic work. When the old land is waking up it is no time for the people of Canada to be going to sleep.

#### THE SUNDAY SOHOOL STAFF.

OUR readers who looked into the article on in our issue of November; eth, will be interested to know the views of Dr. Vincent on some other points connected with this large branch of Church work. We call it a branch of Church work, for we entirely agree with Dr. Vincent a emphatic expression of his judgment as to the relation of the Church and school.

"The Church should create the school—the regular church school, and as well the mission school on the borders. It should appoint the officers, subject to such co-operative plan as may enlist the judgment and sympathy of the teachers with whom the officers must be associated. A Sunday school to do its best work needs a Church back of it."

From the pastor to the one whose duty it is to attend to the heating and ventilation of the school rooms, so as to have the air always fresh and neither cold nor hot, all should realize that they represent the Church and work in its interest. Of the pastor Dr. Vincent expects much, but not too much.

should, by his personal presence, whenever possible, by frequent allusions to the school in prayer and sermon, by the conduct of teachers' meetings and normal classes, by a careful supervision of the library, by the frequent review of the current lesson, by training the school in supple mental studies, by tender synipathy, with his teachers and with the children and youth, by expostulation, pub-lic and private, with parents—by all these, and by every other possible way—keep a firm hold upon the Sunday school, and be helpful to every department and to every

·With such a pastor, and with teachers of the true type, the real success of the school is sure. The true teacher is one who himself is taught of God. The child-soul is reached and touched and taught by the soul of the teacher. Here is the secret of all truly spiritual teaching.

Soul quickens and masters soul. The mystery of it all her in the innermost recesses of being. The power is not in the face nor the form, not in the dires not the saldress, not in the voice nor the largua e, not in the vial, nor jet in the magnetic, energy -although all of these are potent; but it is the Spirit, under the dress and within the body, and back of the manner, and master of the magnetism, that holds the highest teaching energy. Wonder of natural wonders is this natural power! Wonder of all wonders is the gracious use of this same power in winning and in saving

The teachers make or mar the school, alas, too often the latter:

"Barren teachers-a sterile school; careless teachers -an apathetic school; trifling teachers—a frivolous school; dead teachers—a centerery; carnest teachers a fervent, consecuated, successful school !"

No one knows better the value, or inssits more on the necessity of training for the special work of the Sunday school teacher than Dr. Vincent, and the emphasis he places on the personal influence of the teacher must not be misunderstood, as in any way depreciating such special preparation.

"Let us have system, science, helps, drills, reviews; but let us have his. The greatest need of the Sunday school to day is a body of real men and women, who be lieve in God, in the Scriptures, in the Church, in human

exWe are especially; pleased with what so endeed the only effectual mode of coping with the thusiastic a teacher says for the encouragement | doubted whether irreverence does not work out

"I do not put great stress upon them. Sunday school teachers may not on any occasion enjoy them; but there is a reality of life, a convincing force, a sturdy, commonsense, everyday tone in a teacher sho truly believer, and who is, that is worth more than a tremulous voice, a face full of "solar light," or eyes brimming with tears."

"We want real men and women to teach in

We wish that every Sunday school worker in our Church could read the whole of these suggestive papers, but as this is unlikely, we give our Sunday school readers the gist of them, with the suggestion that they should show this article to any of their fellow-workers who may not be readers of the REVIEW.

#### THE SABBATH SCHOOL REGISTERS.

THE attention of Ministers, S. S. Superintendants and all others engaged in Sabbath school work is again invited to the announcement in our advertising columns that the New Edition of the S. S. Registers and Records, at reduced prices, is now ready. This series pre-pared by the General Assembly's S. S. Committee, and recommended by the Assembly for use in the Sabbath schools of the Church, was well tested last year, and gave very general satisfic-tion. Improvements suggested by practical tests in the school room have been made, and now with the reduced price there is nothing left undone on the part of the committee, or the publishers, to render them more acceptable and to secure their introduction on their merits into all the Sabbath schools of the Church. In their present shape they afford an easy general system of recording and tabulating the attendance, contributions and other facts necessary to form a proper estimate of the scope and character of the work done in these institutions.

A specimen of the new Class Registers will be sent for inspection on application to the publishers.

THE Foreign Missionary, The Home Missionary, and The Record, the well known missionary periodicals of our nearest Presbyterian neighbours to the south of us, this month say farewell to their very numerous readers at home and abroad. As we have already stated in these columns the last Northern Assembly in session in Minneapolis, decided that it was desirable in the interests of the Church to consolidate their various missionary periodicals into one magarine with one general editor and a good staff. The new magazine is to be called The Church, I.Dr. A. T. Pierson is to get out the first number lut the permanent editor-elect is Dr Nelson, who, if we are to believe the American religious press, is a thorough competent man but has some difficult work cut out for him. Each number is to consist of ninety-six pages divided into de partments for each board. It is to be sent free to all foreign missionaries and to all home missionaries who are not pastors. "In order that our people" says the *Interior*, with a dash of incredulity, "may all take the new monthly and so be, universally informed about the missionary work of their Church, this single-headed magazine is put at the trifling price of \$2.00 a year for single copies, and \$1.00 a year propaid for church clubs." As the Americans are a very enor not too much.

"The paster is the highest officer of the school. He hope that the price of the new magazine will be no barrier to its introduction into all the families of the Church. And yet we in Canada must be a long way—a very long way behind them in loyalty to the Church's interests, for there are many to grumble at the price of the REview, and we have even heard of a good elder walking two miles to give up the Record because it was too dear. However, we shall miss the old magazines from our list of most welcome exchanges. We shall give the new magazine a warm welcome and trust that the hazardous experiment of our neighbours may prove entirely successful.

> A PARAGRAPH has appeared in the Globe newspaper, which has of late manifested extraordinary interestintheassairs of the Pressyrekian Review, to the effect that Mr. John I. Blackie, one of the Directors of the Presbyterian News Co., has resigned, the intention of the Globe evidently being to leave on the mind of its readers the impression that the step was induced by dissatisfaction with our course. We may inform our readers that the resignation of Mr. Blackte has been in the hands of the President for some considerable time and as stated by Mr. Blankie himself to be entirely on the ground of ill health, which has compelled him to retire from the Directerate of several other companies. As to the resignation of Messrs. McMurich and Gibson. we need only state that both these gentlemen were candidates for parliamentary election and apparently dreaded the effect which the honest utterances of this journal might have on their Catholic supporters.

> THE Week commenting on some examples of irreverence in preaching recently said: "Wesley was reverent, he would have turned from irrevcrence with disgust, and his success in drawing hundreds of thousands to God seems to prove that irreverence is, at all events, not indispense able to conversion." Upon this, the New York Christian Advicate (Methodist) remarks "This is true. The style can be 'free, vivid and telling' without irreverence and it may be

in its final results an amount of harm greater than that of the good which may come from efforts which are to any considerable extent poisoned by It."

THE decent ratepayers of New York City are rejoicing over the conviction of McQuade, one of the gang of corrupt alderman who, for some time, misgoverned and plundered the city. McQuade is now in prison livery in Sing Sing and it is confidently expected that before very long some of his companions will join him there. This wholesome result of the proceedings of a New York jury and an incorruptible judge, cannot but have a good tonic effect upon the moral health of other American cities.

