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ABOVE IT ALL.

I SEE the crowds of earth go by,
I hear the world's loud trumpet call,
Though through its midst my path should lie,
Yet I must live above it all.

The sorrows of the daily life,
The shadows of my path which fall,
Too oft obscure the glory's light,
Until I rise above them all;

Until upon the mountain height,
I stand, my God I with Thee alone,
Bathed in the fullest, clearest light—
The glory which surrounds the throne.

Here hush! are all the sounds of earth,
The laugh of pleasure, moan of pain;
The vain deluding shouts of mirth,
Here fall upon my ear in vain.

Calm in Thy secret presence, Lord,
I rest this weary soul of mine;
Feed on the fulness of Thy word,
And die to all the things of time.

Learning that word, so wondrous deep,
To live in joy and grief the same;
Weeping as though we did not weep,
Gaining, as though we did not gain.

O! take my fevered hands in Thine,
And keep me, Master, nearer Thee;
Walking above the things of time,
In closest fellowship with Thee.

With Thee, above the clouds and gloom
That shade and dim this lower life;
Walking with Thee—with Thee alone—
Above the storm, above the strife.

A PASTOR'S AFTERNOON.

THE following lets some daylight in upon what to so many is a dark subject, "How a minister can possibly find enough to keep him in decent exercise." It is from the *New York Christian Advocate*; and by a "Methodist Pastor." Change the names to the "PRESBYTERIAN REVIEW," and a "Presbyterian Pastor," and it is equally true to the life.

Mr. Editor.—Dear Brother: Returning home this evening after several hours of pastoral visitation, I occurred to me to make a sketch of my calls, which had been made in perfectly natural course, with no thought of special selection. I send you the result, thinking that its appearance in *The Christian Advocate* may help some of your readers better to know the real nature of a pastor's work, and perhaps better to realize how many are the sorrows of our common life. Following are the calls made:

1. A lady running a large grocery in place of her husband at home sick.
2. A widow bedridden for many years.
3. A young married woman whose mother had become intemperate and left home.
4. A widow in want because of her son's lack of employment.
5. A young mother with babe of two-months. Husband just taken to hospital, disabled by chronic illness, leaving her destitute.
6. A lady nursing her husband, just returned from business very ill.
7. A young working girl stricken with paralysis.
8. An aged woman dying; no relative, but tenderly cared for by Christian friends.
9. An elderly woman recovering from effects of a severe fall.
10. A home where the husband is out of employment, the wife very ill, and her mother dying.
11. Found her mother referred to in No. 3, suffering from a long debauch, and pledged her to drink no more.
12. Called on Treasurer of the Stewards, and obtained money for relief of No. 6.
13. Carried the money to No. 6, and left her somewhat consoled.

Reviewing this sketch, I find that, with the exception of the first call, I had not been two blocks away from the parsonage. Yours sincerely,
A METHODIST PASTOR.

HINDRANCES TO EVANGELISTIC WORK.

BY REV. DONALD FRASER, D.D.

IN an address on Hindrances to Success in Evangelistic Work, Dr. Fraser dwells on various practical points, and concludes with the following remarks, which strike us as of very general application:—

The Church is wanting in ardour for the conversion of the ungodly.

Not merely is there scepticism about the utility of special services, there is far too little serious thought about the success of the Gospel in any way, stated or special.

Even the ministers of the Word are apt to fall into a dull acquiescence in things as they are, content with a well-filled church. The officers of congregations are intent on pew-letting and the gathering of the church revenue. When these show respectable figures, "We are doing well," they cry, as if their church were a house of business, always on the look-out for good paying customers. Not only so, but the people too often seem to have got all that they want, when they have secured the sittings that they

like, and hear sermons and services (especially music) such as yield them a fair weekly allowance of enjoyment and consolation. They have no enthusiasm for the grand object for which Christ came—"That the world through Him might be saved." They have among them persons called *far excellere* "Christian workers," but the general mass of Christians, whether in our own or in other churches, have no faith or courage to go forth in the community in the name of Christ and try to make more Christians.

Mr. Haslam, in his autobiographical volumes often refers to this apathy, and says, "I never could understand Christians who do not care about the salvation of souls." It certainly is a strange thing that sheep found by the Good Shepherd should think only of green pastures for themselves and have no pity on the sheep that are still astray in the wilderness, or that men who have been rescued and healed should feel nothing for those who are still by the wayside, wounded and half dead.

We do not know how this hindrance of mere self-regard is to be surmounted, unless God be pleased to show us the throbbing of His own heart over sinful men, and in harmony therewith to send a mighty pulsation of love and sympathy through the heart of the Church which will actuate all her frame and quicken all her energies.

Richard Baxter, writing of his success in the Gospel at Kidderminster, mentions with gratitude "the co-operation and zeal of his people." "They thirsted for the salvation of their neighbours, and were, in private, my assistants, and being dispersed through the town, were ready, in almost all companies, to repress seducing words and to justify godliness, to convince, reprove, and exhort men according to their needs; as also to teach them how to pray."

O TEACHER, DON'T!

1. *Don't begin before you are ready.* Come to the Sunday school with your lesson well prepared. How shall a man teach except he hath first learned? How shall empty vessels be filled out of an empty vessel? Out of nothing, nothing comes; and from nothing, nothing can be taken away. I know teachers who make it a practice, every Sunday afternoon or evening, to look over the lesson for the next Lord's Day. Keeping it in mind during the following week; thinking it over, gathering illustrations, reading about it, getting themselves full of it, when the next Sunday comes round they are well prepared to teach, and never need to begin before they are ready.
2. *Don't go faster than your class can follow.* Avoid big words. Use simple language. See that your questions and explanations are perfectly intelligible. It is a high art to ask questions aright. While a question should not be so framed as to suggest its own answer, neither should it be so constructed as to be ambiguous or misleading. That teacher was rightly served who asked a boy in his class, "What was the condition of the patriarch Job at the end of his life?" and received the prompt reply, "Dead!"
3. *Don't wade out where you can't swim.* Some things cannot be explained. There are mysteries in our holy religion which no man can fathom. If it were not so, then were our blessed religion of but little worth. Some matters are for the reason, and may be explained and understood and explored with the torch of intelligent inquiry; but some things are too great, high, wide, and deep for the human reason to measure. They were not meant to be measured, but to be silently and reverently contemplated and adored. The existence of God, the nature of the Holy Trinity, the incarnation,—it is only the ignorant who will presumptuously attempt to explain or prove truths like these. Keep within your depth. Go not forth into the deep waters, where you can neither wade nor swim.
4. *Don't be dry.* It is in teaching as in farming—too much dry weather kills the crop. All one's time must not be spent in proving things. A little attention should be given to painting, as well as to proving. We are all fond of pictures. Let the volume of your Sunday school work be well illustrated. An anecdote, a little appropriate pleasantry, a brief story, well told, arousing interest and touching the heart, will serve to enliven the lesson. Study the happy art of illustration.
5. *Don't scold.* Preserve order in your class. Hold the reins with a firm, albeit a gentle hand. Insist on obedience, because to inculcate obedience is no small part of your work. But avoid a fault-finding, scolding, scowling habit. Vinegar catches no flies. The fish never bite when it thunders.
6. *Stop when you are done.* I have seen teachers talking and talking to their scholars long after everybody else was through the lesson, and quite until the tap of the bell announced the hour of dismissal. The scholars were evidently weary and restless, and looked decidedly bored. When you have driven the truth home, and fastened it like a nail in a sure place, let it alone. Keep on hammering at it, and you will pound the head off your nail, or split your plank and spoil your work. If you have little children in charge, be particular to remember Spurgeon's saying that "Little vessels are soon filled."—*H. M. Kieffer in S. S. Times.*

Mission Work.

COMMENDABLE.—There is a good deal of degeneracy no doubt among the nobility of Britain, but there are still many exceptionally earnest and noble men, well worthy of the honourable titles which are their inheritance. It is refreshing to read that "a young layman, an earl's son and an Oriental scholar, an elder in the Free Church of Scotland, proposes to establish a mission at his own expense among Mohammedans in Arabia, and direct it in person." One would like to know his name, and better still to know the man. May many who have the means go and do likewise!

GIRL WIVES AND WIDOWS.—The iniquity of infant marriages and the misery and shame of widowhood imposed for life upon millions of miserable women through no fault of their own, have moved both the missionaries in India and the government to seek out some remedy for this cruel bondage imposed by inexorable use and wont. Hitherto both have failed, but it is good news to learn that the ancient Vedas—the Bible of the Hindus—give no sanction to the practice and that thus there is still hope of effecting a reform.

A MARTYR'S SUCCESSOR.—A successor for Bishop Hannington, who was murdered in Eastern Africa, has been found in the person of Rev. Henry P. Parker, who for some years was Secretary of the Church Missionary Society in Calcutta and who has been laboring among the Gonds in Central India. Mr. Parker was known in India as specially interested in the efforts to build up a native Christian community, which should be independent of support from the English Society, and he has consented to accept this bishopric on condition that another missionary be sent to the Gonds to carry on the work he has begun.—*Missionary Herald.*

NEGRO MARTYRS.—No one can read the dark record of bloody persecutions so heroically endured by the blacks, in Madagascar, without the conviction that the finest characteristics of human nature are to be found also in the Negro race. The conviction is deepened by the latest news from Africa. The church there, though so young, is already passing through the fire, particularly in Uganda. The late King Mtesa—a fickle minded ruler—alternately favored and persecuted the missionaries and converts. His son Mwanga who promised better things has proved to be a perfect Nero. For nearly two years he has been slaughtering and burning all the Christians in his kingdom, and even those suspected of being favorable to the new religion, till at last he has made an end temporarily for want of material. As late as last June, thirty-two were burned alive on one great funeral pyre by the king's order. Fifty of the king's pages were massacred on suspicion that they had become Christians. One of the missionaries writes "God alone knows how vast a multitude is yearly done to death in this dark land." Surely our brethren there should have place in our daily prayers that God may defend and deliver them, and cause the blood of the martyrs to bring forth abundantly, thirty, sixty, an hundred-fold in living witnesses for the truth.

BLOOD-BROTHERHOOD.—The name of Henry M. Stanley, the great African explorer, has become a household word, familiar to the children as well as to those of riper years. In his recent work, "The Congo," that intrepid traveler relates some strange experiences which he had in his dealings with the native African tribes. He also records some curious customs to which he had to conform in trying to win the favor of these tribes, and secure their confidence. One of these was that of "blood-brotherhood." This is a custom by which those who submit to it bind themselves to perpetual friendship—pledge themselves to help each other to the utmost of their ability. The ceremony connected with it is meant to be very imposing. Mr. Stanley tells us that, on one occasion, he entered into this relation with a native chief named Mata Buzki (lord of many guns). When the moment for the ceremony arrived, a fetish-man—a sort of heathen priest—appeared, carrying his incense, a long pod, a pinch of salt, and a fresh green banana leaf. The staff of a spear belonging to the chief's son, and the stock of a rifle belonging to Mr. Stanley were then scraped, the fine shavings falling on the banana leaf. To these shavings were added the pinch of salt and a little just scraped from the pod. The arms of the two men were then crossed, and the fetish-man made an incision in each with one of the lancets. When the blood began to ooze out, a little of the curious compound just described was dropped on the wounds. The arms were then rubbed together, the white arm and the black arm, and the men were brothers, pledged to a life-relationship. This is blood-brotherhood in Africa. But we read of a blood brotherhood more real than this, and one which carries with it greater obligations. The Holy Spirit, speaking by the mouth of Paul, says: "God that made the world and all things therein hath made of one blood all nations of men to dwell on all the face of the earth."—*Foreign Missionary.*

NEWS FROM MISS ROSE.

THE following extract from a letter addressed to Mr. Alex. Bain, Woodstock, Ont. appears in a recent issue of the *Sentinel-Review*.

PRESBYTERIAN MISSION,
PIAPOOT'S RESERVE, Oct. 15th, 1886.

"The work grows in interest daily. I am often moved to tears at the painfully sad side of my work, and often quite convulsed with laughter at the ludicrousness of many things said and done: for example much of the Indians' English is necessarily slang; they pick it up from the stable boys about the town when they are in Regina.

"One immense native comes to school sometimes. He is the Son of-Dust. When he walks he might very appropriately be called Stick-in-the-Mud. To-day when he came in, said I, 'good afternoon,' he replied respectfully 'shut up'; this exhausted his vocabulary. The night before, two boys were here until 21 o'clock learning to count. As they were going out said I, 'good night.' They looked back at me shyly, and with the utmost politeness at their command said 'your mother-in-law.' They have great powers of imagination in some respects.

