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THE SABBATH CHIME.

Far down the ages now,
Much of her journey done,
The pilgrim church pursues her way,
Until her crown be won.
The story of the past
Comes up before her view;
How well it seems to suit her still—
Old, yet and never new!

Tis the repeated tale
Of sin and weariness,
Of grace and love yet flowing down
To pardon and to bless.
No wider in the gate,
No broader in the way,
No smoother in the ancient path
That leads to light and day.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since
'Tis tribulation still.
No slacker grows the fight,
No feebler is the foe,
Nor less the need of armour tried,
Of shield, and spear, and bow.

Thus onward still we press,
Through evil and through good;
Through pain, and poverty, and want,
Through peril and through blood;
Still faithful to our God,
And to our Captain true;
We follow wh. he leads the way,
The Kingdom in our view.

—Herbert Bondar.

BOHEMIA'S CALL.

It is that of the man of Macedonia, "Come over and help us." Bohemia proper has a population of five millions. Moravia and Silesia give two and a half millions more. The area of Bohemia is about two-thirds that of Scotland. It is walled in by mountains and watered by the Elbe and its tributaries. It is one of the most interesting and picturesque countries in Central Europe. It is a land of many memories. The Bohemians or Czechs (originally of Slavonic origin) received Christianity in the ninth century from two missionaries of the Greek Church. For four centuries thereafter they resisted Romish aggressions—rejecting the celibacy of the clergy, the withholding of the cup from the laity in the communion, and the use of an unknown tongue instead of the vernacular in their religious services, till overborne in the thirteenth century. The foremost antagonist of the Papal Hierarchy was that great Bohemian, who witnessed a good confession and sealed his testimony with his blood at Constance on the 4th July, 1415.

The Cup (associated with the Book) became the selected symbol of the Reformed Bohemian Church. It is engraven on their churches and pulpits, on their markets and stores, and even on their tombstones. It meets you everywhere. It was their practical protest against the error foisted upon them at the Council when their illustrious hero martyr was condemned. A few years ago a silver cup, elaborately carved, was dug up in a field near Kolin, where it is supposed to have lain for upwards of four hundred years in the grave of a Hussite pastor. That cup, since used at the dispensation of the Lord's Supper in one of the Bohemian Reformed Churches, may be regarded as a fitting type of the resurrected faith of this sorely tried people.

In August, 1884, we stood under the shadow of the mammoth pile of buildings in which, as University Rector, John Hues taught, whither then flocked thousands of students, and beside what remains of the Bethlehem chapel where he preached. From the balcony of Maria Theresa's palace on that classic hill which is the Castle and Holyrood, St. Giles, and the Parliament Square of Prague, all in one, we gazed in rapt admiration on the city of his love and labour, the beautiful Moldau flowing at our feet. Hill and valley, city and river seemed to me redolent with the odour of that single name. We saw the Grosse Ring fronting the Tien Kirche where on the morning of the 21st June, 1621, twenty-seven of the principal Protestants of Bohemia were in succession beheaded. "The exterminating severity of the persecution that followed, may be judged by the fact that while in the year 1620, the bulk of the population of three millions was Protestant, in 1627 an avowed Protestant was not to be found outside the walls of a prison." The book of Bohemia's history is written within and without with "lamentation and mourning and woe."

This "scattered and peeled" people have been for long as the poor cripple at the gate of the Temple or the impotent man at the pool.

But they have of late years obtained more than "a little reviving in their bondage." Noble representatives of their reviving Church were present as delegates at the General Presbyterian Council at Belfast, whose thrilling story woke responsive echoes in many hearts. The sword was shown that killed those "faithful martyrs." The sword and the cup were silent, yet significant pleaders for these "meek and poor afflicted ones." The Council resolved to raise \$25,000 for their benefit. The sum of \$15,000 was apportioned to the churches on the other side of the Atlantic, and \$10,000 to those on this side, of which \$5,65 is the proportion allotted to our Church.

The purposes to which this fund is to be devoted, are the following: 1. Suitably to equip the Comenius Society for the diffusion of a sound religious literature in the form of books and tracts, as well as the Holy Scriptures. Pastor Kaspar, its leading spirit who headed the delegation to the council, has established an admirable system of colportage. As editor, translator and author he has already circulated evangelical books and treatises to the extent of five hundred thousand copies. This is designed to be the centre of a widely ramified Home Mission agency. 2. To assist in erecting churches at important stations wherever they are deemed most necessary. 3. To give such aid in connection with schools, whether primary or of a higher class as circumstances may show to be desirable. To help institutions for the superior education of girls, such as Senior Schubert's, the Bohemian Mount Holyoke; to assist Sabbath schools, of which there are eighty with 200 teachers and 2,000 scholars, and to strengthen the hands of the pastors and teachers whose salaries average \$300 and \$200 a year respectively. Moravia will share in the fund as well as Bohemia.

The General Assembly, at its meeting in Hamilton, in June last, came to the following deliverance on the subject:—"The third General Presbyterian Council have unanimously resolved to raise twenty-five thousand dollars (\$25,000) for the struggling churches of Bohemia, the General Assembly cordially commends this most interesting object to the sympathy and liberality of the Church, with the earnest hope that the amount allocated to our Church may be realized at as early a date as possible, and that Drs. Reid and Burns be appointed trustees for the fund." The Synod of the Maritime Provinces has also expressed warm approval of the object. The Executive Commission of the Alliance appointed me to look after the collection of our quota. Let me therefore respectfully and earnestly invite the attention of ministers and Sabbath school superintendents and the Church generally to this matter, and to express the hope that they may remember the poor saints that are in Bohemia. Surely a Church that has passed through many centuries of oppression—to which her sympathizing Head has said, "I know thy poverty, but thou art rich," deserves our kindest consideration. "Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the body." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

R. F. BURNS.

HALIFAX, N. S., 26th Oct., 1886.

P.S.—Remittances forwarded to Rev. Dr. Reid, Toronto, or to Rev. Dr. Burns, Halifax, will be gratefully acknowledged.