SOME remarks upon the letter of "Fidelis" are unavoidably crowded out. Meantime we may say that we are always glad to hear from correspondents like "Fidelis," who can discuss public questions with good temper, and if they feel obliged to differ from us can express theinselves courteously, giving us credit at least for good intentions. We take it for granted that the turn given to the phrase "right or wrong" is only an effort of dialectic skill and is not to be taken au serieux.

THE signs of reunion between the Northern and Southern Presbyterian Assemblies are daily growing more numerous. A contributor to the Presbyterian Journal says :- "That the Northern and Southern Assemblies will unite and form one church sooner or later is what every sensible man knows; and twenty years hence the wonder will be that the union was so long delayed."

#### THE REVIEW DEFENDED.

THE following letter from some unknown friend of the REVIEW appears in the Montreal Witness 24th Inst., in reply to a letter in a previous issue. The gist of the attack may be gathered from the reply t

#### (To the Editor of The Witness.)

SIR,—Permit me a brief reply to a letter in last week's
Montreal Wilness from a "Subscriber to the PressyTERIAN REVIEW," Knowing the demands on your space,
I shall be brief, and believing I understand the character
of that letter I shall be plain. Two things may be affirmed
of the letter from beginning to end. It is very spiteful,
and it is very stupid; spiteful, for you see the animus of
the political partisan attcking out from every word;
stupid, for it contradicts in spirit and utterance the history
and spirit of the Presbyterian Church, and the facts of the
case. The Wilness correspondent is a Presbyterian. So The Witness correspondent is a Presbyterian. So am I. He loves his Church. So do I. I may be allowed then to claim that I know something of this matter as

well as he.

He says that " Presbyterians have been humiliated and He says that "Presbyterians have been humiliated and the tone of Christian journalism lowered by the REVIEW's persistent attitude of hostility towards the Ontario Government." Now, did ever a Presbyterian write such a canting drivel as that before? The conductor, of the REVIEW have over and over again asserted that times has been no hostility to the Ontario Government. And the coalde writers who have written in its defence, and who share its views disavow hostility to the Government. All these was the same have head life into Reference. these men save one or two, have been life-long References, and even these later have. I believe supported at the polis the Mowat Administration. The Globe and Mr. Mowat say the REVIEW has been hostile. But are not the gentlemen who conduct that journal just as respec-table and trustworthy as the Globe and the Attorney-General? And they deny the imputed unftiendiness. Men like Mr. Mortimer Clark, John M. Cameron, Patrick Macleod, G. II. Robinson, H. M. Parsons, G. M. Milligan, D. J. Macdonell are as respectable and trustworthy, and sensitive to honour and truthfulness as any Attorney-General that ever breathed. And more, they have no political camp followers and rag tag hanging to their coat-tails to interfere in any way with their judgment. When it comes to a conflict of statement between such men as these and the Globe, the Globe does not count. The REVIEW conducted its part of the dis-cussion with ability and dignity, and its position remains cussion with ability and dignity, and its position remains unshaken to this hour. The priests of Archbishop Lynch did interfere in the affairs of the Central Prison. And Dr. Lynch knew they were doing it at the time. The Irik Canadian and Iribuna, Roman Catholic newspapers, knew it, and had a hand in the conspiracy to destroy Mr. Massie. And these same jupets are still snarling and rattling their teeth at him. Nor has the position of the REVIEW on the Bib's and Separate school questions been in the slightest degree daininged. The Protestant libble has been degraded. It has been de-clared unfit to be put into the hands of the 500,000 Protestant children of Oniario; and if the Protestant ministers who aided in the work of degradation do not now ters who alierd in the work in degradation and the feel the humiliation which has been trought upon us, they certainly will in the no distant future. The Romish they certainly will in the no distant future. Church is one. What she thinks in Montieal she thinks in Toronto. Not so very long ago in Notre Damechurch, Montreal, Father Gibaud said to his flock. "If you What she thinks in Montieal she thinks have any of them (l'rotestant libles) in your houses barn them, and if you don't want to burn them bring them to me and I will burn them." It would not be politic to to speak in that way in Toronto. It would reate alarm But so far as it dares, the same spirit works there. It appeared in the Central Prison, in the libble mutilation and in the Separate school amendments. And the REVIEW snoke out and its healthful, God honouring tone and spirit have quickened freedom's pulse all through

Ontario.

But if the Review is wrong, the whole I'resby'erian Church is wrong. Let the IVitneis correspondent give attention now, let those Preshyterian souls who are in sackcloth and ashes over the misconduct of the Review, sackcloth and ashes over the misconduct of the REVIEW, who are politicians first and Presbyterians a long, long way after, also give attention. I say again if the REVIEW is wrong in the stand it has taken against Romish intolerance and aggression, then the whole Presbyterism Church is wrong, and has been grossly stultifying herself for the last thirty years. Our French mission is all wrong. Our General Assembly has for years been all wrong and criminally di respectful to Archieshop Lynch and Pather Gitaud, in listening to Father Chiniquy, as he expounded on the floor of that court year after year the errors and tyranny and corruption of the Church of Rome. We plant our French missions in the very heart of Romish Canada, and expend on them istured twenty of Romish Canada, and expend on them between twenty and thirty thousand dollars a year. If the REVIEW is wrong, that is all wrong, and that expenditure of money is sheer waste. And Dr. MacVicar and Mr. Warden, for their share in stimulating the beneficence of the Pre-byterian Church in that direction, are all wrong, and the Witness correspondent should require them to recall their French mission agent in Great Unitain and do penance themselves for their offences against the church of Dr. Lynch and Father Giland. What is the object of our French mission work in Quelec and elsewhere? To coddle Romanism, and help it to be "more useful" and strengthen its underprining like the Ross Biblo and the Separate school laws of Ontario? To By no means. It is to resist its growth, contrivert its docmas, and teach what the Prethyterian Church believes to be a purer and better faith. Is what is right in Quebec wrong in the Central Prison? Dil the Attorney General know how vicious and un-Presbyterian and illiberal his reasoning

when he wrote (as I understend him) that Catholic prisoners should be compelled to listen to Catholic ministrations? What is happening our sturdy liberal Presbyterianism when we see such wretched attacks as these on the only religious paper we have in these. Western provinces which has the moral fearlessness to speak the truth about Romish intrigue? What blight is feiling on us that there should be such alarm fest the feelings of a meddlesome Catholic ecclesiastic should be hart? There is cause for humiliation, but it is not the conduct of the Ruvizw. It is the conduct of Protestants conduct of the Ruvizw. It is the conduct of Protestants and conduct of the Ruvizw. It is the conduct of Protestants who try to screen the offentiveness and make itself more worthy of the general confidence reposed in its present able management.

The duet "The Angels" sung by ...
Unbridge, was wosthy of special notice. This sericum. It is be conducted.

danger of religio political concordats which bode only evil to our country.

Let these apologists, including the Witness correspondent, read Dr. MacVlear's admirable paper on "Romanism in Canada," published in the Presipterian Quarterly last summer, and it will give them something to think about. Among other things they will learn how Romanism is encroaching on Presbyterian fields in Quebec and Eastern Ontario. They will find no reference to this in the Canada Presbyterian. A few years ago it could speak of it, but evil communication has corrupted its manners. A fat tribiting contract from the Government apeck of it, but evil communication has corrupted in-manners. A fat printing contract from the Government has smothered independent utterance, and now it is the humblest "punkin-pic eater" in the Government train. As a Liberal who has in the past voted the party ticket, and as a Presbyterian, I regret having to write thus plainly, but truth and fair play demand it abould be done.