"Mrs. A. S. Ball kindly sent me some pictures, all of which are mounted and hung in the schoolroom, and we are very proud of them; one is a good picture of 'Their Royal Highnesses the Prince and Princess of Wales.' They are quite decided that the Princess is my picture, and that the dots in the veil are flies on my face. 'Why did you not drive them off' they say. I did not understand for some time what they meant. They are quite sure 'His Royal Highness' is my sweetheart and when I deny it they say 'you are lying.' A poor old woman was in and I was singing to her 'I am so glad that Jesus loves me,' and tried to get her to sing 'Jesus loves me.' She was very attentive and tried so hard to get it said, 'Do you know who Jesus is?' She responded in a bright happy way 'Tappua Tappua' the same as 'you bet' with the white man. There are many of our consonants they cannot sound or pronounce B, P, C, E, seem all to sound the same to them and F they cannot say so far; it is 'ep' with them. I point to my lips and teeth as I utter it, they watch intently, then with an explosive effort blurt out 'E, pep.' 'Yes, yes, is a stumbling block; K they do not like to try. Three, thirty, third are quite enough some days to disturb the school. Some of them will run out of the door to 'Tappua' to say 'thirty.' 'Tappua' received a message from John Macdonald desired the honour of his company at Ottawa, and he must needs be in Winnipeg upon a certain day; in order to be there on that day he would have to travel to Regina during the night season, so he would not go. Piapoot does resemble your ancient friend Jesurun, who waxed fat and 'kicked.' He is not so very fat, but he is a chronic 'kicker.' He is no longer hostile to the school; is quite friendly, I think; calls sometimes and his sons come to the school.

"Eastern people can form no idea of the irregularity of this institution. Imagine a people who have no timepieces. They do not know the time upon their faces if they had. The schoolroom is open from early to late; often the most teaching is done in the evening. They see before discipline as mist before the sunshine. I am the recipient of much advice—it costs little. One says, 'You must not teach the alphabet first.' Another, 'You must first instruct them very carefully in the alphabet.' 'You must teach them to draw first.' 'You must not allow them to draw until they first learn to read.' 'Do not give them the least thing unless they earn it.' 'You should let the things be given as gifts first, anyway to win confidence.' I need hardly say that all the advice comes from those who have not made missions a study. The schoolroom is large, airy and bright, lit by two windows looking south and two looking north, from which may be seen the long winding range of hills, the formation resembling the pictures of Palestine. Those old, bald, wrinkled hills fade away at the sky line into a squarely flat tableland; not a shrub, tree, slant, stack or villa, breaks the line on the north range. We live on the summit of the south range; about here it has a park-like appearance, dotted here and there with clumps of small trees. Cheerful little groups are they in the summer season, but now turning into a leafless, wailing wood, in which these terrific western winds are constantly trying over their old tunes. They roar at the house corner; frequently I have thought a heavy lumber wagon was at the door; at night I fancy I hear Forepaugh's baggage waggon lumbering up the stony part of Dundas Street, Woodstock, Ont. You are surprised I would even dream of a circus wagon. It never took much to surprise you; these winds surprise me; they will shake the casement so that they rattle as a combined mower and reaper, and shriek through the key-hole, 'I will get in,' 'I will get in.' The white settlers are very desolate over a sad succession of bad harvests; many have spent their all and have never reaped the seed sown. I am in a position to hear many sorrowful experiences. Most excellent; people seem to be the rule here, very few, worthless settlers. It is no fault of theirs that they have no crops; they are careful and work hard, but between the frost, drouth and gophers, they have scarcely anything left."

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TESTIMONIALS.

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J. K. SMITH, A.M., Pastor of Knox Church, Galt, Moderator of General Assembly.

DAVID BELL, Public and Sunday School Teacher, Rockton. Nov 1, 1886.

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The Family.

THE GOLDEN STAR.

They brought to the cradle their gifts of gold, The gums of Araby sweet, And scattered them where the stars had rolled Round the babe of Bethlehem's feet.

Or whether he holds or breaks his seals, He is near to all watchful eyes, And to those on the mountain-tops reveals The messages of the skies.

THE SECRET OF PEACE.

WHAT is meant by that injunction, so often emphasized in the Bible, to carry no useless load upon the journey, to be burdened with no needless impediment? How are we to take it, with reference to our own situation in this rapidly flitting year of grace, 1886? What is the process of casting all our care upon the Lord, and how are we to enter into the fulness of blessing implied and covenanted in the assurance, "He careth for you?"

The fact is that most of us, when confronted with pecuniary distress, not mere inconvenience, but real distress, menacing our homes, or our honour, find it next to impossible to refrain from anxiety. It is an open question whether it would be praiseworthy to feel no anxiety, whether that is the significance of the divine injunction. To be apathetic when obligations are concerned which involve the claims of others, to be indifferent to our reputation for integrity, surely, God does not want us to be this.

Among Prince Albert's wise counsels to one of his daughters, I remember to have read this: "Always preserve a margin in your business transactions. Never go to the outside limit of your resources." It was good advice, and is thoroughly sensible and practical.

Many anxieties besides those connected with the means of living consume our hearts. One which ought to be often present than it is, and which certainly ought not to be lightly dismissed, is care for the conversion of those dear to us.

With reference to our own spiritual condition, our growth in grace, our sense of the inward witness of the spirit, we have no warrant for unconcern. There, too, we ought to strive, remembering that the bird beating against the air current, soars aloft, that the swimmer battles with the waves ere he gains the shore.

The cares which we carry till they bend the shoulder, bow the head, and crush the heart, are, it must be admitted, temporal cares in the main, some of them preventable, and many of them inexorably wearing. The burden of incompatibility with our surroundings, of uncongenial associations, of scant opportunity, of meagre food for the intellect, of disappointed hopes, and defeated plans,

how it weighs us down, whatever label it bears. George Eliot says pithily, "There is much pain that is quite noiseless, and vibrations that make human agonies are often a mere whisper in the roar of hurrying existence."

It is care of every kind which has to do with the vicissitudes of human existence, which we ought to carry to the Saviour, and leave with Him. For His careth. Not a moan is unheard, nor a cry unheeded. And the secret of peace is in those tender words of St. Paul, "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

NEWSPAPER ESPIONAGE.

A FRIEND of the late Samuel Bowles once addressed him a letter in which he used the following sentence as a basis for what he had to say:—"It seems to me that a newspaper should be governed by the same principles which a gentleman follows in his personal conduct."

At no time has this subject of newspaper conduct been more pressing than it is now. The extraordinary course of not merely a few but of nearly all the prominent journals of the country, before and after the President's marriage, has served one good purpose. It has called public attention to the intolerable lengths to which the modern system of press espionage has been carried.

The treatment of the President and his bride was the culmination of this kind of journalism. Let us take a comprehensive view of it from its beginning to its end. I was about three months ago, I think, that the rumour first started that the President was contemplating marriage.

Every Sunday his bright, eager face met her, and he searched diligently with her those wondrous Scriptures which would make him wise unto salvation. Occasionally he would tell her of his troubles; his laundry and of how the "Melican boys" tormented him—breaking panes of glass and committing other mean trespasses.

As the soft spring days dawned upon the great city there came a Sunday when May Sing was not there. His teacher waited and wondered. She sat at her little table in her quiet corner, the hum of voices all around her. At last she heard someone say: "Tell Miss— She does not know."

He was soon there. The "melican boys" had done their work well this time. Not broken panes only, but a simple, generous, loving heart—a human creature who would not have harmed his worse enemy.

Not for me, Miss—, he said, lifting his eyes fearlessly to meet hers; "I not fight for me; only to keep Fay flum get hurt." He was very weak from loss of blood, but his mind was clear, and he looked around from time to time at poor Fay, who sat silently weeping.

personal conduct." It is natural and fitting that men who take this view of their profession should answer all criticism with personal abuse.

But I firmly believe that it will not become the rule. I do not believe that even a majority of the editors of to-day are in favour of it. Many of the most influential of our journals have already protested against it, and the very ones that are the most zealous advocates of the system now will not be long in finding out their mistake.

ONE OF THE MOYS.

"You teachee me read the Bible?" he asked, and there was an eagerness in his voice and manner which proved the question one of real interest. No teacher could turn from such a question with a cold and formal reply.

She sighed softly at the thought of the afternoon hour of rest, and following the sigh, a prayer—a cry for grace sufficient. Then, she said, "Yes, Sing, I will teach you."

There are those who declare that Chinese boys only care to learn our language. Perhaps. And what then? Will not our language bring to them the knowledge of the one only God, and Jesus His Son, who gave himself for their ransom? It only remains with the teacher to give them, out of our language, those sweetest and most comprehensive words of all.

He was one of "the Moys." He was proud of his family name. Yet he was like a little child, in his willingness to learn, his eager listening to the instructions and the explanations of this gentle, dignified woman who had become his teacher.

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Fay may learn too. So glad melican boys not hurt Fay? Who take care of Fay now?"

The lady assured him that she would do so, and he seemed satisfied. He asked his teacher to say a prayer for him to Jesus, "that he not mean to strike, only as Fay not get hurt," and to tell Jesus "ho sorry; please forgive."

It had been one of the unprovoked assaults, too shameful common in many parts of our country where a "heathen's" home had been invaded, and the poor deformed Fay made the target for the attacks called "fun." No one, of all the crowd that gathered, moved to help shield the crippled Chinese lad. And his cousin, strong in his great affection, had to battle for him alone. He did not mind that he had received his death-wound. His simple, peaceful heart was only sad for the part he had been compelled to take.

But he would soon be at rest now, and those blessed Bible truths which he had so longed to read for himself would become fully known to him. A little hour or two, and one of the Moy family would be one of that great multitude who had come through much tribulation, and received white robes.

Readers, it is no fanciful sketch. Many a simple, honest Christian life is lived among these men who come heathen to our shores. Many a one has died a martyr's death. Let the faithful teacher take courage, and let all those women who have set their hands to this work, labour ever in the fear of the Lord, and with a deep sense of the dignity and the holiness of their task.—Jennie Harrison, in the *Observer*.

PERSONALITIES AND ILL REPORTS.

KEEP clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked because we have to learn and find out men's characteristics for legitimate objects, but it is to be with confidential persons. Do not heedlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer a true and honest man." But where there is no need to express an opinion let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—Dr. John Hall.

WHEN WINTER STERN

WHEN winter stern his gloomy front uprears, A sable void the barren earth appears; The meads no more their former verdure boast, Fast bound their streams, and all their beauty lost, The herds, the flocks, in icy garments mourn, And wildly murmur for the spring's return; From snow-topp'd hills the whirlwinds keenly blow, Howl through the woods, and pierce the vales below. Through the sharp air a flaky torrent flies, Mocks the slow light, and Mel the gloomy skies.—Cradle

MEETINGS OF PRESBYTERY

BARRIE.—A special meeting of this presbytery was held at Collingwood on November 16th, at 2 p.m., for the purpose of inducting to the pastoral charge there Mr. John Campbell, M.A. Ph. D., late of Harrison. A very good number of the congregation and friends of other churches attended the services. The presbytery being constituted and other preliminaries disposed of, Mr. Thomas Wilson of Tecumseh, conducted divine service and preached from Psalm xcii. 12. "The righteous shall flourish like the palm tree; he shall grow like a cedar of Lebanon." Mr. Moodie, as appointed, discharged the duties of the member presiding, and duly inducted Dr. Campbell to the charge. Addresses were then delivered, by Mr. Leishman of Angus, to the newly inducted minister, and by Mr. Currie of Penetanguishene, to the people. When the benediction was pronounced, the people welcomed Dr. Campbell as their pastor at the church door as they retired. The office-bearers afterwards conferred with the presbytery regarding financial matters. In the evening a "welcome" social was held and was attended by a large number of people. After a bountiful tea in the lecture-room, proceedings in the church began about eight o'clock. Mr. R. J. Copeland, was chairman. Dr. Harper, the respected pastor of the Methodist church, and Mr. Kelly, lately settled as pastor of the Baptist church, welcomed Dr. Campbell on behalf of other churches. Addresses were delivered by Mr. Henry, moderator of presbytery and other members who took part in the afternoon services. Dr. Campbell spoke last of all in a few well chosen words. The church choir sung anthems and other pieces admirably, and received appreciative notice from several of the speakers.—ROBT. MOODIE, Clerk.

HAMILL.—Met on the 10th ult. Reports regarding the supply of the vacancies were given in and approved. Mr. Black's resignation was accepted, to take effect after the last Sabbath in November. A committee was appointed to negotiate for union between the congregations in Caledonia and in East Ancaster. Mr. Wells was appointed moderator of the sessions of Argyle Street, Caledonia, and Allan Settlement and of Cayuga. Mr. John Wilson was received as a student and missionary catechist. A call from Ancaster and Alberton to Rev. H. C. Ross was accepted, and the induction appointed for the 9th December at 2 p.m., at Ancaster, Mr. Scouler to preside, Mr. Young to preach, Mr. Fisher to address the pastor, and Mr. Huron the people. Mr. Veoman resigned his charge at Dunnville, and the congregations are to be cited to appear at the meeting to be held at Ancaster. A committee on augmentation was appointed to apportion among the congregations the amount required from this presbytery. Arrangements for a conference on Sabbath Schools and the state of religion was made. A new mission school in the north part of Hamilton was sanctioned in connection with the Central church. A report on presbyterial visitations was adopted and ordered to be circulated.—JOHN LAING, Clerk.