Nothing is easier than to fall into careless habits of life and work. Most of us need to keep ourselves under very rigid rules at every point to prevent this disintegrating process. It begins usually in very minute things. It seems a trifling matter, not worthy of self-censure, that we indulge ourselves a minute or two longer in bed in the mornings, or that we get to work a few seconds after the usual time, or that we neglect an unimportant engagement, or that we are tardy in replying to a letter or making a call on a sick friend, or that we loiter a little at our work on dull days, or that we grow negligent in small courtesies, or that we are heedless about money matters when the sums are small. Or it may be in dress that we relax our carefulness,—allowing untidiness to grow upon us; or in the way we do our work,—falling by slow and imperceptible degrees into slovenly ways; or in our attention to religious life,—becoming daily a little less punctilious in our habits of devotion and in the discharge of practical duties. It is in the apparent insignificance of these negligences that their danger lies. The good housewife knows what one raveling stitch in a garment amounts to if left alone. "A stitch in time saves nine," is good philosophy in all lines of life. Many a character has raveled to shreds from the neglect of one broken thread. Many a bankruptcy results from the habit of carelessness in trifles. Many a life with fine possibilities fails of its splendid early promise, and sinks into obscurity and failure, through the relaxing of restraint on the one hand, and want of conscientious fidelity on the other, in what seems trivial things. Unceasing and remorseless watching over ourselves is the price of unwavering success in any direction.—S. S. Times.

Mission Work.

A CHANGE.—Two daughters of King Mtesa, who once took women as targets to show his skill in the use of fire-arms, are now members of the church at Uganda, and spend a large portion of their time in the religious instruction of the women of their neighbourhood.

AIMLESS AND FRUITLESS.—There is a great lack of spiritual aim in the lives of many of God's dear children. Their lives are allowed to drift. They have no plan or purpose in their lives, that is, concerning service for God. This is why so many lives are fruitless. Let us all see to it that we set definitely before us some object to be achieved for God, then shall we behold blessings round about us, and we, ourselves, will be blessed in our doings.—*Words and Weapons.*

CHANGES IN INDIA.—As indicating the changes that are taking place in India, even where the people do not become Christians, an incident that comes from Madura may be mentioned. A catechist was preaching in the public street of a village, when the Brahmins brought out their rugs and carpets for the catechist, and a chair for the pastor, and raised a small sum of money as a contribution. In former days these Brahmins would not have deigned even to walk the streets while people of the catechist's caste were present.—*Word and Work.*

A PROPHECY OF UNIFICATION.—The following fact is worthy of note, now that the Foreign Mission Work of the Eastern and Western Sections has been united. In Dr. Patterson's "Missionary Life among the Cannibals," a book which should be in every home throughout our church, we read that in the very beginning of our missionary enterprise, about the date of Dr. Geddie's departure for the South Seas, a contribution was received for the work from the congregation of Rev. John Jennings, Toronto; our first essay at mission work, forty years ago, having in it a forerunner of the unity in that department which has now been fully consummated.—*Maritime Presbyterian.*

CHRISTIANITY AT THE HEAD.—Professor Sir Monier Williams, of Oxford, declares that Buddhism has entirely died out in India proper, the place of its origin, and is rapidly dying out in other Asiatic countries. He thinks the devotees of the religion do not number over 100,000,000 at the present time, and that the exaggerated ideas with regard to the population of China, together with the forgetfulness of the millions who worship no one but their own ancestors, account for the popular idea that the Confucianists are so numerous. His own opinion is that in point of numbers Christianity stands at the head of all the religions of the world. The order following Christianity he believes to be Hinduism (including Brahmanism, Jainism, demon and fetish worship), Confucianism, Mahometanism, Buddhism, Taoism, Judaism, and Zoroastrianism.

"INTO ALL THE WORLD."—There is no Missionary Society which comes so near a literal compliance with the Lord's injunction as the British and Foreign Bible Society, and wonderful are some of the results achieved among intelligent heathen by "the Word" alone. The Society's *Monthly Reporter* publishes the following lines from Rev. W. F. Shaw, of the Irish Presbyterian Mission, Newchwang, regarding Djin-djow:—"Lately two colporteurs under Mr. Harmon, of the Bible Society, have been working there, and the result is that fourteen men have received the Christian faith, and desire baptism. I saw all but one or two who were away up country, and was greatly pleased with these men. The majority were what is called 'reading men,' that is, scholars, and two of the fourteen had been Mohammedans. Fancy the joy of finding fourteen men waiting to be baptized; although no missionary had ever been in the place, all resulting from the sale of Scriptures."

WHAT CHRISTIANITY CAN DO.—Writing from a town in Northern India, a private correspondent says: "I had before me to-day a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her."—*Christian Leader.*

Woman's Work.

THE McALL MISSION.

The Canadian McAll Mission held their monthly meeting in the parlour of the Metropolitan church, Thursday, Nov. 4th, the President in the chair. After the usual devotional exercises, the minutes of the last meeting were read. The Treasurer reported forty dollars on hand. It was decided to hold the next monthly meeting in the parlour of St. James' Square Pres. church. A very interesting account of the Salle Philadelphia, Paris, and the mode of conducting meetings there, was given by one of the members of the association who has recently visited Paris. A letter was read from Mr. McAll, written to the *Paris Record*, on the conversion of two outcasts: also an interesting article entitled "Our Schools." It mentions the five o'clock children's meetings in the Faubourg St. Antoine. Here every Wednesday during the winter about three hundred children, accustomed to live on the streets without any control, assemble—a difficult audience to manage. Service begins by singing a hymn, sometimes a second, so that some of the superabundant energy might be exhausted. Then the director takes up the lesson, and without too much difficulty he is able to fix the attention of the children for fifteen or twenty minutes with the illustrations he draws on the blackboard, or the dramatic turn he gives to the Bible story of the day. On Sunday there is a different sight, about twenty teachers, each having their own class. There is no difficulty as regards discipline, and the answers given by the children at the general questioning prove they have profited by the half-hour spent with their teacher. All the older ones have their Bibles gained by regular attendance. Recently a series of "Evenings" were given in this faubourg for the most advanced and better disposed children. They were invited to consecrate their lives to Christ, with good results.

The W. C. T. U. is stretching its arms around the whole world: Mrs. Leavitt has lately organized branches in the Sandwich Islands, Australia, New Zealand, Japan, and probably China. A large petition to be signed by Christian women, the world over is being circulated: It speaks for abstinence and prohibition, and is to be presented to the rulers of Christendom.