—Yours, etc.,

PRESBYTERIAN ECUPA.

#### THE WEEK OF PRAYER.

ONTARIO, Dec. 2014, 1886.

THE DAILY TOPICS FOR EXHORTATION AND PRAYER.

shall all flesh corse."

MONDAY, JANUARY 3.

Praise-For tich spiritual blessings; for the longsuffering grace of God; for manifold temporal bleadings, private and public; for many tokens of the mighty working of the Holy Ghost, both at home and abroad; for the increase of missionary seal among Jews and Gentiles, and for new openings for the spread of the Gospel in many lands; for the preservation of peace among the netwer of Furone. nations of Europe.

#### TURSDAY, JAMUARY 4.

Humiliation—For personal sins, family sins, and national sins; for the spread of unbelief, and of atheism In various quarters; for the spread or unbeller; and or at neism in various quarters; for the fearful extent to which "the lust of the fiesh, the lust of the eye, and the pride of life" still prevail; for the large amount of intemperance, licentiousness, and all Immorality; for the formalism of many, and the cold indifference of others; for unseemly divisions and lack of love among those who are brethess

#### WEDNESDAY, JANUARY 5.

Prayer for the Church—That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labor aggressively for the conversion of souls; that grace may be given to all pastors, teachers, and preachers, to proclaim the Word in its simplicity and fulness, and that the Lord may open the hearts of men to receive it; that believers may walk in fellowship and holy love, remembering that they are one body in Christ. and every one members one of another.

THURSDAY, JANUARY 6. Prayer for? Populies—That family love may be early field—husbane and a rives; well-sing together as fellow; heigh of the green of life, and implies the face, children in the marture and administion of the Lord. That the minn, may be early drawn to Casha and kept from the world. That great grace may be given to all is in the world. That great grace may be given to all treachers of youth; that the blessing of God may rest on all universities, colleges, and schools. For all Christian associations of young men and young women. For the afflicted. For the better observance of the Lord's day, and the more extensive study of the Word of God.

PRIDAY, JANUARY 7. Prayer for Missions-That the Church of Christ may Prayer for Missions—That the Church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be suffilled. That far greater seal for the Divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God. That falthful laborers may be greatly multiplied; that all converts may be comforted, and made useful in seeking the salvation of souls. That the bearts of the unconverted may be opened to receive the beatts of the unconverted may be opened to receive the truth; and that the time may soon come when, as is written in the holy prophets, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose."

### SATURDAY, JANUARY 8.

Prayer for Nations—For the outpouring of the Holy Spirit upon the nations. For tulers and all in authority, for just and equal faws; for tighteous administration. That all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty peace between nations; the removal of international and class antipathies and jealousies. For the abolition of slavery, the opum trade, and all immoral traffic. For the protection of women. For the blessing of God to rest upon all efforts to remove the curse of intemperance. For the cessation of persecution for conscience sake, and of all oppression. For God's ancient people Israel.

SUNDAY, JANUARY 9. Sermons-"Thy Kingdom Come."

a very able organist.

#### BRANTFORD LADIES' COLLEGE. CHRISTMAS CONCERT.

On Monday Evening, the 20th inst., the Annual On Monday Evening, the 20th inst., the Annual Chrismas Concert was given in the College. The Ifail was crowded to the door, showing the high esteem in which the College is held, and the popularity of the musical entertainments. The College is to be congratulated on having its musical department under the manage of Professor Carratt, who have a wide regulation as ment of Professor Garratt, who has a wide reputation as

The following programme was carried out with marked ability, and to the great pleasure of the friends present Part Song-O Beautiful Violet . . . . C. Reinecke

Choral Class.

Quartette (Two Pianos)—Overture—Lustpeil. Kela Bela
Misses Gould, Yorke, King and Matheson.

Song—Bid me Discourse.

Sir II. Bishop

Miss Gould. 

Xmas Carol-When the Christ was Born Choral Class.

Choral Class.

Duet (Piano and Violin)—No. 3.

(a) Allegro, (b) Andante, (c) Allegro a la Russe.

Miss McNider and Prof. Garratt,

Song—The New Kingdom

B. To Mits Mabel Fair, Recitation-The Leaguer of Lucknow

James Reel Anthem—O Sirg to God (Noel).

Song—The Little Maiden.

Miss & White. S. Doller

Quartette (Overture)—Die Italienerin in Algeiert. Rossini Misses McNider, Wilson, Hall and White. Duet (Vocal)—The Angels.
Niss Gould and Miss A. Gould. Rubenatein

liattia : God Save the Queen,

### Communications.

THE SEPARATE SCHOOL QUESTION,

[ To the Editor of THE PRESENTERIAN REVIEW.]

Sin,—I have to thank you for your prompt insertion of my former letter, and for the courteens tone of your editorial reply, even though it certainly, doubtless unintentionally, misrepresents the position I took and the line of my arguments.

The position I stated, as supposing we were agreed upon it, was this: "that perfect fairness should be shown to all parties—Roman Catholics as well as Protestants, and that truth needs no vantage ground of favour or privilege to help it to prevail." Siy letter was throughout intended to answer the question whether, as a natter of fait, anything more than perfect fairness had been about in the sundances of the whole the sundances of the sundances. THE DAILY TOPICS FOR EXHIBITATION AND PRAYER.

THE following are the topics for exhortation and prayer for each day during the week of prayer, from January 2 to January 8, inclusive:

SUNDAY, JANUARY 2.

Sermons—"O Thou that hearest prayer, unto Thee shall all flesh come."

The following are the topics for exhortation and prayer in my opinion to be called an "eneroachment." This position I did not imagine any one could dispute. But a you say in your editorial that "whether right entrong" certain amendments are to be considered "encroachments," by which you seem to imply that whether fair or met, you would condemn them, it is evident that there is not much room for argument, as this is in direct. there is not much room for argument, as this it in direct opposition to the principle which I assume as aziomatic

in Christian ethics.
It seems to me; also, that another fallacy running It seems to me; also, that another fallacy running through your editorial is that the public achools are Protestant, while I repard them as intended for all classes of the community without distinction, and the fact that they are attended by fifty thousand Roman Catholic children shows that though the existence of separate schools may be, as I said, a necessary evil at perions, this evil need not be regarded as a finality if we are wise and reasonable in our dealing with the public schools. Further, it seems to me clear that the principle of separate schools having been once conceded, it is only in accordance with the fairness of British legislation that its actual working should be freed from all neadless friction and incon-venience, should not be hampered by unnecessary difficul-ties. § This being my understanding of fair and just deal-ings, permit me to correct some points in your indictment which I think do not fairly state the case as regards the

1. You quote Archbishop Lynch as, in 1883, saying We hope for more. Nor was the hope unfounded. In three years more the present Act was adopted, which gave them all they (see) asked. Now what did they ask, and what did the Act give them? The only later additional and what did the Act give them? bloom referred to by you are section 47 (unoccupied land tan) and section 53 (property held by company), a perusal of which will satisfy any impartial reader that they would be more correctly described as improvements than as the encroachments."

amendments.

s. As to the foint concerning landlord and tenant clause (passed in 1881) it is hardly necessary to repeat that its peldelple is, simply, that the payer of the taxes should never the right to have blu taxes applied to the sedential he posters to support, and that as the taxes must remainly when the light, to direct their applications. 3. Would you kindly state is what places 5 public achools have been embarrassed, as stated by you fra your third presents.

third paragraph? 4. In regard to High School Boards, could the exclusion of Roman Catholics be defended on principles of justice?