FORGIVE us, Lord, our little faith;
And help us all, from morn till e'en,
Still to believe that lot the best.
Which is—not that which might have been.—G. Zabriskie Gray.

EVERY road which leads to a throne is delightful, were it bristling with thorns; every road which leads to a precipice is frightful, were it covered with roses.—Fennelon.

"THE ROMISH CHURCH THE GUARDIAN OF MORALS."

(To the Editor of the PRESBYTERIAN REVIEW.)

Sir,—I received a letter from an esteemed Presbyterian minister in the United States on the 16th November, asking for information on a matter of public interest. He says:—"In a book by an Episcopal parvert, Rev. Mr. Stone, called

"THE INVITATION HEEDEN,"

a chapter entitled, "The Church the Guardian of Morals" begius thus: "No Catholic ever turned Protestant in order to reform his morals and lead a better life. So undeniable is this a fact, that the Duke of Brunswick numbered it among the fifty reasons which induced him to abjure Lutheranism, etc. Let us put the matter in such a shape that no one will have the hardihood to demur. No Protestant ever became a Catholic in order to throw off restriction and indulge his passions. The Catholic church wages ceaseless warfare against the lusts of the flesh" etc. After this quotation my correspondent goes on to say: "Now I know the first sentence to be false, but I have not been familiar enough with such charges to be able to bear personal witness to its falsity. It has occurred to many that among the many French Catholics gathered into your Presbyterian mission churches there are probably hundreds of cases where reformation of life followed the renunciation of Romanism. Though I can easily understand that immoral Romanists would prefer to remain in their church than to come to ours since they can remain Romanists and die in the church though they lead immoral lives—while they cannot join ours without pledging themselves to a New Testament morality. The book throughout is plausible but slimy. Can you give me any facts?"

I sent this letter to our devoted and excellent French pastor, the Rev. C. A. Doucet, who returned it promptly with the inclosed answer, which I forward you for publication in the REVIEW whose fidelity and fearlessness in discussing Romanism cannot fail to be appreciated by its numerous readers and by all true patriots and lovers of apostolic Christianity.

The same American Presbyterian minister asks me for information on another point, which, with your permission, I may deal with in a future issue. Yours etc. D. H. MACVICAR.

PRESBYTERIAN COLLEGE, MONTREAL, November 25th, 1886.

"No Catholic ever turned Prote. ant in order to reform his morals and lead a better life."—"The Invitation Heeded," by Rev. — Stone.

In reading this sentence, we are involuntarily reminded of what the Jews said of Christ, the ideal of holiness and purity: "Behold a man, gluttonous, and a wine-bibber, a friend of publicans and sinners," Matt. xi. 19. The accusation made here against Protestants is not a new one. If they reviled the master they will revile the servants. When in apostolic times a heathen embraced Christianity, his former companions esteemed him "the filth of the world," 1 Cor. iv. 13. The early Christians, we find by Tertullian's Apology, were accused of practising incest and infanticide as part of their worship. In the early part of the sixteenth century, Francis I. commissioned William of Langley to institute an inquiry into the life and morality of the Waldenses, who were also represented as the worst people in existence. He reported that he had found them "peaceable and moral, loved by their neighbours, faithful to their promises, honest in business, helpful to the poor, and charitable to strangers. They would on no account swear or blaspheme. . . They might also be known by this, that if they found themselves in any company where obscene language was used, they at once withdrew as a mark of their disapprobation" (De Felice, p. 60). King Lewis XII., passing through Dauphiny in 1501, was urged to punish these heretics. He also caused an inquiry to be made, and after having read the report, he exclaimed: "Those people are better Christians than we are ourselves." Luther, Calvin, John Knox, and other great reformers are invariably represented by Roman Catholic historians as steeped in the grossest immorality, upon no other proof than the testimony of bitter enemies. We repeat, therefore, that there is nothing new in the vile insinuation of the Rev. — Stone.

If we look for the cause of this uniformity in charging disciples of the Gospel with "sins of the flesh" we will find it, not in such a prevalence of immorality among Protestants, that the fact should be notorious, but in the very nature of the religious teaching which Rome through the confessional gives to its followers, steeping the heart in immorality. "From the abundance of the heart the mouth speaketh," Matt. xii. 34. If there is any truth in the proverb, "Like preat, like people," one needs only take the *Compendium Theologiae Moralis* of Gury, and his *Casus Conscientia*, or the "Dissertation on the Vith and IXth Precepts of the Decalogue," by Abbe Rounclot—both official books in most Jesuit colleges, and read them carefully. He will find in them depths of filth that Protestant ministers never dream of, and that would astonish the worst inhabitant of Sodom or Gomorrah. If the Church of Rome is the "guardian of morals," it has a very obscene library. In Father Chiquiy's

"FIFTY YEARS IN THE CHURCH OF ROME,"

the author quotes a speech from Dr. Taché, in which the speaker said: "With their confessional the priests poison the spring of life in our children, they initiate them to myteries of iniquity that would frighten old convicts. By their questions they teach them the secrets of a corruption which carries its germs of death even to the marrow of their bones. I have learned more obscenity from the mouth of my confessor, before my fifteenth year, than I ever learned in my life afterwards. . . ." (p. 57, French edit.)

"No Catholic ever turned Protestant to reform his morals!" Why does not the author spend a Sabbath afternoon in Montreal, or better still, in Paris or Rome itself, and find out for himself who they are that buy and sell on the Lord's Day, and turn its afternoons into times of dissipation and too often of debauchery? Let him consult the police sheets, and for one lost woman of the Protestant faith how many will he find of the other? Which is the purer, the literature of Protestant England or that of Catholic France? Such questions need not be answered. The facts are known to every one who has studied that not very attractive subject. In the Church of Rome, if a priest is guilty of immorality he is sent to another parish. In the Protestant Church he is deposed—rather a strange proceeding for a Church so notoriously immoral, according to Rev. — Stone.

I have been for nearly ten years pastor of St. John's Protestant church, and have admitted there

about four hundred converts to membership during that time. The session has expelled three members for immorality, two for habitual drunkenness, and two for other offences. Thirty-five have apostatized, returning to the Church of Rome, most of whom only when they found that they had not with Evangelical Christians that facility for sinning with impunity which they enjoyed in the Church of Rome. They all found the Gospel teaching too strict for their taste. I do not mean to say that every one of these thirty-five wished to live an immoral life, in the sense of a life of lust. Some thought that our Sabbath observance was too burdensome. Others that we were too hard on habitual backbiters and slanderers; others again that it was trying to impose upon them when we asked contributions towards the support of our ordinances.

If "no Protestant ever became a Catholic in order to throw off restriction and indulge his passions," a question that might be disputed (Henry IV of France, to witness) it is because those who wish to have a life of sin, care nothing in general for any kind of religion, and all they have to do is to leave their own church and go to none. We might say with more truth: No Protestant ever became a Catholic because he found vice tolerated and encouraged in his own church.

It is notorious, that there has been in Montreal, a man of late years, who made a large fortune from the wages of sin; he owned many houses and drew heavy rents from the fallen women who dwelt in them. As he grew old and feeble, he made his peace with the church of Rome, bequeathing the Seminary a large portion of his fortune for the building of a Reformatory, and also for numerous masses for the rest of his soul. He received the last sacrament and died outwardly in communion with Rome. But to his last day, his agents drew the rents from the dens he owned, and he never heard that this was charged to him as a sign of an impenitent heart or that his eternal salvation was thereby seriously imperilled. Is not this making sin easy—at least to those who have money to leave to the Church? We have nothing like it in the Protestant Churches.

It seems to us, that the important question here, is not whether a Catholic becomes a Protestant, to have more liberty to sin, or a Protestant turns Catholic, for the same reason. Both may be wicked men, and both may be mistaken and disappointed in their expectations. The question is: Does the doctrine of Rome make sin easy? or does the Gospel that we preach, tolerate vice in any shape or form? The answer to the first question is found in "Gury's Theology" and many other similar works where lying, perjury, theft, slavery, impurity and even murder are excused and defended under certain circumstances.

The answer to the second is found in many places of the New Testament, which say of those who do such things "that they shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21:8.

Finally, we may state, that many of our converts, had they remained in Romanism would also have spent their lives in ignorance, and perhaps in vice, have been raised by the Gospel to honourable positions where they are a credit both to themselves and to that Gospel. We could mention names, and point out distinguished members of society who, under the soul-destroying influence of Rome, would never have been more than hewers of wood and drawers of water; and as to the Duke of Brunswick's statement, it could not have been a very strong proof, that needed forty nine otheis, to make one good reason, to abjure Lutheranism.

We have known of many conversions to Protestantism, caused by conviction of its truth, after prayerful examination. We have never yet known of a pious Protestant turning Catholic in Montreal. Some have turned because they loved Catholic girls, and could not obtain their consent to marriage without abjuring their faith. Others have been bought, literally for a piece of bread, being offered poor relief, if they left the Protestant Church. A few—very few—found out that to get on in the world of trade or politics here, they had to conform to the worship of the majority, have given up the Gospel, as Demas did of old. Although a Catholic has often everything to lose by joining us, many have done so, and do so every year, giving up all for Christ, and suffering no small amount of persecution for His sake. All the pleasures of vice, would not compensate here for the bitter hatred, the constant insult, and general ostracism that a profession of faith in Christ, brings a Roman Catholic. Why should he take up such a cross, when, in his Church he can go to High Mass in the morning of Sabbath, play cards all afternoon, get drunk in the evening, and be all right again, "in a state of grace," after a priestly absolution and a penance consisting generally of a few repetitions of Latin prayers on his beads? Who has ever heard of a notoriously immoral man being refused the Sacrament at Easter, if he had previously gone to the confessional.

These are facts—they are not stated on hearsay—they are within our own personal knowledge, and we challenge contradiction. Our mission work is not done in a corner, but before all men. We have before us here, not only the theoretical-Romanism of Catholic theologians but the practical Romanism of one hundred thousand people in this city alone. Pity it is that Rev. — Stone, did not spend a year or two in French mission work, he would never then have abjured the faith of the Gospel. CHAS. A. DOUMER, Pastor of St. John's Presbyterian Church.

PARIS.—A special meeting of the presbytery of Paris was held in Knox church, Woodstock, on 23d Nov., to take action on the call from Lucknow to Rev. G. Munro, M.A., minister of Knox church, Embro. Rev. H. McQuarrie of Wingham, represented the presbytery of Matland, and Mr. Mc. Kenzie, elder, the Lucknow congregation. A very large delegation from Embro session and congregation opposed the translation, and submitted resolutions to that effect. All the parties having been heard it was agreed as follows on motion of Dr. Cochran. The presbytery, while fully recognizing the very important claims of Lucknow congregation and the presbytery of Matland upon the services of such a man as Mr. Munro, yet in view of the fact that Mr. Munro has expressed his feelings as against leaving his present attached charge at Embro, feel themselves constrained to decline the translation.—W. T. McMULLIN, Clerk.

CHRIST He requires still, wheresoe'er He comes To feed or lodge, to have the best of rooms; Give Him the choice, grant Him the nobler part Of all the house; the best of all's the heart.—Herrick.

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LESSON HELPS.
FOURTH QUARTER.
THE GREAT INVITATION.
LESSON XII., December 19th, Rev. xxii 8-21; memorize verses 16, 17.
GOLDEN TEXT.—The Grace of our Lord Jesus Christ be with you all. Amen.—Rev. xxii. 21.
TIME, etc., of Book of Revelation.—See lesson nine.

INTRODUCTION.—The great part of the Book of Revelation is passed over in these lessons for want of space. The history of the Church, in its state of conflict and trial, at last draws to a close; all enemies are conquered; the new day dawns; the gospel has triumphed and heaven is won. It remains for us in this lesson, in the presence of this vision, to consider the great invitation to the whole world.

HELPS OVER HARD PLACES.—8 *Fell down to worship.* perhaps thinking that the angel was Christ himself. He was full of reverence, and awe and praise. *to Seal not;* let all see what is written for their comfort and help. *The time is at hand;* when these prophecies shall begin to be fulfilled. 11 *He that is unjust,* etc. (1) implying that those who change must do it very quickly, or it would soon be too late. (2) This refers also to the fact that our characters, and with them our destiny, are becoming more fixed, and after a time there never will be a change. 12 *I come quickly;* there will be no delay. He will quickly begin to do in fact what is here shown in vision. To each of us individually he comes quickly in various providences, and at death. 13. *Alpha and Omega;* A and O, the first and last letters of the Greek alphabet. 14 *The city;* described in chaps. 21, 22. 15. *Without are dogs,* fierce, cruel, sensual, undisciplined men, like oriental dogs. 16. *Root;* root, shoot, or sprout. 17. *The bride;* the Church, God's people.