MISS FLORENCE NIGHTINGALE, replying to an invitation to unveil Sister Dora's statue which Mr. Williamson has just completed, writes to the mayor of Walsall:—"I would fain say what I cannot say, how deeply touched I am by the feeling of your town that I should unveil the statue of your own sister Dora, and of the world's honoured sister Dora, and would you kindly tell them so; as well as my deep regret that overworked and a prisoner from illness for years, as you have favoured me by calling upon me, I cannot answer to your call. That noble tribute which you are raising to her memory—that memory nevertheless more everlasting than stone or marble—deserves the thanks of all who would see a noble life honoured; but I especially would thank you in the name of all nurses, who long to see the high motives such as hers, the love of God and our neighbour, become the true life of us all, leading us to seek, ever improved, to do the work better. May the lesson which you are generously giving us bear fruit till every nurse, though not gifted with sister Dora's wonderful capacities, recognize her true mission in humility and self-devotion, to grow in training and care of her patients, so that she may be won for her Master's use, not only for their bodies but their spirits; that none but may be better for her care whether for life or death; and may she remember, too, courage and obedience, and also that men patients especially are critical of religion nowadays, and look sharp to see whether she is acting up to her profession. Such are some of the lessons taught by sister Dora's life. May we lay them to heart, and to the noble rough fellows, the workmen round Walsall, who so loved her, may I send my heartfelt greetings." A resolution was passed expressive of thanks for the letter, and deep regret that Miss Nightingale would be unable to undertake the work. Mr. Gladstone also telegraphed in reply to an independent invitation—"Regret cannot undertake any public celebration—if any it would be this—as I profoundly revere sister Dora."

The *Herald and Presbyter* relates the case of a young negro in the South who was converted and wanted to preach at once. His elders, however, thought he was not fitted for this important work; but he well-nigh staggered them by relating a vision, in which he had plainly seen the letters "G. P. C.," which he believed, could mean only "Go preach Christ." But a white-haired negro preacher slowly arose and told the ambitious young brother that, while he had no doubt seen the letters in a vision, he had failed in the interpretation. They probably meant "Go pick cotton," or "Go plough corn." This settled the matter.

The Family.

EVERY MAN TO HIS BROTHER.

THE Father's house is large, but still we meet,
Coming upon each other unaware,
In the swift carriage, or the crowded street,
And on the lines of all our thoroughfares.
But do you guess what I would say to you,
If but our brother hearts were frank and true?

You know as well as I the race is keen
That must be run if we would reach the goal;
It were less strenuous for each, I ween,
If we had eyes to read the other's soul;
Oh, brother man, you have a kindly face,
I mutely ask, "Grant me some little grace."

If I am poor you have me in your power,
If I am rich I need you all the same;
Why should you always grasp the larger dower,
Or wish me lower than yourself in name?
How is it that my need you do not see
Or listen to my cry: "Be just to me"?

Life is too short for selfishness and hate,
The days are dark that lack the light of love;
Why do we make each other desolate
When the same Father blesses from above?
Be good to me I need your helpful care,
For heavy is the burden that I bear.

Are you my brother? Then be brotherly,
Not take advantage of my weakness;
Have we one Father? Oh, then, pray for me,
And give me comfort in my sickness.
Is there but one home for us in the end?
Oh, love me then a little now, my friend.

—*Marianne Farmingham, in the Christian World.*

MR. AND MRS. AXEL GUSTAFSON.

MR. GUSTAFSON is of Swedish birth, and is not yet forty years of age. His father is a prominent clergyman now residing in the University town of Lund, Sweden. When at school Mr. Gustafson took special interest in history, geography, and natural history. Being smitten with the emigration fever, he relinquished all home prospects and went to the United States. He was then about twenty-one years old, but even so early was an earnest student of men and things, and already an excellent linguist. The first few years of his life in the States were years of investigation, during which he became a naturalized American citizen.

It had been his ambition, from his first start out in life, to be a good man, and to wield a power for good in politics, in the study of which, almost from childhood, he had been profoundly interested, but he naively admits that it was not till he married that he really "settled down."

Choosing at first the journalistic field, he became a writer for several Boston papers of standing, devoting himself especially to *resumes* of European affairs. His articles secured for him flattering recognition from some whose names were then widely and honourably known in the political world. Experience, however, taught him that politics were too much of a game on both sides to permit of their doing much by themselves for the best interests of the nation. So he gradually became more interested in moral questions and issues than in those merely political.

It was thus that Mr. Gustafson was drawn into the close consideration of the temperance reform, though at the outset his views on the alcoholic habit were by no means so pronounced as they afterwards became. His first essay in this department of literature was an article on the Oerthberg system of licensing, which appeared in the *Boston Herald*. This led him to enter on an investigation of the different licensing systems of the world. Somewhere about this stage of his literary career the poet Longfellow, who had been for many years Mrs. Gustafson's friend, and had expressed admiration of her husband's political papers, induced him to contribute to the magazines and reviews.

By and by Mr. Gustafson, with his wife, came to Europe. He had not been long on this side of the Atlantic before he was brought into contact with the late and deeply-lamented Mr. Samuel Morley. Having forsown the habit of smoking (so common among the devotees of the pen), and finding that he was greatly benefited by the relinquishment, Mr. Gustafson purposed writing a work on the baneful effects of indulgence in the weed. He mentioned the project to Mr. Morley, who, while admitting that smoking was a source of much evil, impressed on him the fact that the drink evil was infinitely greater, and at any rate more immediately pressing. Mr. Gustafson, however, with the ardour of a new convert, still pursued his anti-smoking quest. He examined some 500 or 600 works on the subject, in different languages in the British Museum, and in these researches was constantly confronted with the fact of the intimate connection between smoking and drinking habits.

At a subsequent interview, Mr. Morley returned to the question of the drink, and expressed the hope that his Swedish friend would write a book upon it; because, as he urged, a body of authentic evidence within practical compass had never yet been given to the world. In deference to this repeated wish, Mr. Gustafson set to himself the task which happily resulted in the preparation and publication of the now world-known work, "The Foundation of Death," which has justly established his fame both as writer and reformer.

When he began his mission, he was of opinion that the legal prohibition of the liquor traffic was neither possible nor just. He has seen cause since then to entertain a radical change of view. He had not been engaged in his researches for more than about a month, when he was convinced of the need of a book such as that suggested by Mr. Morley; he resolved to cut loose from all other literary engagements, and devote himself for a time entirely to the preparation of such a work. With the cordial co-operation of the authorities at the British Museum, and with the invaluable assistance of his wife, he was, within a comparatively short space of time, able to examine some five thousand volumes, and to arrange this vast mass of material for use in the actual preparation of the book, which also received the most careful revision while passing through the press; in this revision the author had the benefit of the opinion and advice of eminent living authorities, both here and abroad, among others Dr. James Edmunds, and Dr. Norman Kerr, of London.

The striking title of the book came by a sort of "happy accident," and the verdict of contemporary criticism has confirmed its suitability and truthfulness. The book, which has already gone through several editions, has been and will be a great educative power in this vital struggle for many a day. It is, even so soon, being translated into

seven languages—the author's native Swedish, German, French, Spanish, Malagasy, Burmese, and Marhatta.