In regard to R. C. Model Schools, as you say you cannot even "conjecture what the effects may be," is seems premature to call it a "great advance."

The other points referred to by you were sufficiently dealt with in my last letter, with the exception of those in the closing paragraph.

In regard to the alleged R. C. interference with our poets and historians, I would say that with regard to the History Mr. Goldwin Smith is mainly responsible for the omissions, and that he might be trusted to do that as a historian, certainly not as a partisan of Roman Catholics. "Marmion," I think the selection of that book for children's study was somewhat unfortunate in several respects, and that as it could hardly be otherwise than offensive to the feelings of Roman Catholics, it seems to me only reasonable and expedient that trustees should have had the option of substituting for it a peen which

have had the option of substituting for it a peen which seems to me altogether better adapted for the purpose. The volume of Scripture Selections I cannot regard otherwise than as a most happy solution of a problem of long standing difficulty, and agree cordially with Mr. Button that we should all rejoice in the fact that so many R. C, children have so large a portion, and a representative portion of the Bible for daily reading in the schools. To my mind, religious differences apart, it does not seem desirable either that the sakele libble should be read in desirable either that he whole Bible should be read in schools from beginning to end, or that teachers, whatever their religious or irreligious tendencies, should have the responsible and delicate task of selection. A sceptical teacher, simply by a poculiar process of selection, and a little adroit questioning, might easily give his pupils a life long bias to acepticism. It seems to me an instance of the workings of the "Providence that shapes our ends" that the preparation of this book of selections should have incident with the action taken by the Churches, and I think Presbyterians have sufficient guarantee as to the judicious choice made in the selections in the fact of the judicious choice made in the selections in the fact of their approval by so many of our representative ministers. Let me add—and you will kindly allow me to know my own mend better than any one clae—that I do not think! I write with "political bias." I am not specially interested in party politics and agree with you in deploring the party system (though I hope the REVIEW is not going to fall into the snare of which it has warned ather). I have never, I think, written on a political question before, and I write more mad in the interests of raviv. but what I think I write nere, not in the interests of party, but what I think the interests of justice and Catholic Christianity. I agree again with Mr. Button when he says that "this to me, senseless irritation, is paying the way for a still greater separation—and religious alienation—which would be a serious retrogression in the path of Christian society, and a still greater exil than unjust and unreasonable censure of the powers that be, to which we are indepted for so tice for all classes according to their consciences.

I have contended against R. C. errors, and would do so again if necessary, but I do not think we are likely to win our R. C. breihren from their errors by a policy of jealously grudging them those reasonable concessions to their religious feelings which may make their lives as our fellow-critzens smoother, and ere long do away with t weed for Separate Schools altogether.

The allusion to Knox and Henderson seems to me scarcely worthy of the REVIEW or of a serious reply Ontario with five sixths of her population Protestant is not in the position of a minority battling for religious liberty, but of a majority bound to grant that religious liberty we profess to prize. If our Protestantism cannot hold its own in these circumstances without the aid of evily possible legal privilege to support it, it says little lindeed by its possible vitality. Yours, &c., Fidelis. Ontario with five sixths of her population Protestant is

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## Church News.

On Monday evening, Dec. 20th, a deputation from Hillsburg congregation waited upon the pastor, Rev W. C Armstrong, and presented him with a valuable gold watch.

THE anniversary meeting in the First Presby-terian church, Port Hope, (Rev. D. Mitchell, pas-tor, 21st Inst., was a brilliant success. The spaclous building was crowded, and numbers turned away unable to gain entrance. After opening exercises by the pastor, the young ladies of the school rendered a concert exercise entitled. The Heavenly City, with complete success. The secretary's report was given by the superintendent of the school, Mr. W. Williamson. It indicates a healthy and prosperous condition of the school. There has been a considerable increase in the average attendance of scholars and teachers. The largest attendance in the history of the school has fallen within the present year. The pastor's bible class during the early months of the year increased in attendance to who has the pastory of the school of the past of make the school of the pastory of the pastory. ed in attendance to such an extent, as to make it unin inageable in the church. It has recently been separated and now meets in the Presbyterian Hall, Walton street, at 2,30 every Sunday afternoon, the average attendance of the school during the past year was 156, as compared with 132 in 1885. The teaching staff numbers 21. The number of The teaching staff numbers 21. The number of scholars on the roll is 227. The treasurer's report was read by Mr. James Craick. It shows a balance in his hands of \$54.83 for ordinary purposes; of \$60.19 for missionary schemes, and of \$367.47 for S. S. building. The expenses of the school during the past year amounted to \$144.25—\$60 of which was given toward the payment of a cabinet organ recently purchased for the use of the school. The reading of the treasurer's report was followed by an address by the Rev. H. M. Parsons, of Toby an address, by the Rev. H. M. Parsons, of To-tonto. His subject was to The presence, and pow-er of the spirit by which, S. S. teaching is made ef-fective." He held the overflowing audience of old and young rivetted while he udfolded the fresh that the letter of scripture is in litself dead—that its power lies in the present spirit speaking through it to the hearts and consciences of those who are taught. It is possible to master the letter of the word as a merely intellectual exercise. In that, little 12 accomplished. It is the privilege of the 8. S. teachers to know that the spirit is present to make instruction effective—not merely to lodge it in the head, but in the heart and make it the moulding power of the life. This is the second visit of Mr. Parsons to Port Hope within a few months, and we are sure that any future visit will be greeted with a warm welcome, not only by the Piesbyterians of the town but by the whole christian cont munity. His warm strong words have awakened a response in many hearts. A number of prizes were presented. The collections at the Sabbath service were inuch in advance of those of any-former year. The collection last night amounted to \$31.84, and will be devoted to the organ fund.—
Times.

#### MEETINGS OF PRESBYTERIES.

Piccou. Met at New Glasgow, on the 7th inst. A call from the congregation of Prince St., Pictou, addressed to Rev. A. Paleoner, was sustained and duction on the 28th last & Several matters of not much public interest were attended to and the presbytery adjourned to meet at Pictou on the 28th inst., at 9 o'clock a.m .- E. A. MCCURDY, Clerk.