SUBJECTS FOR SPECIAL REVISION.—The description of the city of God.—Verse 21.—The blessings of those who obey.—The ultimate character and companions of those who refuse.—Dogs.—The bright and morning star.—The Gospel invitation.

QUESTIONS.—INTRODUCTORY.—How much of the Book of Revelation do we pass over? Why? To what stage in the world's history does it bring us?

SUBJECTS FOR THE GOSPEL INVITATION.

I. THE REASONS FOR ACCEPTING THE INVITATION (vs. 8-16).—What did John do when he saw the city of God? (v. 8.) Why did he desire to worship the angel? Why did the angel forbid him? Why should he not seal up this book?

First Reason.—What is meant by "the time is at hand"? How is this a reason for accepting the invitation?

Second Reason.—What is the meaning of v. 11? In what way do our characters and destiny become fixed? What warning and what comfort in this fact?

Third Reason.—Does Jesus always reward his disciples? According to what principle? What are the works here spoken of? (John vi. 29, Matt. xxv. 31, 46.)

Fourth Reason.—Who sends the invitation? (v. 13.) Why is he described in this way? What is he called in v. 16? Meaning of "Root of David"? How is he like the bright morning star? How is this character a reason for accepting the invitation?

Fifth Reason.—What are the blessings bestowed upon the obedient? (v. 14.) How must they enter the city? How many gates to it? Why so many? What will they find in the city?

Sixth Reason.—Who are without the city? Who are meant by "dogs"? Why cannot these people enter the city? What would they have to do to enter?

II. THE INVITATION (vs. 17, 21).—To what is the invitation? Who give the invitation? In what ways does the Spirit give us this invitation? Who is the bride? (Chap. xix. 7, 8; xxi. 9.) In what ways should the Church give this invitation? Can people come even if Christians do not invite them? Who can come? Are any excluded? Do all accept? Why not? If you have not accepted can you give the reasons why?

PRACTICAL SUGGESTIONS.

I. The time is short; we should do quickly and earnestly what we have to do.

II. We are continually becoming fixed in our characters and destiny, and a time will come when it will be too late to change.

III. God rewards every person according to his works, including his thoughts, feelings, faith, love, words, as well as outward deeds.

IV. The joys of the obedient are beyond imagination to conceive.

V. If any do not have them, it is because they will not be such that God can give these joys to them. Only their own characters and deeds can shut any out of heaven.

VI. God's invitations are as large and free as his love. He desires every one to come and be saved.

REVIEW EXERCISE. (For the whole school in concert.)—12 What is the Gospel invitation? ANSW. (Repeat v. 17.) 13 What are the reasons why we should accept this invitation? ANSW. (1) The time is short; (2) character is becoming fixed; (3) the glory and power of him who sends the invitation; (4) God rewards us according to our works; (5) He invites to infinite blessings; (6) He would draw us away from sin and misery.

YE who weep, come to Jesus, for he weeps; ye who suffer, come to him, for he heals; ye who tremble, come to him, for he smiles; ye who pass away, come to him, for he abides.—Hugo.

"HELP A LITTLE."

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

We will promptly send specimen copies of this paper to all persons whose addresses may be furnished us. Presbyterian News Co., TORONTO.

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THE "REVIEW" FOR 1887.

We invite attention to the inducements we offer to our old subscribers to renew promptly, and to all who are interested in the welfare of the Review, to assist us in adding to its subscription list. We are happy to be able to state that the past few weeks have been a season of unexampled prosperity, and that in the ordinary course of business several hundred names of new subscribers have been placed on our books.

THURSDAY, DECEMBER 9TH, 1886.

TIMES OF BLESSING.

FROM information reaching us from many quarters it is evident that a wave of spiritual blessing is passing over our Church. The same cheering tidings reach us from the Maritime Provinces, from the North-West, and from many places in Ontario.

Without entering upon the question whether it is wise for the Church to select and employ a body of evangelists other than the regular pastors, it would almost appear that the question is settling itself by the presence now in the Church of volunteers—men of gifts specially qualifying them to afford valuable assistance to the pastors in winning souls.

1. There must be preparation. Let the date be fixed so as to allow the session ample time to make it known in their visiting, that all the earnest Christian people may be praying about it, and stirring up the indifferent to a sense of the importance of the work to be undertaken.

2. There must be an agreement to give up everything that may interfere with the meetings, and the Christian people must be ready to bestir themselves. If they attend as mere spectators, or think they have no need to attend the meetings, there will be but poor results, but if they take a prayerful and active interest in the work it cannot fail of success.

3. The meetings must be bright and attractive, and on no account prolonged till people are exhausted. The attraction that is all powerful is the hearty singing of Gospel hymns. It is not necessary to have a large variety, but it is of much importance to have the same hymns sung till everybody knows them, and everybody joins in the singing.

4. The addresses must be simple, pointed, and as to style, unconventional. If a minister gives a series of old sermons or addresses unsuited to the occasion, the people will not come out, and a great opportunity for doing good will be lost.

5. Hold an after-meeting. Here doubtless is where many ministers lack courage. They either do not invite people to remain at all, or they give the invitation in such a way that no one accepts it even though there may be many anxious souls present.

6. Great care must be taken in the selection of those who are allowed to deal with anxious enquirers. Who should be so glad to help anxious souls as the minister, and who should be so skilful in wisely dealing with them? This we may be sure of, no pastor will be successful in his work who is not wise to win souls by personal dealing with them.

A WORLDLY SUNDAY SCHOOL.

DR. VINCENT, who is an excellent authority on all Sunday school work, has a very vigorous and timely article in the New York Independent, emphasizing the urgent necessity there is of more "spiritual and divine work" in them.

"The spirit of the age is worldly. In the Church worldliness nowadays runs to ecclesiastical aestheticism, to ritualism and to the love of show, the love of money and the love of rule. It is easy for the worldly spirit to capture an organization and carry it on in the interest of personal ambition, social pleasure, public display, and of so-called 'success'.

All which is, alas! only too true. Humanity runs naturally to fetish worship, and in many places the Sunday school is the fetish. Everything must fall down before it and glory in its "success."

"Here, then, I would have every Sunday school worker—pastor, editor, secretary, agent, superintendent, teacher—stop to think, and seriously to weigh matters for a moment. The Sunday school is a church school—in its aims and work and responsibility. It attempts as religious a work as that of preaching, and requires the same divine inspiration.

"Better that the school be less popular and more profitable. Better help a smaller number than hurt, with a sad and permanent hurt, a thoughtless, frivolous crowd. This, then, as I think of the Church and the Sunday school, is my plea: Give us more spiritual and divine work in the school, more reverence, more seriousness, more downright religious earnestness."

We commend these wise words to the careful consideration of all our readers who are identified in any way with Sunday school work—well done, the best of all work, badly done, the worst.

A NOTABLE building in many ways is the structure erected in New York for the uses of the Young Women's Christian association. The Y. W. C. A. was planned in 1871 on the principle of the young men's association of the same character. Its object is the spiritual and temporal advancement of women.

THE General Council of the Presbyterian Alliance, at its meeting in Belfast, resolved to aid the Bohemian Church, as it had previously assisted the Waldensian Church. The sum which it is proposed to raise is \$25,000. It is hoped that the Canadian Presbyterian Church will not be backward in doing its part of the work.

or superintendent, who will undertake to raise a contribution for the cause. Further, a small but beautiful photograph of the sword, which was the instrument of death to many of the faithful Bohemians, and the cup, the emblem of the Bohemian Church, and the exact representation of one which had been buried in the grave of a faithful minister, will be given to any contributor of a dollar; and a larger one to any Sabbath school or person sending \$25.

A NOTWORTHY illustration, says the Sunday School Times, of the possibility of punctuality on the part of the superintendent, and of fidelity on the part of the pastor, is given in the following statement by the Rev. Dr. Charles F. Deems, of New York City: "Professor George W. Pettit has been for seven years superintendent of the Sunday school of the Church of the Strangers in the city of New York.

We regret to find that in the article "A Hundred Years of a Congregation's Life," we were in error in stating that for many a year after the Picton county people among whom Dr. McGregor laboured had "the elements of comfort in their homes, the churches were without any apparatus for supplying heat."

At the monthly meeting of the Canadian Auxiliary of the McAll mission, held in St. James' Square church, Toronto, Thursday, December 2nd, a letter was read from Mr. McAll, in answer to one sent to him asking his advice as to what portion of the work the Canadian contributions might be devoted, as it would make it more interesting to those connected with the Association to work for some definite object either to support a hall or pay the salary of one of the workers.

THAT the Chinese have hearts as well as other people, and that they have better heads than many who have more means, is proved by the following from the November Medical Missionary Record:—"The foundation stone of the Alice Memorial Hospital was laid at Hong Kong, June 3rd. Under the care of the London Mission, it is to be open to the sick of all creeds and nationalities, with advice, medicine and accommodation free to the poor, and only a small sum payable to the cook for food.

THE attention of all engaged in Sabbath school work, is directed to an announcement in our advertising columns respecting the General Assembly's S.S. Registers and Records.

THE death is announced in West Africa of the wife of the Rev. Mr. Curry, Congregational minister, who left Brantford for Africa as a missionary in March last.

Literary Notices

"Coming to the King." Hymns by Frances Ridley Havergal and others. S. R. Briggs, Willard Tract Depot, Toronto.

A charming little volume of beautiful verses set in garlands of flowers printed in colours—a veritable triumph of the art typographical. It is just the book for a Christmas, Birth Day, or New Year's gift, or any day in the year to anybody that can appreciate good poetry in a worthy setting.

"Jesus," by C. T. C. S. R. Briggs, Willard Tract Depot, Toronto, 1886.

This is a little volume of verse the outpouring of the heart of a woman who has been made to drink the cup of sorrow to the bottom. The literary merit is not high but there is no room to doubt the sincerity of the author's faith.

"Sacred Songs, Sonnets, and Miscellaneous Poems." By John Innes. With an Introduction by G. Mercer Johnson. Innes and Graham, Toronto, 1886.

Mr. Innes is well known through his contributions to the Toronto press as the writer of simple, arless, and often touching verses that appeal to some of the best instincts of our nature. He has gathered his effusions into a neat little volume, pleasingly illustrated, and in offering them to the public makes his bow and speaks with most engaging modesty. Mr. Adams gives him a laudatory and appreciative introduction—a tender and discerning bit of criticism—with the sentiments of which we heartily agree. To borrow a few words: "Our author comes with his sure eye and sings us glad songs of love and home and friendship. Neither does the author claim place for those effusions among the productions of the divine songsters of earth." But as there poems are for the people and not for the critics their simple and natural poetic utterance will assure their warm acceptance.

The chief paper in the Presbyterian College Journal for November is Prof. Campbell's lecture on "The Theological God" delivered at the opening of the session in October last. We are glad to have this fine effort in permanent form. The other contents are Editorials, French Department, Graduates Department, a very practical paper on Christian work, by Rev. Arch Lee; Reporter's Folio and Local Note Book.

Our columns almost weekly testify to the high regard in which we hold that noble paper, the Youth's Companion, which by the way celebrates this year its sixtieth anniversary. It might well be named the Universal Companion, so widely is it read and so wisely adapted to all ages. Its contributors are the most noted writers of America and of Europe. Among them are W. D. Howells, J. T. Knowlton, Prof. Huxley, the Duke of Argyll, the Marquis of Lorne and Princess Louise, Archbishop Farrar, C. A. Stephens, Admiral David Porter, Lieut. Schwaika, and many others. We do not wonder that the Companion, with such contributors, has nearly 400,000 subscribers. It costs but \$1.75 a year, and a subscription sent now is credited to January 1887.

The December number of the Eclectic, which closes the volume, is worthy of notice, the articles printed being of a very interesting sort. Goldwin Smith gives his notions of England after a prolonged absence from it. "Our Craftsmen" is a strong paper on the English working classes, and the article on "The Statesmen of Eastern Europe" is highly relevant to the events of today. An article on the "Hungarian Question," from a highly competent authority, will also attract attention. Mrs. Lynn Linton's discussion of "The Higher Education of Women" is a vigorous presentation of the negative side of the subject. Other papers of interest discuss the poet Coleridge, "The Resources of Ireland," "The Woman of Indian History," "Music and Medicine," etc. The minor articles, story, poems, etc., which complete the number, are suggestive and agreeable. Published by E. K. Pelton, 25 Bond Street, New York. Terms \$5 per year; single numbers, 45 cents; trial subscription for three months, \$1. Eclectic and REVIEW \$5.