Mrs. Gustafson has herself been a voluminous writer. Many articles, sketches, and poems from her pen have appeared in the serials that go out from the well-known publishing house of Messrs. Harper Brothers, New York. Her contributions to *Harper's Monthly* and other papers, indeed, would constitute a bulky volume. One of her poems, "Little Martin Craghan," commemorating the heroism of a child who deliberately gave up his last chance of escape in order to save a number of men employed in the Pittston mines, was widely copied at the time of its appearance, and has since been enshrined in the pages of literary encyclopedias, and in rich volumes of selected verse. Her father is a retired trader in books, resident at Middletown, Connecticut. He has been in his day no mean benefactor to his town. He would never on any consideration knowingly admit a book of doubtful character into his store; if, perchance, such a work had found its way there, the whole edition was doomed to destruction rather than that one copy should be sold. He had collected, during his business career, many of the rarest works in the English language. Reared in this atmosphere, and having the opportunity of acquainting himself with some of the great writers of the past, it is not to be wondered that her natural gifts began to manifest themselves at a very early age. Family circumstances threw her into the society of such men as Wendell Phillips, Longfellow, Lloyd Garrison and others, who were labouring both by voice and pen for the social regeneration and elevation of the people. Catching their spirit, she used her talent for the same end, her productions receiving the warmest recognition from the literary *savants* of New England. She wrote also for the daily press, and, being for a time resident in Washington, she was in touch with all the great public movements of the day.—*Abridged from the Christian.*

THE PRECOCITY OF MEN OF SCIENCE.

AMONG the greatest discoverers we have instances of juvenile distinction. Galileo showed remarkable aptitude from earliest childhood. His favourite pastime was the construction of toy machines. A passion for music did not seduce him from his supreme devotion to mathematics, and by nineteen he was making important discoveries. Tycho Brahe illustrates the same early bent in a slightly different way. His devotion to astronomy had to contend, not with his own, but with others' inclinations. Sent to read law at sixteen, he managed, after the day's studies, to pursue his astronomical observations, passing whole nights in his favourite occupation. Newton, like Galileo, occupied his playhours at school with constructing model machines (water-clock, windmill, etc.). By the age of twenty-three or twenty-four he had conceived roughly his chief epoch-making discoveries. Another English investigator, Thomas Young, was a striking example of precocity. He read with fluency at two. He showed extraordinary avidity of mind in very different directions, now busy mastering the difficulties of Oriental languages, now set on constructing a microscope for himself. His mind unburdened with its weight of learning, was nimble tracking out new truths in optics by the age of twenty-nine. Recent English biography supplies us with two of the most signal illustrations of the precocity of the mathematical mind, viz., Clerk-Maxwell and Sir William Rowan Hamilton. Among naturalists, too, examples of well-marked if less astonishing precocity are to be met with. Linnæus as a boy showed a decided bent to botany that, through the advocacy of a physician who had remarked the early trait, he was saved from the shoemaker's shop, for which his father had destined him, and secured for science. At the age of twenty-three we find him lecturing on botany, and superintending a botanical garden, and at twenty-eight he begins to publish his new ideas of classification. Cuvier's history is similar. A poor lad, he displayed an irresistible impulse to scientific observation, and by twenty-nine published a work in which the central ideas of his system are set forth. Humboldt, again, showed his special scientific bent as a child. From his love of collecting and labelling plants, shells, and insects, he was known as "the little apothecary." At twenty he published a work giving the results of a scientific journey up the Rhine. In medicine, Haller is a notable instance of precocity.—*From "Genius and Precocity," by James Sully, in Popular Science Monthly for September.*

COMMON-SENSE IN SICKNESS.

DR. GUTHRIE, the eloquent Edinburgh preacher, never hesitated to visit parishioners who were sick with contagious diseases. He thought it a minister's duty to stand by the bedside of the dying, and administer the consolations of religion, even though he did expose himself to the disease. He never suffered by his fidelity to duty, and his presence comforted many sufferers while they were passing through the dark valley.

But he carried the sterling common-sense for which he was distinguished into the sick-room, and instead of trusting blindly to Providence to take care of him, used every precaution to ward off danger. Judging that the germs of disease, if floating in the atmosphere, would follow the currents of air, he never took his seat between the bed and fire-place, but invariably between the open door and the bed.

It would be well for all engaged in ministries of mercy to exercise the same forethought. Providence cares for them who care for themselves, and religion no less than prudence requires that valuable lives should be exposed to no avoidable risks.

THE two following retorts by the late Dr. Wm. Robertson, of Irvine, are worth preserving as an example of his readiness. Having lectured in Arbroath where a famous literary man was hearing him, Dr. Robertson said afterwards to this literary man's wife, whom he met at dinner in Broughty Ferry, and who was a great friend of his: "I was very nervous when I saw your husband in the audience. "Would you not have been as nervous if I had been there?" said the lady. "No," replied Dr. Robertson, "I don't care a snuff for you." "Oh! Dr. Robertson," said the lady, "how can you speak of me thus?" "You do not know," he replied, "how much I value a snuff, or you would consider it a compliment." Coming one day into Mr. Gillfillan's house in Dundee, Dr. Robertson began to tell Mrs. Gillfillan of the high compliments that were being paid to her husband's writings. "But have you no compliments for me, doctor," inquired the lady, "as well as for my husband?" "Yes," said Robertson, "my mother sends her compliments to you."

"THE COMMON CLASH."

"THE motives which bring people to church," said a Scotch clergyman to John Brown, the author of "Rab," "are not always flattering to the preacher, or respectful to the message he delivers. I'll tell you a story to illustrate this fact:

"One Sunday morning a country clown was heard calling to his fellow:—
"Are ye gaun to the kirk to-day, Jock?"
"Na, I dinna think it. I hae naething to tak' me. I hae tobacco."

"He had been wont to get his weekly supply of that weed at the 'kirk town' on Sunday, and as he was supplied, he saw no occasion to go up to the house of the Lord."

The genial humorist enjoyed the story, and after musing on it, told an anecdote which had no close connection with that of the minister, save as it illustrated the religious ignorance of a certain class of Scotch people.

"The minister of a parish, who was catechizing one day, asked a raw ploughman lad, 'Who made you?' which was answered correctly.

"How do you know that God made you?" was the next question.

"The ploughman scratched his head and answered, 'Weel, sir, it's the common clash [idle tale] o' the country.'"

"Ay," added John Brown, "I am afraid that a deal of our belief is just founded on the good 'common clash of the country.'"

THE STORY OF A WORD.

AT first it was only a little, cross, selfish thought in Johnny West's heart. If the heart had been full of the love of Jesus the thought wouldn't have had any room there. Johnny had never asked Jesus to give him a clean heart, and his naughty thought was only one of many that were always springing up and making trouble.