SAUGERN.-Met in Mount Porest on the 14th December. Mr. Niven read a very carefully pre-pared statistical report, which was received, and ordered to be printed for distribution. Mr. Baikie was appointed convener of the committee on the state of religion. Mr. Young obtained leave to moderate in a call in Knox Church, Harriston, as soon as the people are prepared. Messrs. Bickell Stewart and Straith, ministers, and Mr. Thompson, moderate in a call in Knox Church, Harriston, as soon as the people are prepared. Messra. Bickell Stewart and Straith, ministers, and Mr. Thompson, elder, were appointed a Foreign Mission Committee. They were instructed to correspond with Dr. Herrick Johnson, Dr. Hitchcock and others, Wardrope in regard to the organization of Women's Foreign Missionary Societies in the presbytery. The presbytery unanimously adopted a minute expressing sympathy with the Rev. John Macmillonian and family in the affliction with which they mission committee, in confunction with the church of God. Every one davancement of the church of God. Every one davancement of the church of God. Every one had confidence in his piety, for he stood spotless and unrebukable before the world. His death was call mand triumphant; he spoke of it as "going home." He leaves an aged partner and family to mourn the loss of an affectionate husband and family in the affliction with which they mourn not as those who have no hope. On Sabbath the roth, his pastor lan and family in the affliction with which they have been visited by the death of Mrs. Macmillan. Mr. Baikie, in accordance with notice previously given, moved, which was adopted, that the ordinary meetings of presbytery be held in Palmerston in March, Harriston in July, and Mount Forest in September, and December. Mr. Straith gave in Home Mission report, which was adopted. Mr. Bickell was appointed a member of the Home Mi-sion Committee in place of Dr. Campbell.-S. Young, Clerk.

KINGSTON.—Held its quarterly meeting at Bellewille, on the 20th and 21st days of December. Mr. Gallaher was appointed moderator for the ensuing six months. Mr. McAulay, recently settled, obtained leave of absence for three months. From the report of the H. M. Committee it appeared that steps had been taken in the matter of securing supply for vacancies, that Mr. McElroy was laboring in the Poland mission field, and that increased liberality would be required on behalf of the augmentation fund. Mr. Maclean was authorized to prepare a circular on the subject to be read to all the congregations within the bounds, so as to secure (if possible) a larger amount than the sum assessed (\$1,200). Congregations receiving special services by appointment of presbytery wil hereafter be expected to pay the travelling expences incurred. The presbytery is assessed \$24 for synodical purposes. Messrs. O. Bennett, B A.; J. McKinnon, B.A.; R. Whiteman, B.A.; J. J. Wright, B.A.; D. Fleming, and J. Potter were certified as entrants into the Divinity Hall of Queen's College. The congregation of St. John's Church, Pittsburgh, was restored to the status of a supplemented charge. The rate of assessment on behalf of the presbytery fund for the current year, is 15 cents per family. Mr. McCuaig asked to be released from his charge to accept an ap-pointment from the Assembly's H. M. Committee to go to British Columbia. An adjourned meeting will be held in Chalmers' Church, Kingston, on Tuesday, 4th day of January ensuing, at 3 o'clock p.m., for the purpose (inter alia) of issuing the matter.—THOMAS S. CHAMBERS, Clerk.

QUEBEC .- Met in Sherbrooke on the 14th 'December. A call from Richmond and Melbourne in favour of the Rev. Jno. MacLeod was submitted. The call was unanimous and accompanied by a guaranten for stipend to the amount of \$900 with manse and glebe, and four weeks' vacation. The call was laid on the table. The Presbytery gave much and also authorized the change of name requested, serious consideration to the work of French evangelization within the bounds. The Board of French charge in the meantime; and the presbytery's etc., Isabella Alexander.

Evangelization was recommended to establish a Home Mission Committee empowered to make Toxonto, December 21th, 1886.

mission day school in the city of Quebec, and to further appointments for him. Prof. Hart subappoint a libbe woman or cosporteur to that field. A committee, consisting of Drs. Welr, Cook, Mathews, and Messrs. Love, Clark, Tanner, Lee, Pritchard, J. G. Ross and J. H. Cilnt, was appointed Mathews, and Messes. Love, Clark, Tanner, Lee, I'ritchard, J. G. Ross and J. H. Clint, was appointed to carry on and supervise French mission work bytery of Winnipeg, desire to express their deep within the bounds, said committee to put itself in communication with the Board of French Evangel-Ization. Mr. Chartonnell gave a report of his work in the Prench field for the last quarter. The report set forth fully the present condition and prospects of the work; and contained some interesting instances in which Roman Catholics had received copies of the Word of God with blessed results following. The presbytery expressed its gratification with the encouraging report. A committee, consisting of Dr. blathews, Messrs. MacLeod, C. Chartonnell and Major McMinn, was appointed to prospect property under the presbytery's care. Mr. Jas. D. Ferguson's induction to Windsor Mills and Lower Windsor was appointed to take place on the 17th, Mr. J. R. MacLeod to preside and induct, Mr. G. Kinnear to preach, Mr. Lee to address the innister, and Mr. J. G. Pritchard the people. Mr. Pritchard reported upon the grants paid for the last half year. Dr. Mathews reported having visited acter shone forth. Her illness was a very trying acter shone forth. Her illness was a very trying acter shone forth. he augmentation scheme. Provision was made for the visitation of all the augumented congregations within the bounds. An interesting report from Metis was read. The Presbytery expressed its gratification with the report and Mr. MacKay's labours there. Mr. Tanner gave notice that he would, at a subsequent meeting, move that appli-cation be made to the General Assembly for leave to place Mr. D. Anderson's name upon the presbytery roll. Mr. Johnson was appointed to Kennebec Road district till the end of March. In terms of a recommendation from the synod's committee on joy in which she entered upon her rest and Sabbath observance the presbytery agreed to enjoin I reward. May we all be followers of her, as she ministers within the bounds to preach an annual I was of Christ, and may the bereaved husband and scrmon on the perpetual obligation of the Christian, his motherless children be supported by the com-Sabbath. The presbytery took into consideration fort of Him who comforteth us in all our tribula-the remit on the marriage question sent down to tions." Mr. G. R. Lang, missionary in charge of the remit on the marriage question sent down to presbyteries by the last General Assembly and agreed to approve of the same, viz., that "the discipline of the church shall not be exercised in re- his use. A circular from the convener and secre gard to marriage with a deceased wife's sister, taryof the Assembly's Augmentation Committee deceased wife's aunt or deceased wife's niece."— wastead, in which it was stated that \$750, was J.R. MACLEOD, Clerk.

WINNIPEO .- Met din: Knox church, Winnipeg

WINNIPEO.—Met in: Knox church, Winnipeg Novemberragth. There were present Revs. D. M. Gordoni (convener), Principal King, Dr. Bryce, Prof. Hart, and Mesers. Quinn, Douglas, Laurence, Brydon, McLaren, Publado, Whimster and Robettson, (Superintendent of Missions.) ministers; Hon. Justice Taylor, C. H. Campbell, and R. MacBeth, elders. On motion of Dr. Bryce, Mr. McLaren was authorized to proceed to the election and ordination of ilders in Millbrook. Rev. Messrs. Farguharson and Ross being present, were invited to sit as corresponding members. Dr. Bryce reported that he had organmembers. Dr. Bryce reported that he had organmembers. Dr. Bryce reported that he had organized the congregation at Niverville and dispensed tilly it and transmit it to the North church. Mr.
the communion there. Rev. Mr. McLaren: reported that he dispensed the communion at Clear presbytery is the resignation was laid on the table
Spring. He stated further that the people there until the next meeting.