The November number of the Annex College Monthly, the first number of the new volume is at hand, with an excellent list of fare which does credit to the editors. The contents are—Contributed: "Introduction to the Art of Oratory," C. W. Gordon; "George Eliot as a Moral Teacher," Rev. J. F. McCurdy, Ph.D.; "The Soul's Journey," W. P. McKenzie; "Two Courses," J. C. Smith, B.A.; "Rev. J. S. MacKay, M.A.," Rev. R. M. Craig; "The Foreign Mission Scheme," Rev. J. MacKay, B.A.; "City Missions—Their Object," P. Nicol; "City Missions—The Work," J. G. Shearer; "Trip to a Mission Field," D. G. McQueen; "Mission Work at Little Current," A. E. Mitchell; "A New Brunswick Mission Field," Rev. R. Haldow, B.A. Correspondence: "The Alumni Association Report," Rev. G. E. Freeman, B.A. Editorial: "The Monthly—The Foreign Mission Scheme." Review Department. Here and Away. The Review department is a new feature and gives promise of being very useful and well sustained.

Littell's Living Age for 1887. For more than forty years this standard weekly magazine has kept its readers abreast with the literary progress of the age. Its frequent issue and ample space render it an unrivalled compilation of a great and constantly growing literature which embraces the productions of the most eminent writers in all branches of literary and scientific work. It is indispensable to the American reader as the only satisfactorily fresh and complete compilation of this literature. Supplying the place of many reviews, magazines and papers, it enables one at small expense, considering the quantity and quality of the reading furnished, to keep pace with the best literature and thought of the time. Its prospectus for 1887 is worthy the attention of all who are selecting their reading matter for the new year. Reduced clubbing rates with other periodicals are given, and to new subscribers remitting now for the year 1887 the intervening weekly numbers are sent gratis. Littell & Co., Boston, are the publishers. Rent and Living Age, both one year, \$8.00.

Communications.

ROMAN CATHOLIC ENCROACHMENTS ON OUR INSTITUTIONS.

[To the Editor of the PRESBYTERIAN REVIEW.]

Sir— I need hardly say that I give you full credit for honesty of purpose in condemning the permission of Roman Catholic interference with public institutions and encroachments on our school system, or that we must all be united in resisting such interference or encroachments. The only question is—do the facts warrant the statement that such encroachments have been made, so far as our school system is concerned. You seem to base your conclusions on the inferential evidence afforded by a perusal of the various enactments to which you refer. I am confident that you wish to do injustice to no one and no class of citizens; but that we are agreed on the principle, the 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. In this confidence, I should like to state, for myself and others interested in this matter, what seems to us to be the general trend of legislation in this direction, for which the administration of Mr. Mowat is responsible. Of course it is conceded on all hands that the responsibility for the existence of separate schools,—probably a necessary evil in our present circumstances,—rests not with a Reform but with a Conservative administration, and we should hardly expect "encroachments" from a party historically associated with hostility to the educational demands of the Roman Catholics,—a hostility which has been contrasted with their championship by the Conservatives of Ontario. But the system of separate schools being a settled fact—the only thing to be done is to secure its fair and impartial working; and the only question before us is one as to a matter of fact. Is it the case, then, that any of the legislative changes or amendments since the revision of the Statutes of Ontario, may fairly be characterized as "Roman Catholic encroachments." In discussing this question, I shall, for the sake of brevity, use the familiar

abbreviations—P. and P.S.S., for Protestants and Protestant School Supporters, and of R.C. and S.S.S., for Roman Catholic and Separate School Supporters. How then did the case stand by the Revised Statutes 1877, previous to the alleged "encroachments." I give you the points as my attention has been called to them by friends familiar with the Statutes.

Tuning first to the Public School Act, R.S.O., chap. 204, part V. (A), relating to townships exclusively—section 78 provides that, township assessors shall distinguish in their rolls Protestants and P.S. supporters, and R.C.'s and S.S. supporters, subject to appeal to the Court of Revision, and that the school rates payable by each class shall be similarly distinguished in the collector's rolls. But by sub-section 7 (A), it was for purposes of rating left optional with S.S. trustees to avail themselves of the provisions of the P.S. Act, or of the provisions of the S.S. Act; and whenever they exercised such option by coming under the P.S. Act, the special provisions of the S.S. Act were not to apply; in other words, it then ceased to be necessary for R.C.'s to give notice of their election in favour of separate schools. It will be observed that the duty of distinguishing P.'s and P.S.'s from R.C.'s and S.S.S. was left entirely to the discretion of the township assessor. Possibly this may have been the reason why the S.S. trustees did not, as it was hoped they would, avail themselves of the option to come under the P.S. Act. At any rate the Statutes of 1879 (42 Vic. 32), made the first "encroachment" now complained of by enacting that in any case where the trustees of a R.C.S.S. avail themselves of said option, the assessor should accept the statements by or on behalf of any ratepayer that he is a R.C. as sufficient prima facie evidence for entering him on the roll. From this, as from every other act of the assessor, any aggrieved party had and has full right of appeal to the Court of Revision in the first place, and in the ultimate resort, to the county judges, of whom I believe three out of some sixty odd are Roman Catholics. It will, therefore, be seen that notice of election for R.C.S.S. still continued to be necessary wherever the S.S. trustees did not choose to come under the P.S. Act, which they could do only in townships and that when they did so, the R.C. ratepayer was still amply protected against the clerical coercion which you justly deprecate. Indeed it is difficult to perceive why such coercion could not be as effectively exercised in constraining him to give notice of his choice for the separate school, where such notice was necessary, as in preventing him from giving the notice of withdrawal from the support of the separate school which he can now give under the S.S. Act. At all events, if this enactment does give the R.C. Church any advantage in having the benefit of default of action—it must be remembered that it passed unchallenged the gauntlet of the House and of an active opposition.

The same may be said of the "encroachment" next in order of time, which is to be found in section 2nd of chapter 44 of Victoria, permitting an agreement between S.S. trustees and any council in which S.S. supporters are in the minority, for the payment by the Council to the Board of a "fixed proportion" of the whole school rate, instead of levying the P.S. and S.S. rates separately. If you had noticed the proviso that such agreement can only apply where the rate in the dollar is the same for P.S. and S.S., and that the agreement can be terminated by either party on six months' notice, I think you could scarcely have come to the conclusion that an innocent arrangement intended solely to save trouble and expense in collecting the same amount of money—covered the design of "opening a door for the priesthood to influence municipal councillors to divert the funds of Protestants."

I shall, in conclusion refer only to the last "encroachment" to which you take exception (quoted by you as section 52 of chapter 46 of last session, but actually passed in 1881), whereby the religion of the tenant is allowed to determine the destination of the taxes levied in respect of the property he tenants. I do not need to remind you that, whether nominally or not, it is the tenant alone who must ultimately pay these taxes. Every one knows that every landlord who pays the taxes collects them from the tenant in the shape of increased rent. If, as you justly observe, "it needs no legal skill to discover that the effect is that when a Protestant rents his house to a Roman Catholic the taxes must be paid to the support of separate schools," does it need any greater legal skill to discover that the converse must also be true? A case has just come within my own knowledge, in which a Roman Catholic landlord—a phenomenon that can and does exist—will by this paramount legislation be foiled in his attempt to divert the taxes (which he collects as part of his rent from a Protestant tenant) from the support of public schools to that of separate schools. You seem also to have overlooked the remainder of this section, which enables the landlord who has actually to pay the rent out of his own pocket, to direct to which class of schools they shall be applied. I have only to add that so far as I can perceive, the "Separate Schools Act, 1886," contains nothing new of importance to this discussion, but simply incorporates, without material change, the amendments to which you have taken exception, and all others since 1877—with the Act in the Revised Statutes, in which section 41 (now so sharply criticised) appears as section 31. The note at the end of each section, calling attention to the year of its enactment must surely have escaped your notice.

I am far from desiring to write as an advocate or special pleader in this matter, and I know you would not intentionally do injustice in this or any other; but I think it would be unfortunate were injustice to be done, through misapprehension, to an administration which admittedly deserves well of the province, especially at a time when political agitation runs high, and the discovery of any supposed "encroachment" is hailed by its opponents—Yours, etc.

FIDELIS.
Kingston, Nov. 30th, 1886

P.S.—Dec. 3rd, 1886.—Since writing the above, my attention has been called to a letter in the Mail, of Dec. 1st, by a clerical correspondent, complaining of the omission from the above mentioned section 41 of the Act of 1886, of the last seven lines of the original section passed in 1863. I am unable to perceive that this omission has any bearing on the question at issue. The information which the omitted lines required the S.S. trustees to furnish to the clerk—the name derives from the roll of the assessor, or from the S.S. supporter direct. And surely, the correspondent referred to does not mean to imply that the S.S. trustees are more trustworthy than the assessors, who are almost all Protestants. The omitted lines are now clearly superfluous, for every ratepayer who has not been reported by the assessor as an R.C. and S.S. or has not claimed by notice exemption from P.S. rates must still continue to be rated for public schools. Mr. Mowat in his memorandum published in the Globe of Dec. 2nd, has dealt, I think, satisfactorily with the possible difficulties suggested in connection with this clause as it now stands. The interpretation which confines its effect to the case of an occupant, whether as owner or tenant, actually paying the rates—will prevent any clashing or conflict with the paramount right of every tenant, whatever his religion—to have the taxes on his holding, which must ultimately come out of his own pocket despite any agreement to the contrary,—applied to the support of the schools which he prefers. And I believe it is in accordance with the rule in legal construction, that such an interpretation should prevail. Even on the interpretation of this correspondent of the Mail, the consequence would be, not the diversion of the rates, but the complete exemption of the ratepayer. At all events, the fact that five years of trial of the Act of 1881, have, as Mr. Mowat observes, failed to reveal any actual occurrence of such results as that correspondent deprecates, should go far to indicate at least their improbability. Our public school system has had no lack of able and vigilant champions on both sides of the House, whose honesty of ability, now, for the first time called in question, paid their best entorsement in the fairness and impartiality of the law, as it now stands, to every class and creed.

THE POINTE-AUX-TREMBLES SCHOOLS. To the Friends of the Mission.

DEAR FRIENDS—We have opened the present Session on the 15th October, with a large attendance and under the most favourable auspices. We have at present 45 girls and 73 boys, and 3 more are expected next week, when our schools shall be crowded.

As a whole our pupils are more advanced than usual, and the number in our higher classes has never been so large in the past. Forty-nine of our young people are children of Roman Catholic parents; sixty belong to families who have left the Church of Rome, some of them a few months ago, and eight come from Protestant homes. 53 are in their 1st Session. 45 belong to the 1st Class. 33 " " 2nd " 39 " " 3rd " 27 " " 3rd " 27 " " 4th "

DAILY PROGRAMME, Morning—Rise at 5:30; study from 6 to 7; breakfast at 7; house work from 7:30 to 8:45; family worship from 8:45 to 9; Bible lesson from 9 to 10; lessons from 10 to 12; dinner at 12. Afternoon—Recreation from 12:30 to 1; lessons from 1:30 to 4; recreation from 4 to 5; tea at 5; recreation from 6:30 to 7; study from 7 to 9; family worship at 9; lights at 9:30.

SUBJECTS TAUGHT (Both in French and English)—Bible, reading and writing, arithmetic, algebra, geometry, grammar, composition, Latin, Greek, geography, history of Canada, universal history, history of England, art of teaching, drawing and music, literature and recitation.

Regular services and a Sabbath school are held in the Institution on Sunday, all the pupils being present and a few strangers also. It is pleasing to record that our pupils take a great interest in Bible lessons; that they study diligently, and that those who are with us for the first time have already improved very much in their demeanour.

About 300 applications for admission have already been received for the present session, and almost every day new ones are sent to us. We can but bless the Lord for the large number of applications received, which is a most evident sign of the efficiency of the work of the missionaries and of the decreasing influence of the priests in this Province. At the same time we are impressed with a sad thought when we consider that our means have not increased at the same rate as the number of applications, and that we have to refuse every year more scholarship than we can accommodate. Without new buildings any enlargement of the schools is now out of the question, and our plan of operations must meet with many interferences.

How many boys who will soon be the men of this Province, and who could exercise a good influence, will remain in their errors and superstitions because there is no room in our mission schools!