The thought grew very rapidly, and somehow slipped into Johnny's mouth and when it reached his lips it changed into a word—a loud, hateful, cross word to his dear baby sister!

Although it was only a word, it made the baby cry, and brought a shadow to his mother's face.

"Oh, my son!" she said, "How can you speak so to your little sick sister?"

Johnny went to school and was very unhappy. He wished that he might call back the word. But no! The swiftest horses could never overtake it. It was going on and on; and God knew it belonged to Johnny West.

Johnny went home at noon. His mother was very pale.

"The baby is worse," she said.

Johnny bent over his mother's lap and kissed the baby. She was such a pretty baby, and had just learned to walk! When she saw Johnny she was afraid of him and turned with a little cry, towards her mother.

"She remembers how you spoke to her this morning," said the mother.

Johnny went out and sat on the kitchen doorstep, and wondered why the sun didn't shine any brighter. It seemed as if that word was between him and the sunshine.

That night the angels came for the baby. When Johnny saw the sweet, still face and tiny cold hands, he cried as if his heart would break. But tears could not bring back the little sister.

"Oh, mamma!" he sobbed. "If she will only come from heaven I will be so good to her. Oh, if I hadn't said that word!"

"God will forgive the word for Jesus's sake and take away the naughty heart it came from," replied the mother.

"But it will always hurt," moaned Johnny.

And though he started that day by the baby's coffin to be a Christian, and lived many years doing good, his heart often ached, even when he became an old man, over the word that was once but a little selfish thought.—*Selected.*

A CHILD'S FANCIES—FOREIGN LANDS.

Up into the cherry tree
Who should climb but little me?
I held the trunk with both my hands,
And looked abroad on foreign lands.

I saw the next door garden lie,
Adorned with flowers, before my eye;
And many pleasant places more
That I had never seen before.

I saw the dimpling river pass,
And be the sky's blue looking glass;
The dusty roads go up and down,
With people tramping into town.

If I could find a higher tree,
Farther and farther I should see,
To where the grown up river slips
Into the sea among the ships.

Or where the roads on either hand
Lead onward into fairy land,
Where all the children dine at five
And all the playthings come alive.

—*R. L. Stevenson.*

A VERY interesting correspondence has been published in the *Glasgow Herald* between the little daughter of Dr. Livingstone and Hans Andersen. It opens thus:—"Dear Hans Andersen,—I like your fairy tales so very much that I should very much like to come and see you, but I cannot. I then thought that I would write to you. When papa comes home from Africa I shall ask him to take me to see you. My favourite tales are 'The Good Luck of the Wooden Shoes', 'The Snow Queen,' and some more. My papa's name is Dr. Livingstone. I send you my picture and papa's autograph.—I must now say farewell, and wishing you a very happy New Year, I am, your loving little friend, ANNA MARY LIVINGSTONE. P.S.—Please to write me soon. My address is written on the first page, and please to send me your photograph." In his answer to the second letter of his youthful correspondent, Hans Andersen says, "Here in Denmark we often speak about your dear papa and his travels in Africa. A short time ago I read in a newspaper that he had set out from Africa, and was upon his way home to Europe. Hurrah! That would indeed be delightful! The good God never forsakes good people who love Him and who accomplish good deeds. What a joy there will be in the family, a rejoicing through the whole land, if the dear, far-travelled papa, whom we all prize and honour, comes back to England; and after he has often kissed his little Mary, and spoken with her, and related many stories to her, then mention my name to him, and greet him from me, with my whole heart, the loved one over whom God stretches His protecting arm for the happiness and joy of us all."

A YOUNG TENANT.

"O YES, I have all kinds of tenants," said a kind-faced old gentleman; "but the one I like the best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the West Side, and did so. I noticed that there was an old coop of a house on it, but I paid no attention to it. After a while a man came to me and wanted to know if I would rent it to him."

"What do you want it for?" says I.
"To live in," he replied.

"Well," I said, "you can have it. Pay me what you think it is worth to you."

"The first month he brought two dollars; and the second month a little boy, who said he was the man's son, came with three dollars. After that I saw the man once in a while; but in the course of time the boy paid the rent regularly, sometimes two dollars and sometimes three. One day I asked the boy what had become of his father.

"He's dead, sir," was the reply.
"Is that so?" said I. "How long since?"

"More'n a year," he answered.

"I took his money, but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the door and a little girl let me in. I asked for her mother. She said she didn't have any.

"Where is she?" said I.
"We don't know, sir. She went away after my father died, and we've never seen her since."

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just thought I wouldn't disturb them while they were getting along. The next time the boy came with the rent I talked with him a little, and then I said:

"My boy, you're a brick. You keep on as you have begun, and you will never be sorry. Keep your little sisters together, and never leave them. Now, look at this."

"I showed him a ledger in which I had entered up all the money he had paid me for rent, and told him that it was all his with interest. 'You keep right on,' says I, 'and I'll be your banker; and when this amounts to a little more, I'll see that you get a house somewhere of your own. That's the kind of a tenant to have.'—*Chicago Herald.*

ANY minister that will preach two sermons each Sunday, and then take up the whole time in each prayer-meeting, will kill any church.—*D. L. Moody.*

ROME AND IGNORANCE.

THE Dublin Review is more candid than usual in the following paragraph:

"We are far from meaning," says that organ of the Papacy, "that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one, nevertheless. A Catholic destitute of intellectual tastes may be tempted to idleness, frivolity, gambling, sensuality, but in none but the very rarest cases will he be tempted to that which is so immeasurably greater calamity than any of these or all put together, viz., deliberate doubt on the truth of his religion. It is simply undeniable that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative."

Rome has often been called the patroness of ignorance by her enemies, but it is not often any of her representatives so openly avows the same thing.