were anxious to obtain the services of a catechist, were anxious to obtain the services of a catechist, and were willing to pay therefor at the rate-of \$160 per annun. The Superintendent of dissions reported anent his visit to Gretna, as follews :-- 4. If at all practicable it is most desirable that a mission ary should be secured for Greina for the future that can speak English and German. There is room for mission work among the Mennonites in the neighbourhood of Gretna. The hamlets on the Mennonite reserve are swarming with children; in many of the e villages there are no schools, and where schools do exist the teachers are very inefficient. The young people among the Mennonites are breaking away from the faith and customs of their fathers; and quite a number of Germans of the Lutheran faith are settling among them. For took an active interest in the work of the church mission committee, in conjunction with the church and manse board, was authorized to take all neceseary legal steps, in name and on behalf of the presbytery, for the removal of the church from West Lynne to Gretna. Dr. Bryce's report anent his visit to Stonewall, stating that he had succeded in obtaining subscriptions from Grasmere amounting to \$225, Rockwood \$150, Stonewall \$200, was presented. Dr. King moved, and it was agreed to, that Dr. Bryce's report be received, and he be thanked for his diligence, and that the Presbytery ask the Assembly's Augmentation Committee to increase the grant to this field by \$25 per annum. The superintendent reported that the executive of the Assembly's home mission committee had declined to pay any sum to wipe out the arrears of Rev. S. Polson. Principal King in-troduced Mr. Isaac McDonald, a student of Manitoba College, and ask that the presbytery examine him and certify him to the senate of the college as a theological student. The matter was referred to the committee on the examination of students, which, at a later stage, after examination with him, cordially certified him. A petition was presented from the Kildonan congregation requesting that the Rev. W. H. Spence, now in charge of Rat Portage, be placed in charge of Kildonan until the next meeting of the Assembly; and Messra. Alexander Jaffray and J. H. Gunn were appointed to support said petition. Principal King moved, seconded by Mr. Quinn, that, in view of the fact that Rev. Mr. Spence had been appointed for a term of six months at the special request of the congregation of Rat Portage, the The clerk submitted the report of the presbytery's Home Mission Committee; it was received, and its recommendations were adopted. The superintendent reported that he had secured Dan parties. The portion indulge in menies bestiand the portion indulge in menies bestiand the portion indulge in menies bestiand the portion indulge in menies. Home Mission Committee; it was received, and it respectable portion indulge in panics, boating, and its recommendations were adopted. The supering parties. Indeed, building and clearing fand goes on all tendent reported that he had secured Rev. James Sunday in Vancouver, and this is done even by men who the control of t Hamilton and Mr. C. H. Wilson to labour within the bounds of this presbytery. A petition was The church there will very soon be self-supporting, but presented from La Salle asking for moderation in the whole burden of debt and building has been incurred a call to a minister; and also that the name of the personally by Mr. Thompson. At this time, when our congregation be changed to Blythfield. There city churches and Sunday schools are portioning out their appeared in support of this petition, Messrs. J. A. inoney, I would most earnestly ask them to remember McCrae and George Parker who addressed the presbytery. Mr. Pitblado then moved and it was Sunday school or individuals having books to spare would McCrae and George Parker who addressed the presbytery, Mr. Pithlado then moved and it was seconded and agreed to, that the prayer of the be kind enough to send them to 3 Ross street, Toronto, seconded and agreed to, that the prayer of the be kind enough to send them to 3 Ross street, Toronto, seconded and agreed to, that the prayer of the self-them to 3 Ross street, Toronto, sel

mitted and read the following report of the committeo appointed to draft a minute expressive of ment he had sustained in the death of his beloved wife. Airs. King's stay in this new land was brief. By those who knew her best, hopes were entertained that she would be able here to resume that life of Christian activity with which she was so closely identified in Toronto; and, during the few months of comparative health that she here enjoyed, her life gave promise of continued devotion to the cause she loved so well. Mainly through her efforts, a branch of the Women's Foreign Mission Society was established in this city; and she was fitty chosen its president. To her fostering hand and wise counsels, much of its vigorous life and good work is due; but the life by which she was here most to glorify the Master whom she loved and served, was to be passed on a bed of sickness; and during the months of confinement to her room. one; yet no murmur fell from her lips; she is en-dured as seeing him who is invisible; " and with confidence and calinness acquiesced in her heavenly l'ather's will. Her thoughts were but little occunied about herself; they went forth more to others. Her interest in the Master's work in church and college continued unabated to the closing hours of her life. To witness the patience, gentleness and strength that marked her Christian character; was a privilige and an inspiration to those around her; it gave a new stimulus to faith in our cove nant-keeping God to hear the peace and hope and Millbrook last summer, was relieved from further responsibility in regard to an outfit purchased for wastead, in which it was stated that \$750, was allocated to this presbytery for said fund. It was resolved to divide the above sum among the congregations as last year, and the clerk was instructed to notify each congregation of the amount ex-pected of it. The presbytery instructed its Home Mission Committee to appoint deputations to visit augmented congregations, also to arrange for missionary meetings to be held within the bounda-Hon. Justice Taylor submitted a report from the committee appointed to examine the constitution of the North church, Winnipey, and laid upon the table of the presbytery the said constitution with certain amendments. The presbytery received the report and resolved to approve of the constitution as thus amended, and to instruct the clerk to cer-

OBITUARY AFTER an illuser of only a few days Mr. Geo. McKentie, Flesherton, passed away in awat peace to the rest of the better land, on December 14th, 1836, in the 76th year of his age. Mr. McKenzie was born in Scotland, and came to Canada 30 years ago. After living in Hamilton one year he moved into this township where he has resided since. In early life he gave his heart to God and united with the Presbyterian Church of which he has remained a constant member until the master called him home. Ten years ago he was elected home." He leaves an aged partner and iminity who mourn the loss of an affectionate husband and father. But they mourn not as those who have no hope. On Sabbath the 19th, his pastor the Rev. A. Wilson, delivered a suitable discourse to a large audience addressing many words of comfort to the bereaved from the words of Jesus, fort' to the bereaved from the words of the words in the words in the words of the words in the words of the words in the words of the words in the words i

MR. THOMPSON'S CHURCH, VANCOUVER-ITS PROGRESS AND NEEDS.

[To the Editor of the Parsbyterian Review]. Str,-I am glad to know that my letter from Vanco ver after the fire has helped to interest our Church in that far-off spot, and also that many of our congregations have generously given of their money to help to rebuild. In a letter written by Mr. Thompson on 18th November he says we still require \$600 or \$700. The church had to be plastered. The wood is so resinous that the gum. was dropping from the roof and oozing from the walls, making sad havoc with Sunday clothes; and people refused to come. The cost of labour and material is double what it is in Toronto, and this has added considerably to the expense.

Coming back to our Sabbath-keeping city from the scene of Mr. Thompson's labours makes one only more anxious to relieve his mind of all this money anxiety Think of Christian work in a place of \$500 inhabitants, and fifty saloons, besides several disreputable houses. A place where the faint dawn of the Monday morning after the fire saw the first load of "provisions" to statuing people come in the shape of a waggon load of liquor. By a.m. of that morning five "saloons" were in full opera tion while the ground was yet hot, and men were searching for the blackened forms of the dead. These barrooms consisted of a plank supported on two barrels with glasses and bottles set on it. Crowds of men were round have been members of Toronto Presbyterian churches.

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TORONTO.

#### BRITISH AND FOREIGN.

DR. ALISON, Edinburgh, says it has been accertained that there are 120 Jewish families in Edinburgh and 500 in Glasgow.