During the past summer seventeen of our young men and women have been employed as missionaries, and they have worked faithfully and with success among our countrymen. Never before has such a missionary spirit moved so many of our young people, and we bless the Lord for this new manifestation of the work of the Holy Spirit in our schools. The new openings which present themselves in so many parts of the field, the great need of labourers, as well as the persevering efforts of the enemies of the truth, present reasons more pressing than ever to ask the Church to help us to face the present needs. Surely the Lord will not let His work stand still, and we feel confident that He will stir up the liberality of His children by the very example of those who, through ignorance or fear, give so largely for the support of a Church which has become the great enemy of the Gospel. Contributions should be sent to the Rev. R. H. Warden, 198 St. James street, Montreal.—Yours faithfully, J. BOURGAIN, Principal.

Pointe-aux-Trembles, (Co. Hochelaga, Que.)
November 25th, 1886.

THE Charles Street Presbyterian Church Young People's Association, city, held its first meeting on Thursday evening, the 2nd inst. An interesting programme was provided and the proceedings were highly satisfactory.

A VERY pleasant surprise was experienced at the Thanksgiving service, Central Church, city, by some unknown friend forwarding, through the Ladies' Aid Society, a cheque for \$200, to be applied to the liquidation fund of the floating debt. It is hoped that the remaining balance will be fully met before the end of the year.

THE "Willing Workers" in connection with the Presbyterian Church, Newmarket, held their annual meeting on Nov. 17th, and elected the following officers for the coming year. President, Mrs. D. Willson; Vice-President, Mrs. Hoag; Secretary, Miss Maggie Brown; Treasurer, Miss Nellie Forsyth. The ladies are making arrangements for an "old time concert" to be held about the beginning of January.

DR. MACINTYRE, of the Ladies' College, Brantford, gave a Shakespearean reading in the drawing room of the college, last week. A large audience assembled to listen to the excellent programme provided. The high order of the reading of Hamlet fully sustained the reputation of Principal Macintyre as an eloquentist of much power. Prof. Garratt furnished a most enjoyable musical programme. Dr. Macintyre has been secured by the Y.M.C.A. of Brantford to deliver his new lecture on the "Reign of Dynamism" on the 16th inst.

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Church News.

REV. G. MUNRO, of Embro, has not accepted the call from Lucknow in the presbytery of Maitland.

DR. COCHRANE has received £150 sterling from the Presbyterian Church in Ireland, in aid of Home Missions.

THE Rev. Thomas Scouler, of Hamilton, has been called unanimously to St. Andrew's church, New Westminster, B.C.

A GRAND Scotch concert was given under the auspices of the Young People's Association, St. Gabriels, Montreal, on Monday, 29th November.

REV. PRINCIPAL MACVICAR is announced to deliver his now famous lecture "What great men know but dare not speak of," in Carleton Place and Hexton.

MR. J. R. CLARKE recently delivered his lecture "To and Fro in London" in the Presbyterian church, Lynedoch, under the auspices of the Lynedoch Lyceum.

THE ladies of the Amherstburgh, Ont., church are actively engaged making preparations for their bazaar, which will take place on Wednesday and Thursday, December 15th and 16th.

REV. DR. KRLOGG, St. James' Square, Toronto, is announced to preach anniversary sermons in Erskine church, Hamilton, on Sunday, Dec. 12th. The anniversary social of the church will be held on the following Tuesday evening.

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

MR. WILLIAM THOMPSON, a pioneer Presbyterian of North Dorchester, passed away on Saturday, at the age of seventy-three years. Deceased was born in Roxborough, Scotland, and came to Canada about forty years since. He first settled in Westminster, but soon removed to his late home. He was assessor and collector of the township for several years, and also a member of the council.

EVANGELISTIC services have been held for the past two or three weeks in Rev. W. Meikle's church, Oakville, with most gratifying results. A very deep interest in spiritual things has been awakened. The pastor has been assisted by Rev. J. Murray, S. rectville, Rev. J. M. Cameron, East Church, Toronto, and this week by the Moderator of the Assembly, the Rev. J. K. Smith, Galt. The services are greatly helped by an admirably trained and earnest choir.

THE members and adherents of the Manchester congregation assembled at the manse on the evening of the eleventh November, and presented Mr. and Mrs. Pritchard with an address and a handsome silver tea and dinner service, and on the following Monday evening, a deputation from the Smith Hill congregation, waited on Mr. and Mrs. Pritchard at the manse and presented them with a purse containing over fifty dollars in gold. We wish Mr. Pritchard much happiness and success in his new charge in Forest.

THE first Protestant church in the township of Ponsonby, Argenteuil, was recently opened on Sunday, by the Rev. James Stewart, of Arundel. Mission work in this township has been carried on by the agents of the Students' Missionary Society, of the Presbyterian College, Montreal, for the past two years. The new church is situated on Montebello road, twenty-three miles from Montebello. The township has all the signs of prosperity. The difficulty hitherto in the way of the township being settled (the want of communication with the railway) has been overcome by the making of the Montebello road.

THE augmentation committee of the presbytery of Prince Edward Island, which consists of Rev. Messrs. McMillan, Carr, Carruthers, Archibald, and Messrs. T. C. James and Thomas Brehaut, recommended that the amount this year required for augmentation purposes be apportioned amongst the congregations as follows: St. James, \$75; Zion church and Pnncetown, each \$70; Alberton, \$65; Summerside, \$60; Belfast and Valleyfield, each \$55; Brooque, Tignish, and West and Clyde Rivers and Brookfield, each \$50; Strathalbyn and Cavendish, each \$45; Murray Harbour, Georgetown and Montague and Clifton, each \$40; Long River, \$35; Woodville, Cardigan and Dundas, East St. Peter's and Mount Stewart and West St. Peter's, each \$30; Tryon and Bonshaw and Bay Fortune and Souris, each \$25; and Richmond Bay East and Richmond Bay West, each \$20. The recommendation of the committee was adopted.

ON Sabbath morning, 28th November, at the conclusion of his sermon on the text, Acts xiii. 3, Rev. E. P. Torrance, Peterboro', made special reference to the late Dr. Tassie, a former member of his congregation. There were not many men of whom it could be said with greater truthfulness that "After having served his own generation according to the will of God he fell asleep." For years past he had been pre eminently successful as an educationalist. During the time he was Principal of the Galt Collegiate Institute, pupils flocked from all parts of Canada to it. Many of those who were in the very foremost rank in mercantile and professional life in this country have come now to pay their respect and affection towards their late master and to acknowledge the benefit they have derived, and the education which they have received while under him. Dr. Tassie had no ordinary qualifications, and was by no means an ordinary man. He was thoroughly efficient as a teacher and possessed also qualities of a high kind. Force of character, manly dignity such as commands respect, kindness, gentleness, all tended to give him a marked personality and to mould aright the unformed characters of his pupils. He was a Christian man, having a humble trust in his Lord and Saviour. Few of the professions there are which are loaded with greater responsibilities and which admit of a wider sphere of usefulness, than that which the late Dr. Tassie chose as a life occupation.

AT the recent meeting of the presbytery of Hamilton, was accepted the resignation of the Rev. James Black, of Caledonia, who has been for the past thirty-six years in charge of the Presbyterian churches of Argyle street, Caledonia, and the Allan settlement, Ancaster East, and is one of

the oldest and most highly-esteemed members of the presbytery. The resolution accepting his resignation was in the following terms: Moved by Rev. R. J. Laidlaw, seconded by Rev. Wm. Robertson, That the presbytery express profound regret that the steps taken by members of the churches at Caledonia in the direction of a union of the two congregations there resulted in causing Mr. Black to tender his resignation, but inasmuch as Mr. Black cannot see his way to withdraw his resignation, and inasmuch as there is a prospect of union should both pastors resign, and inasmuch as (in the event of Mr. Black's resignation being accepted) M. Wilson has expressed his intention of resigning his charge in order to facilitate union; Therefore, resolved, That the resignation of Rev. James Black be accepted, to take effect on the last Sabbath of the present month, and that a committee be appointed to draft an appropriate expression of the mind of the presbytery regarding the services Mr. Black has so faithfully rendered in his field of labour at Caledonia and Ancaster East, during the last six and thirty years. Carried unanimously.

DR. MARION FAIRWEATHER, who is about to return to India, recently delivered an address to the students of McGill normal school, Montreal, Hon. Senator Ferris, in the chair. In the course of her address Dr. Fairweather said: "During my first year in India I did not learn much of the language, as I was engaged in observing the new and strange customs. The men sewed and attended to the cooking and washing, and the women to the labour in the fields and granaries. Everything seemed to be turned wrong side up. As an instance, it might be said that in carving the operator holds a large knife between his toes and then rubs the meat against the knife instead of placing it on a table as we do. In teaching there you have to acquire the vernacular, as you cannot use illustrations, all their customs being so different. The natives study Europeans and are constantly watching them, and after you have once established faith in them they will show you great respect. Straightforwardness has charms for them and though they are not always straightforward themselves they admire it in others. You must never get angry with them or show any trace of annoyance. Dr. Fairweather concluded a most interesting address with an expression of hope that some of those who saw before her might go out to India as medical missionaries. The field was large and the labourers few. There is, she said, no reason why they should go there as menials, but as leaders, and the opportunities for woman's work are far greater than any of you can believe.

OBITUARY. ALEXANDER ORR.

THERE are few laymen more worthy of grateful remembrance by our church than Alex. Orr, of Bobcaygeon, who died November 20th, 1886. He was born in Scotland, January 29th, 1817. His family settled on English River, Quebec, about 1840. Twenty six years ago he came to Bobcaygeon, then a rough, whiskey-ruled, back-woods village. He set up a store and temperance house. For some time he encountered violent opposition, because of his decided views in regard to temperance. But he persevered, overcame all obstacles, and succeeded in establishing one of the largest and most flourishing temperance houses in the province. As more than one has remarked to the writer, Mr. Orr introduced law and order into Bobcaygeon. Chiefly through his efforts the Presbyterian congregation was organized about a year after he came to Bobcaygeon, under the care of the late Rev. Mr. Patterson, of Dundas. He became one of its first elders, and for 25 years faithfully served the church, a wise counsellor, and willing helper. His death was caused by cancer of the stomach. He was a patient sufferer, and frequently expressed his gratitude that his mind had been enriched in his youth by stores of Bible knowledge, then his comfort and support. He leaves a widow, a son, and two daughters to mourn his loss. His career has shown conclusively that a temperance house on strict total prohibition principles can be successfully conducted in a Canadian village, and also that family worship can be maintained morning and evening even amid the disturbing circumstances of a large and engrossing business. "Blessed are the dead which die in the Lord from henceforth; yea, with the Spirit, at they may rest from their labours; and their works do follow them." J. R. C.

MEETING OF PRESBYTERY.

LANARK AND RENFREW.—The presbytery met in St. Andrew's church, Carleton Place, on Tuesday, 25th November, with a good representation of both ministers and elders in attendance, Rev. J. G. Stuart, moderator, in the chair; Rev. J. Crombie, clerk. Elders' commissions were read and approved. Minutes of the previous meeting were also read and approved, and the docket of business as presented by the clerk was adopted. The chief items of business were reports of missionary deputations of the various meetings held in the presbytery. Report of the Augmentation Committee; Home Mission Report, on the various items of which there arose a good deal of discussion, arrangements being made for the winter supply of mission stations. Dr. Campbell, the convener, intimated that owing to the state of his health he would be compelled to discontinue his work in the capacity of convener. Rev. Mr. Crombie tendered to the presbytery his resignation of his charge, Union Church, Smith's Falls, conditionally, that it is the wish of his congregation he should do so. A deputation of presbytery was appointed to meet with the congregation and report to next meeting of presbytery. Rev. Mr. Balaityne introduced a motion seeking a division of the presbytery. After a warm and lengthened discussion the motion was carried and it was agreed to apply to the Synod of Montreal and Ottawa for such division, a number of ministers entering their dissent. A letter was received from the secretary of the W. F. M. S., asking for members of presbytery to address them at the presbytery meeting in February next, when their annual report will be presented. Messrs. Dr. Campbell and Graham were appointed for the required duties. The presbytery appointed and are ranged for the annual Conferences on Temperance, Sabbath Schools and State of Religion, to be held at the next regular meeting. The presbytery then adjourned, to meet again on the fourth Monday of February next, at 5 o'clock p.m., in Zion Church, Carleton Place.—J. CROMBIE, Clerk.

To live in darkness—in despair to die— Is this indeed the boon to mortals given? Is there no port—no rock of refuge nigh? There is—to those who fix their anchor—hope in heaven.—C. C. Colton.

Littell's Living Age.

IN 1887 THE LIVING AGE enters upon its forty-fourth year, having met with continuous commendation and success. A WEEKLY MAGAZINE. It gives fifty-two numbers of sixty-four pages each, or more than

Three and a Quarter Thousand double-column, octavo pages of reading matter yearly. It presents in an imperative form, commanding its great amount of matter, with freshness, owing to its weekly issue, and with a rapid and effective flow of its articles. The best Essays, Reviews, Criticisms, Social and Short Stories, Sketches of Travel and Discovery, Poetry, Soliloquy, Biographical, Historical and Political Information, from the entire body of Foreign Periodical Literature, and from the pens of the FOREMOST LIVING WRITERS.