READING like eating, may be a very good thing or a very bad thing. Unless there is wisdom in the choice both of the material itself and of the time and method of its using, neither eating nor reading is safe or commendable. Judicious and reasonable reading, like judicious and reasonable eating, is a help to growth and progress; but miscellaneous and ill-timed reading, like eating without regard to the kind of food, or to the hours of its taking, is more likely to harm than to help the one who indulges in it. Mere reading—when the reading-matter is unobjectionable—is no more a good thing in itself than is mere eating when the food is not poisonous. Indeed, the man who reads most is no more likely to gain most than is the man who eats most. And, as rule, the greatest readers, like the greatest eaters, are less likely than more abstemious persons to evidence the advantage of their acquisitions. He who reads everything he can lay his hands on, is not the man whose mind is best stored or fullest supplied; a man might as well expect to become an athlete by crowding his stomach with all sorts of food. A man must have a purpose in his reading, and must choose the matter of his reading, and the time of his reading, if he would be the gainer by his reading. He who reads much from the newspapers, and much from the magazines, and much from the library shelves, may become an intellectual glutton, but he will not become an intellectual athlete. Letting alone the great mass of good reading in order to profit by wise selections from the mass, is as essential to sound intellectual vigor as is letting alone the great bulk of food within one's reach in order to gain sound physical vigor through a wisely ordered diet. Not reading over-much is as important an element in mental furnishing, as is reading sufficiently.—*S. S. Times.*

NOT all men have stood on the heights of lofty sentiment or unselfish endeavour; but all have stood at one time or another in the valley of pain. Herein there is a gate of opportunity for the wise teacher. When no other gate is open, a kindly look or tone may cause the gate of a common sympathy in human suffering to be unbarred. Men's pleasures are too often selfish, and tend to close the heart; their sufferings link them with all other men, and break down the bolts and bars which selfishness has framed. If others have suffered, the purpose of that suffering may have been to open their hearts that you might enter in with words of comfort and consolation and instruction; if you have suffered perhaps it was that thereby you might gain a key to others' hearts.—*S. S. Times.*

THE corner stone of the new Presbyterian church at Campbellton, N.S., was laid recently with Masonic honors. Rev. Mr. Brown said it was the fifty-fifth anniversary of the landing of the first Presbyterian minister there.

"THINGS that must be done should be learned by doing them."—*Comenius.*

THE PAPACY:

ITS POSITION, POLICY, AND PROSPECTS.

By RIV. J. A. WYLIE, LL.D.*

THESE five centuries past, the outer and inner Papacies have been running two entirely different and opposite courses.

The Papacy these centuries past has been perfecting the chain of its dogmas, laying deeper and broader the foundations of its authority, and riveting its hold upon the human conscience.

The Papacy attained its political noon in the days of Innocent III., in the thirteenth century. It continued to flourish in power unimpaired, and splendour undimmed, for a century longer.

The next stroke that befel the Papacy was the Pragmatic Sanction, in France. This arrangement guaranteed the French Church in a considerable amount of independence of the Papal See, and to the same extent abridged the Pope's power in that influential kingdom.

There followed the Statutes of Provisors, of Prebend, and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the Papacy.

GREAT ERA OF THE SIXTEENTH CENTURY.

The numerous and sore disasters which the Reformation brought with it to the Papacy I need not dwell upon. One-half the kingdoms of Europe revolted from under its sceptre.

The hurricane passed, and there came a pause; the wonderful recuperative energies of Rome were put forth in effacing the ravages of the tempest, and restoring the Church to something like her former estate.

Let us pause and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs.

OUTWARD DECAY: INWARD GROWTH.

This brings us to the second branch of our subject, namely, the growth and consolidation which has been going on within, contemporaneously with decadence in the exterior of the Papacy.

ethereal weapons, which alone could give it such a conquest as it aimed at achieving. But for this the Papacy would have fallen long ago.

Let me briefly describe how this has come about, and at the same time offer a forecast of what it is likely to end in. The late pontificate—I mean that of Pius IX.—was wholly passed in recasting the dogmas of the Papacy, and in giving them their fullest possible development.

THE SYLLABUS, AND INFALLIBILITY.

In order to this it was necessary, first of all, to set full before it a world's eye, and fix deeply in the world's belief, the idea of a divine Vicegerency—a great spiritual authority on whose shoulder God had laid the government of the world, and whom He had qualified to bear so great a burden by the superhuman qualities with which He had endowed it.

And what now is the work in hand for which this vast and careful preparation has been made? That work consists of two parts: the first is to combat the Revolution; the second is to restore the Christian State.

As regards the Revolution, which the Church of Rome declares it is one grand branch of her work to combat, it is necessary to have a correct idea of what she means by "Revolution."

"THE CHRISTIAN STATE."

The second part of the work now on hand is the restoration of the "Christian State." And what do the Popes mean by the Christian State?

It is the mission of the Church, they tell us, to lift Society out of that low and corrupt condition, and to elevate it to a higher and holier sphere—to bring it into a state of grace.

But how is this grand project to be realized? What are the instrumentalities which are to be put in operation for quelling this great revolt, and casting out that legion of demons which have taken possession of modern society, and which are known by the various names of constitutionalism, toleration, liberty of conscience, and so forth?

In the Syllabus we see the programme of what the future is to behold, realised: we see there the foundations traced out of that great Babel which the builders of the Vatican are about to erect.

THE SCHOOL.

There is, first, the school. Wise for her own interests, the Church of Rome has taken into her own hands the education of youth, in some countries partially, in others entirely; she is training young Europe in the principles of the Syllabus.

The generation now being so trained will soon have the affairs of Europe in their hands. They will be the cabinet ministers of monarchs, the legislators of kingdoms; the editors of newspapers, teachers in colleges and schools; generals in the army; and, especially, they will form the rank and file of the soldiery which will fight our future campaigns.

THE CONFESSORIAL.

The Confessorial is an ancient institution, suffered to languish in the last century, but which is again starting into new life, working with greater intensity and daily widening its range.

The revival of Pilgrimages is another sign of our times, prognosticating trouble. Nothing is better fitted to fan into a flame the fanaticism of the masses of popish Europe than these pilgrimages.

ORDERS AND FRATERNITIES.

We see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and almost all of them partake of a military character.

(To be continued.)

DURING the first year's ministry, West Winchester, of the Rev. Dr. Moffat, twenty members had been added to the Church; \$27 had been given to the schemes of the Church.

THE presbytery of Lindsay met at Wick, on the 1st November, and had before them the resignation of the Rev. T. Johnston of his pastoral charge of Wick and Greenbank.

The total contributions of the synods of New Jersey, New York and Pennsylvania for the past year for home missions was \$302,962.52.

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JOH. 1'S VISION OF CHRIST.

LESSON IX., November 28, Rev. i. 4-18, memorise verses 1, 4-6.

GOLDEN TEXT.—I am he that liveth, and was dead; and, behold I am alive for evermore.—Rev. i. 18.

TIME.—The Book of Revelation was written probably A.D. 95 or 96.

PLACE.—The Island of Patmos, in the Egean Sea, a small, rocky, island, six or eight miles long by one broad.

AUTHOR.—St. John the apostle.

THE BOOK OF REVELATION is a prophetic book, to comfort the Churches in their weakness and persecutions, with the assurance that Jesus was alive, guiding all events, and would triumph in the end, bringing complete redemption to the world.