THE Protestants in Italy have 300 churches, and it is estimated that 10,-000 members have been converted from Romaniam.

THERE are 2,073 juvenile societies connected with the Woman's Christian Temperance Union, with an aggregate membership of 97,964.

An obelisk of beautiful design is be-Ing executed by a Glasgow sculptor to bo erected over the grave of the late lamented Mrs. Williamson in China.

A COURSE of monthly sermons will be preached by well-known ministers of the church of Scotland in Crown court church, London, during the winter THE example set by Mr. Oatts at

Glasgow is being followed in New York, where a map in about to be published giving the location of every saloon in THERE are twenty-three Welsh Congregational churches in New York and fifty-four in Pennsylvania, where the

preaching is mostly or entirely in the Welsh language. DR. WM. WILSON of Edinburgh is delivering in Aberdeen the Chalmers' lectures on "The leadership of Christ over His church and its independent

spiritual jurisdiction." THREE of the four ford provosts of Scotland are office-bearers in the Free Church-Sir Thomas Clark of Edin-burgh, Mr. Henderson of Devanah at

Aberdeen, and Mr. Martin of Perth. THE evangelists, Sam Small and Sam Jones, will commence an evangelistic tour across the continent, commencing with a series of meetings in the Method-

ist churches of Boston early in January. When the negroes were freed in the United States they numbered four millions; now they have increased to eight millions. Their rate of increase exceeds that of the whites by 14 per

THE first woman to occupy an' Evangelical pulpit in Maine is the wife of Rev. S. P. Pearson, of Portland, who is to supply her husband's pulpit for several months during his absence abroad.

Tith longest existing pastorate in the United States is said to be that of Rev. Henry J. Morton, rector of St. James Episcopal church, Philadelphia, who has held his present charge for nearly fifty-five years.

THE Pree Church of Scotland is going to send an ordained minister to Tiberian to join the medical missionary, Dr. Torrasor, who went; there recently. A considerable bequest has led the committee to ask volunteers to apply.

THE minutes of New York Muthodist Protestant Conference show a'net gain in membership the past year of two hundred and forty-five. This is encour- By 6 to 3 Dunfermline presbytery reaging for one of the oldest conferences, solved not to transmit an overture on which has little undeveloped territory.

THE Prudential Committee of the American Board has telegraphed to Rev. Robert Hume that they have de-cided not to return him to his mission field until the end of one year at least. There is considerable feeling in New Haven over the decision.

DURING the past six years, in Southern Dakota, a Presbyterian church has been organized for every month, and a church building erected for every other month. Pive colleges and academy halls have been built, and four manses. In the ninely churches are more than three thousand members.

THE Jewish Intelligencer states that at the last "Trinity Ordination" in England five Hebrew Christians were ordained to the ministry of the Church of England, all of whom have been brought to a knowledge of Christ by the mission-aries of the London Society for promoting Christianity among the Jews.

IN 1813 Protestantism in Prance did not count 150 pastors, and had not a single establishment of charity, educacation, or evangelization. That Church has now 900 pastors, 37 homes for or-phans, 42 retreats for the aged, 2 convalescent reformatories for prisoners, be-nides asylums for the blind, deaf and

MR. Moody had a large audience at MR. MOODY had a large audience at his first meeting with the students of Harvard. There was point and pungency in the bearings of his sermon on college life. He has got another donation of \$50,000 for his educational work, the giver being Mr. D. M. Weston, a large-hearted Congregationalist of lighton. of Boston.

ments recently recovered and their bearing upon revelation. He did not anticipate a large meeting, but it lias proved so interesting that the "class" might be called a congregation.

AN interesting statement has just been published regarding the progress of Methodism in London, during the last hundred years. In 1792, there were in the London district three circuits, eleven ministers and 3,514 church members. In 1886 there are in the same area 93 circuita, 185 circuit ministera, 27 depart mental ministers, 65 supernumeraries,

and 36,000 church members. THE following figures taken from the life in it you maller from headachs, distincts, back ache returns just published, show the numerical strength of the Baptist church in the

Australian colonies: Tasmania, eight churches, 404 members 1 Queensland, 13 churches, 1854 members; South Australis, 52 churches, 3,789 members; New Zealand, 23 churches, 2,588 members; New South Wates, 22 churches, 1,178 members, and Victoria, 39 churches es, 4,405 members.

THE General Synod of the Reformed Church at its last session made an appeal for young men as students for the ministry. While the church was yet calling upon the Lord of the Harvest, He was answering. Within six weeks the Board of Education of that Church has taken under its care twenty-six young men. Of these seven are in the Seminary at New Brunswick, six are in Rutgers College, four are in Hope College, and seven are in grammar schools, —making a total of sixty-seven on the

Tilb 12th day of August, 1887, wil mark the one hundredth anniversary of the Colonial Episcopate in the consecration of the Rt. Rev. Charles Inglis, D. D., first Bishop of Nova Scotia, to whom was entrusted the Episcopal over-sight of the whole British possessions in North America. The event is to be auitably cefebrated. During the last forty years especially, a marvellous growth has marked that Episcopate, the Church of England possessing to-day no less than 82 colonial and missionary history.

THE American Women's Christian Temperance Union has established a department for work among Mormons in addition to the forty already existing with Mrs. Angio P. Newman, of Nebraska, at its head. It was brough the in-fluence of Mrs. Newman that Congress, at its last session, appropriated \$40,000 for the establishment of an "Industrial Home" in Utah, for women who wish to abandon polygamy. A missionary is to be sent out by this department to do work among the Mormon women, many of whom would gladly escape from that life if an opportunity was presented.

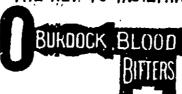
DR. SOMERVILLE made an interesting statement at Glasgow presbytery regarding his visitation of the Highlands. He has now overtaken about one half of the work, and has been delighted with his warm reception and the ability of the ministers to interpret his addresses. There is no country in the world, he says, where the people so flock to hear the Gospel and to attend communion services. He wished, however, that they would more readily accept Christ instead of being scared away by thinking they were unworthy to lay hold of the great salvation. He also desired that young people would make a fearless confession of Christ.

MR. BANKERMAN quilled his over-ture in Perth peesbytely urging the dis-continuince; of Aberesen hall. The Guelle students be used nearly all went to Ediaburgh or Glesgow, and only a few stragglers found their way to Aberdeen. After thirty years' trial it; had been found a weakness to the church. the subject, and by 10 to 4 the over-ture was not accepted by Dumfries presbytery. At Arbroath a proposal by Mr Lilley that the Aberdeen college be equipped for missionary purposes was rejected by the casting vote of the moderator. Prof. IAndsay, in nominating Mr. Patrick of Kirkintilloch as a suitable Aberdeen professor, said he had a lot of go in him and they wanted some go in Aberdeen college. There was great laughter at this, which was renewed when Mr. Scrymgeour said "It's no go."