The ablest and most cultivated intellects, in every department of literature, science, politics and art, find expression in its pages. Its editorial literature of Europe, and especially of Great Britain. The Living Age, forming four large volumes a year, furnishes, from the great and generally inaccessible mass of this literature, the only compilation that, while it is a work of art, is at the same time a work of science, or, at least, of industry, in its selection of whatever is of sound interest, or of solid, permanent value. It is therefore indispensable to every one who wishes to keep pace with the events or intellectual progress of the time, or to cultivate in himself or his family general intelligence and literary taste.

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The above lines, having been contracted for 9 months ago, are held by us to-day at the lowest point the market ever reached. Large buyers to whom price is an object would do well to get our quotations before buying.

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BRITISH AND FOREIGN.

THE QUEEN, it is reported, intends to put up a stained glass window in Craithie church as a memorial of Principal Tulloch.

REV. C. S. ROSS of Skipton, Victoria, formerly of Anderson's Bay, Dunedin, is writing a history of the Otago Presbyterian church.

DR. HOSBIE has raised a storm among the Episcopals of Melbourne by employing girls in his choir and arraying them in surplises.

REV. S. G. McLAHLEN, M.A., formerly U.P. missionary in Japan, has been inducted to the charge of Coburg, in Melbourne presbytery. Rev. J. P. Ewing, M.A., of Toorak, late of Glasgow, was the preacher.

UNION is in the air. There are not a few indications that the Welsh Presbyterian church and the Presbyterian church of England are drawing closer together. Negotiations which may end in union are being set on foot.

A MOTION in London presbytery by Dr. Dykes for the employment of ordained missionary ministers to evangelize among the non-church going, was opposed by Dr. Kennedy Moore and Rev. W. Fraser, but ultimately carried almost unanimously.

THE jubilee fund of the New South Wales Independents has reached £38,850, a result that has surprised even themselves. It has been raised in three years—and these years of general depression—by a denunciation that consists of not more than 2 per cent. of the population.

"PREACHING" was the subject of the inaugural address by Rev. Archibald Robinson after his installation, at the opening of the 9th ult., of the new session of the Assembly's college at Belfast. He maintained that anything which suppresses or weakens, or even enters into competition with preaching, leaves the church as an institution for saving souls practically worthless.

THE Baptists of New South Wales have been celebrating their jubilee. There are twenty-two congregations in the union. Revs. W. C. Bunning and W. Whaley, were the preachers at Bathurst Street chapel, Sydney, the oldest Baptist place of worship in the colony. The sum of £2,000 has been promised towards a jubilee fund of £5,000, the total to be raised in five years.

DR. LORIMER, a prominent Baptist protests against the notion that it is the duty of the church to provide amusements. This lies outside of her mission, and he thinks there is something humiliating in her endeavours at times to enter into rivalry with showmen and modelbanks. If her hold on the young is due to such causes, she can have but a feeble grasp of the moral and spiritual life.

REFERRING to the slavery in which helpless Chinese girls are kept at Hong Kong by British law, and the degradation of the British name before the Chinese Government and people by certain public official notifications relating to these poor creatures, the *Indian Witness* says that as a matter of course all cabinet ministers are fully informed of the horrible scandal. "Yet one and all—even Mr. Gladstone and Mr. Bright—act on policy, as if God were unable to resist the force of European politics or to overcome the difficulties of taxation, as if there were no day of vengeance coming, when the Supreme Judge will make restitution and recompense."

REV. COLIN STEWART, M.A., a native of Farnintosh and a graduate of Aberdeen, has died in his 86th year. For seven years parish schoolmaster at Huntly, he was ordained in 1838, emigrated to New South Wales in 1839, and was appointed to the mountain district of Howenfelds, where for sixteen years he ministered over a sparsely-peopled country. He afterwards kept a boys' boarding-school in Luthgow valley, evangelizing in the bush during his holidays. In the Disruption of the colonial church in 1846 he joined the Free church party. The later years of his life were spent in Sydney. His wife, a sister of Dr. Mackay Macintosh, of Dunoon, predeceased him by several years. One of Mrs. Stewart's sisters was the mother of Dr. George Macdonald. Mr. Stewart has left all his property to the church.

REV. PATRICK WHITE, who succeeded his brother Dr. Verner M. White as pastor of Inlington church, Liverpool, has died in his 64th year, and the thirty-eighth of his ministry. For fifty-two years his father was pastor of the same congregation. His two uncles and his five brothers were all ministers of the Presbyterian church in Ireland. Mr. White acquired a knowledge of the Irish language, and preached for a short season in the south and west of Ireland to his countrymen in their mother tongue. He was called to the pulpit in Doonoghmore, which his brother, Dr. Verner M. White, vacated in favour of a Liverpool congregation, and there he laboured for eleven years. For eleven years more he fulfilled the charge, at First Ballyborough, made vacant by his father's death, and once more he succeeded his brother Verner in Liverpool, who was called to a metropolitan charge, and there for thirteen years he endeared himself to his people by his unwearying efforts on their behalf.

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Burdock Blood Purifier acts at the same time upon the liver, the bowels, the kidneys and the skin relieving suffering in every case. Warranted satisfactory or money refunded.

DANGEROUS DRUGS.

HOW TO CONTROL EFFECTUALLY ALL SUCH HORRIBLE HABITS.

(Rochester, N.Y., Post-Express.)

A GENTLEMAN who has spent the summer abroad, said to our reporter, that the thing that impressed him most of all was the number of holidays in our encounters abroad and the little anxiety the people display in the conduct of business affairs. "Men boast here," he said, "that they work for years without a day off; in Europe that would be considered a crime."

Mr. H. H. Warner, who was present at the time, said, "This is the first summer in years that I have not spent on the water. Been too busy."

"Then, I suppose you have been advertising extensively?"

"Not at all. We have always heretofore closed our laboratory during July, August and September, but this summer we have kept it running day and night to supply the demand, which has been three times greater than ever before in our history at this season."

"How do you account for this?"

"The increase has come from the universal recognition of the excellence of our preparations. We have been nearly ten years before the public, and the sales are constantly increasing, while our newspaper advertising is constantly diminishing. Why, high scientific and medical authorities, now publicly concede that our Warner's safe cure is the only scientific specific for kidney and liver diseases and for all the many diseases caused by them."

"Have you evidence of this?"

"Abundance! Only a few weeks ago, Dr. J. L. Stephens, of Lebanon, Ohio, a specialist for the cure of narcotic, etc., habits, told me that a number of eminent scientific medical men had been experimenting for years, testing and analyzing all known remedies for the kidneys and liver, for, as you may be aware, the excessive use of all narcotics and stimulants destroys those organs, and until they can be restored to health the habits cannot be broken up! Among the investigators were such men as J. M. Hall, M.D., President of the State Board of Health of Iowa, and Alexander Neil, M.D., Professor of Surgery in the college of Physicians and Surgeons, and president of the Academy of Medicine at Columbus, who after exhaustive inquiry, reported that there was no remedy known to schools or to scientific inquiry equal to Warner's safe cure!"

"Are many persons addicted to the use of deadly drugs?"

"There are forty millions of people in the world, who use opium alone, and there are many hundreds of thousands in this country who are victims of morphine, opium, quinine and cocaine. They think they have no such habit about them—so many people are unconscious victims of these habits. They have pains and symptoms of what they call malaria and other diseases, when in reality it is the demand in the system for these terrible drugs, a demand that is caused largely by physicians' prescriptions which contain so many dangerous drugs, and strong spirits, and one that must be answered or silenced in the kidneys and liver by what Dr. Stephens says is the only kidney and liver specific. He also says that moderate opium and other drug eaters, if they sustain the kidney and liver vigor with that great remedy, can keep up these habits in moderation."

"Well does not this discovery give you a new revelation of the power of safe cure?"

"No, sir; for years I have tried to convince the public that nearly all the diseases of the human system originate in some disorder of the kidneys or liver, and hence I have logically declared that if our specific were used, over ninety per cent. of these ailments would disappear. The liver and kidneys seem to absorb these poisons from the blood, and become depraved and diseased."

"When these eminent authorities thus publicly admit that there is no remedy like ours to enable the kidneys and liver to throw off the frightful effects of all deadly drugs and excessive use of stimulants, it is an admission of its power as great as any one could desire; for if through its influence alone the opium, morphine, quinine, cocaine and liquor habits can be overcome, what higher testimonial of its specific power could be asked for?"

"You really believe then, Mr. Warner, that the majority of diseases come from kidney and liver complaints?"

"I do! When you see a person moping and groveling about, half dead and half alive, year after year, you may surely put him down as having some kidney and liver trouble."

"The other day I was talking with Dr. Fowler, the eminent oculist of this city, who said that half the patients who came to him for eye treatment were affected by advanced kidney disease. Now many people wonder why in middle life their eye sight becomes so poor. A thorough course of treatment with Warner's safe cure is what they need more than a pair of eye glasses. The kidney poison in the blood always attacks the weakest part of the body; with some it affects the eyes; with others the head; with others the stomach or the lungs, or rheumatic disorder follows, and neuralgia tears them to pieces, or they lose the powers of taste, smell or become impatient in other functions of the body. What man would not give his all to have the vigor of youth at command?"

"The intelligent physician knows that these complaints are but symptoms,

they are not the disorder, and they are symptoms not of disease of the head, eye or stomach, or of virility, necessarily, but of kidney poison in the blood and they may prevail and no pain occur in the kidneys."

It is not strange that the enthusiasm which Mr. Warner displays in his appreciation of his own remedy, which restored him to health when the doctors said he could not live six months, should become infectious and that the entire world should pay tribute to its power. For as Mr. Warner says, the sales are constantly increasing, while the newspaper advertising is constantly diminishing. This speaks volumes in praise of the extraordinary merits of his preparations.

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THE KEY TO HEALTH.



Unlocks all the closed avenues of the bowels, kidneys and liver, carrying off gradually without wakening the system, all the impurities and foul humors of the secretions; at the same time correcting Acidity of the Stomach, curing Rheumatisms, Dyspepsia, Headaches, Blisters, Heartburn, Constipation, Dryness of the Skin, Dropsy, Timidity or Vision, Jaundice, Salt Rheum, Erysipelas, Scrophula, Phtisis, of the Heart, Nervousness, and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD PURIFIER.

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To place it in every household the price has been placed at \$3.00, and if not found satisfactory within one month from date of purchase, money refunded.

Send for circulars. Agents wanted. Delivered to any express office in Ontario or Quebec, charges paid, for \$1.50.

O. W. DENNIS, Toronto, Hargill House, 215 Yonge St., Toronto, Ont. Please mention this paper.

EXTRA INDUCEMENT for the next Thirty Days. Twenty persons receiving this coupon, together with the price of the Washer above, will receive a copy of the PRESBYTERIAN REVIEW every week for One Year.

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DR. STARKE'S COMPOUND: Compound of Compound, Compound of Compound, Compound of Compound. 29 Arch Street, Philadelphia, Pa.

Illustrative Sample Free SELF-PRESERVATION

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

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

ILLUSTRATIVE SAMPLE FREE TO ALL young and middle aged men; for the next thirty days. Send row or cut this out, for you may never see it again. Address Dr. W. H. FARRER, 4 Balfour St., Boston, Mass.

Miscellaneous.

BUCKEYE BELL FOUNDRY, Bell of Pipe Castings, Bell for Furnaces, WAREHOUSES, Castings, etc. VANOUZEN & TIGHE

McShane Bell Foundry, Finest Grade of Bells, Castings and Pumps for LUMBER, MILLING, TOWER CRANES, etc. Full warranted satisfaction guaranteed. Send for price and catalogue. HULL, HULLIAN & CO., BATHURST ST., U.S. Notice this paper.

TEA! TEA!! TEA!!! The Farmers' & Consumers' Tea Co. ARE SELLING Teas and Coffees RETAIL AT WHOLESALE PRICES.

Their stock consists in Tea of Chinese, Japan, Congo, Hyson and Gunpowder and all kinds of electrical goods and speaking tubes. J. T. HITCHCOCK, 42 West Market Street, Toronto. Agents wanted.

ELECTRIC BELLS ARE THE BEST. I make and repair Bells, Indicators, Cash Carriers, Medical and other Batteries and all kinds of electrical work and speaking tubes. J. T. HITCHCOCK, 42 West Market St., Toronto.

S. B. Windrum THE JEWELLER, King St. East, TORONTO.

In addition to his large Stock of GOLD AND SILVER WATCHES, Both American and Swiss. Is showing a full assortment of the latest styles of English Gold and Silver Jewellery.

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

S. B. WINDRUM, 31 KING STREET EAST, TORONTO.

Thomas Adams, 203 OLIVION ST., TORONTO.