HELPS OVER HARD PLACES.—Seven Churches: named in ver. 11, but also typical of the whole Church. Asia: the procurator's province, called Asia, in western Asia Minor. Whi. A. 11, etc.: the eternal Father. The seven spirits, the Holy Spirit: called seven as the perfect number, and representing his manifold ways of working.

SUBJECTS FOR SPECIAL REPORTS.—The Book of Revelation.—The seven Churches.—The description of the Trinity.—Christians as kings and priests.—Patmos.—Golden candlesticks.—The seven stars.—The description of Jesus.

QUESTIONS.

INTRODUCTORY.—Who wrote the Book of Revelation? When? Where? What was its purpose? Who revealed it to John? (v. 1.)

SUBJECT. THE DIVINE JESUS THE HEAD OF THE CHURCH.

I. THE TRIUNE GOD (vs. 4, 5).—To whom did John write? Name these seven churches. (v. 11) Where are these Churches? Was the revelation for them alone?

What two things did he ask for the Churches? From whom? How is the Father described? The Holy Spirit? Why is he spoken of as the seven spirits? Who is the third person mentioned? Prove from this lesson that he is divine?

II. THE WORK OF JESUS (vs. 5-8).—How many descriptive titles are given to Jesus in these verses? How is he the first begotten from the dead? How is he the prince of the kings of the earth? Meaning of "Alpha and Omega." How many things has he done for us, mentioned in these verses? How will he come? What is meant by his coming? (Dan. vii., 13, 14; Isa. lx., 15, 22; Rev. xxi., 1-6.) What comfort to the Church in this promise?

III. THE VOICE OF JESUS (vs. 9-11).—What troubles were upon the Churches at this time? In what three things was John their companion? What is it to be in the Spirit? What day was called the Lord's day? What did John hear? What did it say?

IV. THE VISION OF JESUS (vs. 12-18).—What is represented by the candlesticks? (vs. 20; Mat. v., 14.) Who appeared among them? What does that represent? Describe the vision of Jesus. What is symbolized by his white hair? (Rom. ii., 33, 34) By his flaming eyes? (Prov. xv., 3; Heb. ix., 13.) By his feet of burnished brass? (Dan. ix., 35) By his voice? By the two-edged sword? (Heb. iv., 12) What does all this teach us about Jesus the captain of our salvation? Why does he again declare his divinity? Meaning of v. 18.

PRACTICAL SUGGESTIONS.

I. God is presented to us as the triune God, that we may have some understanding of his varied nature and relations to us.

II. Jesus Christ is (1) the witness of God's message to us; (2) the proof that there is resurrection and life for us; (3) the ruler of all earthly forces and powers; (4) our loving friend; (5) our redeemer from sin into the greatest glory.

III. He has made Christians to be kings over all earthly powers; over evil; over heavenly influences, that they may use them for the good of men.

IV. Christians are priests, to teach men, to make sacrifices for their good, to pray for them and lead them to God.

V. With a Saviour like ours, victory is certain in the end, the redemption of the whole world.

VI. Christians are light-bearers for Christ, to cause his life and teachings to shine over all the world.

REVIEW EXERCISE. (For the whole school in concert).—1. Who wrote the Book of Revelation? 2. What was the object? 3. What was the vision? 4. What was the object? 5. What was the vision? 6. What was the object?

THE total contributions of the synods of New Jersey, New York and Pennsylvania for the past year for home missions was \$302,962.52. New York contributed \$168,993.53 and drew out \$30,167.97; Pennsylvania contributed \$89,064.75 and drew out \$16,522.44; New Jersey contributed \$44,904.21 and drew out \$9,849.02.

* A paper partially read at the meeting of the Evangelical Alliance at Kyoto, September 21st, 1906.

The Presbyterian Review.

NOTICES

(1) Terms:—In advance, \$1.00; after 1 month, \$1.25; after 2 months, \$2.00; after 3 months, \$3.00; after 6 months, \$5.00; after 12 months, \$10.00.

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THURSDAY, NOVEMBER 13th, 1886.

PROTESTANTISM NOT IN DANGER

IN some of our recent issues we called attention in general terms to the evils resulting from the extreme virulence of party feeling, and to the dangers arising to the country from the sacrifice of its interests to the demands of Party.

We called public attention particularly to the successful inroads permitted to be made on the Public School System, which is the invariable primary point of attack on free institutions by the Roman Catholic hierarchy in order, as the Encyclical letter of Leo XIII. of November 1st, 1885, translated by Cardinal Manning commands, "that they may use their best endeavours to infuse, as it were, into the veins of the State the healthy sap and blood of Catholic wisdom."

The Attorney General of this Province in his letter to Rev. G. M. Milligan, after accusing all connected with this journal of insincerity and political hostility to himself and his government because they dared to bring under public notice some instances of Roman Catholic encroachment, states distinctly that there has been no encroachment on our school system and that what we consider "encroachments" are "improvements."

the statutes of Ontario 1886 we find the following "improvement."

"In any case where under section 15 of the Assessment Act, land is assessed against both the owner and occupant of owner and tenant, then such occupant or tenant shall be deemed and taken to be the person primarily liable for the payment of school rates and for determining whether such rates shall be applied to Public or Separate School purposes, and no agreement between the owner or tenant as to the payment of taxes as between themselves shall be allowed to alter or affect this provision otherwise."

It needs no legal skill to discover that the effect of this is that when a Protestant landlord rents his house to a Roman Catholic, the taxes on the property must be paid to the support of Separate Schools, and that a Protestant in such circumstances is compelled by law to support Roman Catholic schools which are essentially part and parcel of the Papal Church.

Space will not at present permit us to give many quotations from the recent statutes containing more of these "improvements," but we cannot refrain from directing attention to the Amendment passed in the year 1884 to the Act respecting Public, Separate and High Schools.

"Any Board of Separate School Trustees, and the Council of any municipality (three-fifths of whose members are not Separate School supporters) may enter into an agreement for a term of years, that for each year of the said term and at such times and in such sums as may be agreed upon, there shall in lieu of and as being the amount to be levied and collected in such year for Separate School purposes, to be paid by said municipality to said Board, a fixed proportion of the total amount levied and collected within the municipality in and for such year for both Public and Separate School purposes."

The effect of this enactment is only too apparent. It gives to municipal councillors the power of handing over to the Separate Schools of the Roman Catholic Church such part of the public moneys raised for school purposes as they may deem suitable. This opens a door which doubtless the priesthood will avail themselves of to the utmost, to influence municipal councillors to divert the funds of Protestants, in order to infuse into the veins of the State what Pope Leo calls "the sap and blood of Catholic wisdom."