STALL'S Lutheran Year Book, just Published, gives the following summary of the Lutheran Church in America for 1886: The Church in the United States and Canada at present embraces 58 synods, 3990 ministers, 7,573 congregations, and 930,830 communicants. Of these, the General Synod is composed of the district employees. 23 district synods, 910 ministers, 1,449 congregations, and 138,988 communicants. The General Council embraces 11 district synods, 993 ministers, 1,835 congregations, and 258,408 communicants. The United Synodin the South: 8 district synods, 180 ministers, 360 congregations, and 59,683 communicants. The Synodical Conference: 4 district synods, 1,094 ministers; 2,006 congregations, and 297,631 communicants. There are 12 Independent Synode, with 313 ministers, 1,923 congregations, and 200,120 communicants. During the year 46 ministers have died. Of church property damaged or destroyed, there were two churches burned, ten destroyed or injured by cyclones, five by lightning, four by earthquake to the amount of \$15,000, two parsonages burned, and one college damaged by lightning. There are 19 Theological Seminaries, having about 600 students; 260 Colleges, hav-DR. Monro Gibson, London, recently proposed to held a class for his ing 2,627 students, 724 of whom are preyoung people at the close of his weekly paring for the initiatry; 27 Classical Seminaries, with 2,108 students, 190 of Seminaries, with 2,108 students, 190 of the ministry; whom are preparing for the ministry; and 12 Young Ladies Seminaries, with 889 students. Of Orphans' Homes, Asylums, Immigrant Missions, etc., there are 47. The Church has its Foreign Missionary Society, Children's For, eign Missionary Society, Uniden's For, eign Missionary Society, Board of Home Missions, Church Extension, Woman's Home and Foreign Mission Society, Lutheran Publication Society, German Publication Board, Board of Education, Historical Society, Ministers' Insurance Laurements League, etc.

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In ordering goods, or in muling inquiry concerning anything advertised in this paper you will obline the publishers, as well as the advertiser; by stating that you saw the advertiser; by stating that you saw the advertisement in the PRESURFRIGHT RESIDEN.

R2v. Dr. Thourson, Sarnia, preached the anniversary sermons of Knox church,

An appeal comes from the Foreign Mission Nappearcomes from the rottegn attained Society for bed clothing for the Indians at Portage La Prairie, and clothing for the Indians of File Hills Reserve. Contributions of clothing for money to procure the same thould be sent to St. Andrew's church, King street; city, on the 7th and 8th January.

REV. ARCHIBAT D. BROWN has been in-ducted Into Richmond Bay Past, P. E. I. Mr. Brown is the sixth minister settled in that congregation, his predecessors being Rev. Messes. Andrew Michol, Wm. McGregor, J. M. McLeod and Wm. R. Frame. The congregation has two good churches, free of debt, and are united and harmonious.

A BEASONABLE HINT, For an absulanta harrasting cough there is no loster remedy than Hegyari's Pactoral Haisana, which erres all though themelal and long discusses. It is maked to take and effectual for young or old, a BRYERE TRIAL.

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("I tried all the doctors in this locality for liver and almost steels to be beind I but for years) with motioned a second resultance of Brudeck. Blood Eltters cured may may be been a budget like of the cured may may be been a budget like of the ronto, in order to meets long felt want, have prepared beautifully found editions of the liymnals of our Church, The specimens we have seen are triumphs of the Dockbinder's art, and are in every respect satisfactory. Copies of this edition would formmost elegant and useful gift bools, especially suitable for the holiday season. Persons in quest of testrours should give these enterprising publishers a call.

Whenever your Stomach or Bowels get out of order, outsing Ethousness, Dyspayels or Indignetion and their attendant wills, take at once a dose of Day Carnov's Stomach Bitters. Best family medicine. All Druggist. So cents.

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#### Marriages.

Wittican Derrawatta licember 12nd/1810, at the residence of the brides father, first line west Chiequacoup, by Rev. 1. R. Clichrist, R.A., Wilson William Williamon, lo. Annie L., eldest daughter of Wm. Drinkwater, Faq.

Cams-Hanar-On Tuesday, Incomber 14th, 1880, by Revrit. D. Fraser, M.A., of Boamantille, at the resistate of Charles Wilson, Eng. Treumeth, Mr. John Cress, of Waterloo, to Miss Estabath Hersey, of Tecumseth.

MEETINGS OF PRESBYTERY.

lander -At Parrie, on Tuesday, Sich January AND THE STATE OF T

Morrana — in David Morrice Itali, Montreel, 11th PAGE 1820 - 12 Man. Are Church, Fort Hope, second Tuesday, January, 1887, at the a m. Patta. At Thomburg on the second Tuesday of Lance at 14 20 Mar.

January, at 12:30 p.m., Quante, St. Tuesday of March, 1837, at 10 a.m. 1.

Saveast.—In Xoox Church, Palmerston, 18th March, 1847, at 10 a.m., 17 Tuesday, 1837, at 10 a.m., 1841, 18

### CONSUMPTION OURED.

An old Physician, retired from practice, having had alocal in his hands by an East India missionary the formula of, a simple vegetable tear Ay for the spread and permanent cute of Consumption, Bronchite, Catarch, Asthma and all Threat and Lung Affections, also a positive and radical cure for Necrous Despitate, after baving tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering follows. Actuated by this muttre and a devire to retieve human suffering, I will send free of charge to all who desire it, this receipt in German, French or English, with full directions for preparing and using, Sent by mail by addressing, with stamp, naming this paper, W.-A. Notte, Its Power's Bleck, Rockester, N.Y.

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1887.

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To the St. Leon Water Co.:

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Obviction — For a number of peers I suffered from the terrible complaint of dysigness, to such an extent that for two years I was unable to cat most. Having read of the different curre wrought by the use of 5t. Leon Mineral Water, I commenced to drink it as prescribed in your advertisement. I used it for a month, and can now eat meet. I have a good appetite and gain attentit every day. I deem it my duty to recommend this marrillous water to those who suffer from the same complaint.

I am, etc., etc.

LEVY RECIO.

Printing and Advertising Agent.

61 Grant Street, St. Roch, Quebec.

A Fresh Supply of this Water Acceived Weekly.

THE ST. LEON WATER CO'Y. 1011 King St. West, Toronto. C. J. E. COTE, Managor.

BRASS FIRE SETS O

> English Tile Register Grates, Fenders and Fire Screens.

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MARDWARE AND IRON MERCHANTO in is **Samonac**ial term for

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STORE, 616 Quesn St. West,

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We have in stock a Large Variety of the very best quality of Gents', Ladies', Misses' Boys' and Children's

BOOTS,

SHOES. RUBBERS; Etc., Eto.,

At the Lowest Possible Prices. ALL WORK WARRANTED.

REPAIRING DONK

Call and Inspect our stock.





SECTION - Grand Narrows to Sydney.

Tender for the Worke of Construction.

CEALED TERURES, addressed to the underalgred and endorsed "Eneder for Cape Barson
Railway," will be received at this office by to noon
on Wednesday, the 18th day of January, 1887, for
certain works of constriction.
Itans and profiles will be open for inspection at
the office of the thief Engineer and Ceneral Masager of Government-Railways at Ottawa, and
also at the office of the thips Breton Railway, at PortIlawkeebury, C.R., on and after the 17th day of;
December, 1886, when the general specifications and
form of tender may be obtained upon ap lication.

No tender will be entrial sed unless on one of the
pristed forms and all the conditions are compiled,

By order, A. F. BRADLEY, Secretary,

and street and property throughout the

117 1

Department of Railways and Canale, 1977 (1) (1) (1) Ottown, 18th December, 1888.