BREAD Manufactured on the most approved scientific principle.

JAS. WILSON, Bread, Cake and Pastry Baker. PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 497 and 499 Yonge Street. Opp. Grosvenor St.

DALE'S BAKERY, 443 Queen St. West, Cor. of Fortland. Celebrated Pure White Bread Dutch Brown. Best Family Home-Made Bread.

R. F. DALE.

JOHN HANNIGAN, NOTED CHEAP BOOT AND SHOE STORE. Boots and Shoes Made to Order 673 1/2 YONGE STREET, TORONTO

JAMES HARRIS, Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission. Consignments of Choice Dairy Butter and Eggs solicited. 120 QUEEN ST. EAST, TORONTO.

ROBERT E. MARTIN & CO. PHARMACISTS and Perfumers, Cor. Queen and Simcoe Streets. Succeeding H. J. Rose, late Cor. Yonge and Queen Sts. Toronto. Dispensing department always open, and reliable attendants. Laboratory and wholesale department a special feature of our establishment. In rare Ailments and Physicians' requisites, we afford an exceptional market. Open all night.

MARTHUR BROS., Dealers in all kinds of FRESH AND SALT MEATS. Poultry, Game, Vegetables and Fruits in Season. 298 KING ST. EAST, TORONTO. Butter and Eggs a Specialty.

JAWSON'S CONCENTRATED Fluid Beef—this preparation is a real beef food, and like Malt's and other fluid beefs, mere stimulants and non-nutritive. It contains all the necessary elements of the beef, viz., Extracts of tibia and albumens, which combine to make a perfect food.

Presbyterian Review.

THURSDAY, DECEMBER 9TH, 1886.

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

Notes.—In Knox Church, Walkerton, on Dec. 14th, at 11 a.m. Christian.—In First Church, Chatham, on Dec. 11th, at 10 a.m.

FOUR YEARS OF SUFFERING. Mrs. Torrance McVish, of South's Falls, Ont., after four years of intense suffering with cerebral, from which her head became bald, was cured by Burdock Blood Purifiers after the best medical aid had failed.

SURE CURE FOR HEMIPLEGIA. If the system is properly cleaned by some medicine that acts upon the bowels, kidneys and skin, such as Burdock Blood Purifiers, and the sufferer will use Hagar's Yellow Ointment to the affected areas, there are few cases of Hemiplegia, however bad, but will yield promptly to the treatment.

Ona-ville.—At Shelburne, second Tuesday of January, at 11 a.m. Paris.—At Tilsonburg, second Tuesday of Jan., at 12.30.

Dr. Cass's CATHARTIC CURE is no longer an experiment. No cure no pay is the terms on which it is sold. Money refunded if medicine not satisfactory. Ask your Druggist about it, then buy it and take no other.

Birth. Jackson.—On Wednesday Nov. 24th, in the township of Grimsby, the wife of David Jackson, of a son.

Marriages. HEAVY.—TARRA.—By the Rev. A. M. McClelland, R.A., Mr. Peter Heav, of Ashburn, to Miss Annie Tarr, of Heath.

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

Suits from \$10 upwards, and honest workmanship.

RUPTURE

Have you heard of the astounding reduction for 1887 of a rupture? It is the only operation known to the medical world, and is performed by the use of the new and improved RUPTURE CURE.

GENERAL KEERS' Himalayan Tea

Major-General Keers has lately received direct from India a supply of one of the finest Teas he has ever imported, put up in India, and sold in tin caddies. He begs to draw attention to these small caddies of tea as being particularly suitable for Christmas and New Year Presents.

58 Church Street, - Toronto.

ART MATERIALS.

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

Matthews Brothers & Co

93 YONGE STREET.

- Turner's June of Life -

Positively cures Asthma, Dyspepsia, helps Liver Complaints and Kidney Affections, acting powerfully on the Urine and slightly on the Bowels. It is a powerful Tonic, restoring Lost Appetite, strengthening the Heart, Purifying the Blood, giving New Life, Health, Activity and Vigor to the Weak and Suffering.

RUMS! RUMS! RUMS!

For Infants' Food or Invalids. Cor. Jarvis and Adelaide Sts. Branch boys - 51 King Street West and 25 King Street East.

HUGH MCKNIGHT, PRACTICAL MACHINIST.

All kinds of Sewing Machines Repaired. Sewing Machine Oil, Needles, Belts, &c., always on hand. 51 Queen St. West.

Hardware!

FOR Mall Stoves & Cooking Ranges GO TO FRANK ADAMS, 932 Queen Street West, Toronto.

OVERWORKED Women

For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and overworked women generally, Dr. Perry's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a single object of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and service, and imparts vigor and strength to the whole system.

SICK HEADACHE, Bilious Headache and Constipation, promptly cured by Dr. Perry's Pellets. 25c. a vial, by druggists.

BRASS FIRE SETS

English Tile Register Grates, Fenders and Fire Screens. CALL AND EXAMINE.

30 KING ST. EAST.

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

Dress and Mantle Making. 430 CHURCH STREET.

MISS M. LAKBY, For several years in the establishment of Mr. JOHN KAY, and latterly a graduate of S.T. TAYLOR'S artistic dressmaking establishment and school of design, New York City, has opened a first-class dress and mantle making business at the above address.

FASHIONABLE DRESSES AND MANTLE MAKING. Perfect Fit and Satisfaction Guaranteed, by the Tailor System. MRS. W. S. HOFFER, 11 Trinity Square.

MRS. CHEESMAN, Fashionable Dressmaking and Fancy Goods 504 YONGE STREET, TORONTO.

MISS BURNETT, IMPORTER OF London Round Hats and American and Parisian Millinery, has a superior selection of the above; also our own bonnet designs in shape and styles not to be found elsewhere. J. H. BURNETT, 68 YONGE STREET.

W. R. DICKIE, CARPENTER, & CURATOR STREET. Store and office work done promptly at reasonable rates.

J. F. PETERKIN, Wood Carver and Gilder, Manufacturer of Cornices, Brackets and Wall Fackets. 71 QUEEN STREET WEST, TORONTO. Picture Framing and Rebuilding a Specialty.

A. T. HERNON, 233 CHURCH STREET, FAMILY BUTCHER AND PURVEYOR. All kinds of Fresh and Salt Meats constantly on hand at lowest market rates. Orders called for and promptly delivered.

FOR PURITY AND HEALTHFULNESS Of its components the celebrated Cook's Friend Baking Powder CANNOT BE SURPASSED.

Ask your grocer for the COOK'S FRIEND, and take no other, however nearly similar the name may be. The slightest variation is a counterfeit. McLaren's Cook's Friend THE ONLY GENUINE.

ACHESON & CALDER, 302 Spadina Ave., Toronto, MERCHANT TAILORS. We retain all our customers by giving satisfactory work.

ANOTHER PROOF of the efficacy of the celebrated St. Leon Mineral Water CERTIFICATE.

To the St. Leon Water Co.: Gentlemen.—For a number of years I suffered from the terrible complaint of dyspepsia, to such an extent that for two years I was unable to eat meat. I tried a number of the different cures wrought by the use of St. Leon Mineral Water, I commenced to drink it as prescribed in your advertisement. I used it for a month, and can now eat meat. I have a good appetite and gain strength every day. I deem it my duty to recommend this mineral water to those who suffer from the same complaint. I am, etc., LEVY RECTO, Printing and Advertising Agent, 61 Great Street, St. Roch, Quebec.

A Fresh Supply of this Water Received Weekly. THE ST. LEON WATER COY, 101 1/2 King St. West, Toronto. C. J. E. COTE, Manager.

COMMERCIAL EDUCATION

For Illustrated Circular giving all particulars, address Canadian Business University

Shorthand Institute, PUBLIC LIBRARY BUILDING, TORONTO. THOS. BARRON, President. CHAS. H. BRONKS, Secretary.

BUSINESS EDUCATION I WISH TO GET IT.

AT THE British American Business College ARCADE, YONGE ST., TORONTO. G. O'DEA, SECRETARY. 90-97

ONTARIO VETERINARY COLLEGE, TORONTO. BR. TORONTO, RESIDENCE 187-189 Dundas St. W. A. SMITH, V.S., Edin., Principal

AUXILIARY SCHOOL

BUSINESS COLLEGE, Room C, Arcade, Toronto.

This establishment prepares pupils for the Civil Service, business of all kinds and professional matriculation, and is conducted by a graduate of the University, and a practical High School Master. Arithmetic, Commercial Law, Bookkeeping, Correspondence, Penmanship, Typography, Typewriting, English Grammar, Composition, Ancient and Modern Languages and Mathematics practically taught. For circular giving full information, address, D. C. SULLIVAN, LL. B., Principal.

PROF. J. F. JOHNSTONE, Organ, Piano, Singing, 14 NADON STREET.

LLOYD N. WATKINS, Teacher of the Guitar, Banjo, Zither and Mandoline. RES.-273 CHURCH STREET.

MUSIC.

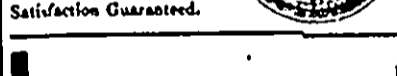
If you want a first class Stradivarius - Cremonensis - Violin (PRICE \$100.00) call at Sutherland's Music Store; also other good Violins cheap.

SUTHERLAND, 292 Yonge St., Toronto. Please mention this Paper.

Jorgenson & Samuelson

WATCHMAKERS AND JEWELLERS, 190 Queen St. West.

REPAIRING neatly and promptly executed. Satisfaction Guaranteed.



We Can't describe in an advertisement our stock of Xmas Presents.

You Can't do better than examine them and satisfy yourself.

We Can say it is very very choice, and very very cheap.

You Can save money and have choice goods by patronizing.

RYRIE'S JEWELLERY STORE 113 YONGE STREET, TORONTO.

NOVELTY RUG MACHINE.

(Patented March 4, 1885) For making Rugs, Door Mats, Mats, Stitches, etc. sent by mail, full instructions, price \$1.00. Manufacturer of Colored Mat Patterns. Terms of Indefinite. Agents wanted. Write for reduced Price List.

R. W. Ross, Guelph, Ont.

THE RELIABLE BOOT AND SHOE STORE,

616 Queen St. West, ISAAC MOORE, Prop.

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

BOOTS, SHOES, RUBBERS, OVERSHOES, Etc., Etc., At the Lowest Possible Prices.

ALL WORK WARRANTED. REPAIRING DONE. Call and inspect our stock.

Notice to Contractors.

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

By order, J. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 26th Nov., 1886.

Bryce Brothers, - THE BUILDERS -

Continue to erect houses on easy terms of payment at cash prices. Over one hundred built every year.

PAY AS YOU PLEASE: You can choose from "among them all" in each street and street. With appointments all complete, and possession get at once without formality.

The advantages of Bryce's is the business of their prices and the latitude they give you as to paying. You can pay just as you please, but call yourself and learn that the Bryce concern can suit you all—a fact there is no denying.

CALL AND GET PARTICULARS AT 280 KING STREET EAST.

BELL ORGANS AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H.R.H. The Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Alleck and Lady Douglass, of Victoria, B.C.

For Tone and Pleasing Design, the Bell Organ maintains its supremacy as the best. Send for latest circular to

W. Bell & Co., Guelph, Ont.

Oyez! Oyez! Oyez!

If Any Person can Procure a STOVE POLISH Equal in Quality to

PURE GOLD STOVE POLISH

Let Him do it now or Forever Hold His Peace. Pure Gold Stove Polish Makes No Dust, Requires Little Labor, Gives a Most Brilliant Luster.

ASK YOUR GROCER FOR IT.

COAL AND WOOD!

During the next Ten Days I have to arrive six cars 2,000 Cords Good Dry Summer Wood Beech and Maple, which I will sell, delivered to any part of the city, at

SPECIAL LOW RATES. ORDERS WILL RECEIVE PROMPT ATTENTION.

P. BURNS. OFFICES AND YARDS.—Cor. Bathurst & Front Streets, and Yonge Street Wharf. BRANCH OFFICES.—61 King Street East, 531 Queen Street West, 308 Yonge Street. Telephone Communication between all Offices.

A BIG OFFER!

Anything you want in Dry Goods YOU WILL FIND MY PRICES ARE THE LOWEST.

Call and Examine. No Trouble to Show Goods.

A Big All-Wool Blanket for.....\$2 50 A Big Wool Comforter for..... 0 00 A "Clachnacullen" Undershirt for... 0 75 A Lady's Scotch Wool Vest for..... 1 00 A Boy's Wool Undershirt for..... 0 20 A Fur-Top Kid Glove for..... 1 00 Boy's Ribbed Wool Hose, Scotch, All Sizes, a Specialty from 30c. up.

ALEXANDER HAY, The Great Hosiery Man,

430 & 432 QUEEN ST. WEST

Notice to Contractors.

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