Can it now be doubted that we have fully justified the wisdom and necessity of our recent action in calling public attention to the dangers to which we are exposed by Roman Catholic interference with our institutions, and that we have been actuated by no motive other than that of a sincere desire to preserve our liberties and maintain the cause of Protestantism in this Province and Dominion?

With regard to the remaining points at issue between the Review and the Premier respecting Roman Catholic interference in the Central Prison, while frankly accepting any statement of fact that comes within his own personal knowledge, we must decline to accept any explanation as to the origin of the troubles in the Central Prison other than the one we have announced, that the Roman Catholics are responsible for all the difficulties both before and after the investigation. We never even hinted that the government would dismiss the Warden and it is therefore idle for anyone to enter upon a defence against a charge that was never made. It makes, too, but little difference how Roman Catholic designs found expression or by what processes pressure was exerted upon the Warden with a view to his removal. The unalterable fact remains that after a prolonged experience of Roman, the Warden found the pressure so severe that he felt compelled to call for his removal. Without going into the matter further and debating immaterial points, we shall remain in unshaken confidence that all we have stated as to the origin and object of the troubles in the Central Prison is correct.

As confirming the correctness of our views, we would direct the attention of our readers to the following statements which have recently been publicly made, and which remain uncontradicted to the present hour:—

1. That the charges against Mr. Massie which led to the Central Prison investigation were made in the first instance by Father McCabe, the acting secretary of Archbishop Lynch, and Father Jephcott, and that from first to last Father McCabe declared that he was acting with the full knowledge of the Palace.

2. That the Roman Catholic societies of this city pledged themselves to contribute funds to employ counsel to prosecute Father McCabe's case before the Commission, and that Messrs. Murphy and Mahony were so employed and did so appear.

We would also direct attention to the fact that the Roman Catholic journals of this city, the Tribune and the Irish Canadian, have never ceased to make war upon the Warden and that only last week the Tribune, the special organ of the Palace, went so far as to repeat, in the most insulting form, the odious charge of cruelty, to state that the Report of the Commission does not completely exonerate him, and also to find a new reason for his dismissal.

But to prevent any misconception as to the object of our course, and to remove every vestige of excuse for the impression which has been sedulously and unwarrantably insinuated, and to show that we are in no way influenced by political leaning, we may state that unless compelled by necessity it is not our intention further to pursue our criticism on the conduct of the Government or the Attorney General, but will not cease to discuss fully at occasion may arise, the subject of papal interference with our ecclesiastical and educational rights.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

THROUGHOUT Christendom this week prayer is being offered for young men, and last Sabbath special sermons were preached to them in thousands of churches. This exhibition of interest in young men is a hopeful sign of the times, which might help to cheer pessimists if they could be moved by facts to alter their theories. What organized form of interest was shown in the welfare of young men fifty years ago, or what effort was put forth to reach them with the Gospel and to bring them to decision for Christ? Churches and sessions looked suspiciously upon Young Men's Societies even twenty-five years ago, and the young men themselves trembled to launch such projects.

The statement is often made that but for the neglect of the Churches the Young Men's Christian Associations need never have existed, but we do not agree with this view. It is quite possible that the immediate cause of the formation of the Church to look after the young men, but it would be much nearer the truth to say that they have sprung out of the quickened life of the Church. This much is clear, that they have proved valuable auxiliaries of the Church of Christ, and that they have always been offered by men who are acknowledged to have been pillars in the Church. The vigour of these societies, it is observed, increases only in proportion to the vigour of the Church, and it will not be possible in the future to cause any breach between them as some have foolishly attempted in the past.

But this leads us to ask how is it that so many young men leave Christian homes without being pledged to Jesus Christ. Our Superintendent of Missions in the North west has stated that not fifteen per cent. of the young men coming from the older Provinces are church members, though they are the sons of members of Christian churches. This experience is confirmed by Christian ministers on every hand. They say that the young women join the Church but the young men do not, and while they lament this state of matters they seem to see no way of bringing about any improvement.

Now there is doubtless some responsibility lying at the door of the ministers, for some of them seem to have entirely forgotten they were ever young men themselves, and to be absolutely incapable of showing any sympathy towards them. Consequently the young men run out at the back door when such ministers enter at the front, and form their estimate of all ministers from the single specimen of their acquaintance. But it is not as a rule through any fault on the part of the minister that the young men stand aloof from the Church. The trouble is in the home. The worldly or the inconsistent father is sure, humanly speaking, to have a careless son. How many children have been disgusted by the inconsistencies of parents the judgment day alone will declare. We know a family of five sons, all men of marked ability, who have proved successful in the world, but who are all outside the Christian Church to day, through what they are pleased to term the cant and hypocrisy of their father. Many otherwise consistent Christian fathers are really but slightly acquainted with the boys sitting round their tables, and allow them to go out into the world without ever having asked them to give their hearts to the Saviour, though they have loaded them with advice as to their career in the world.

The Y. M. C. A. cannot take the place of the Church in the care of the young men, and the Church cannot take the place of the Christian parent, but when we have all three working in harmony we may look for a great ingathering of the youth of our country into the fold of Christ.

DR. SCHAUFFLER, of Cleveland, well known to the Sunday school world and whose visit to the meeting of our Provincial Association at Hamilton, was one of the chief features of that gathering has recently grappled with a very puzzling problem.—The evangelization of the foreign population in America. Speaking on this topic before the American Inter-Seminary Missionary Alliance in session at Oberlin, he said—"The great questions that agitate the true American patriot of to-day are, 'Can she assimilate the foreign population?' and 'Can she overcome the dangerous doctrines brought in by it?' The position of America now is well described in Isa. ix. 4-11: 13. 31 per cent. of our population are foreign born, 29 75 per cent. are of foreign parentage, and include over one-third of the white population. The greater part of this foreign element is in the north, and is to a large extent massed in the great cities, for instance, 91 per cent. of the population of Chicago are children of foreign parents, and the other large cities make nearly as good a showing. There are no great

American cities at the present time. Those, so called, are nothing but a confederation of foreign cities, in each of which there are a few American residents. Some of the baneful influences against which we have to contend are— 1. National pride and prejudice. The different foreign populations hold one another as the Frenchman said, in 'one grand despise.' 2. A dead Protestantism, brought about by ages of ecclesiastical despotism, or dry ritualism. 3. Romanism, which works nothing but desolation. 4. Materialism, 96,000 out of 100,000 Germans in Cincinnati never attend church. 5. Infidelity. One half our Bohemian population are infidels. In Chicago there is a sheet issued in the Bohemian language in which there is weekly a column headed 'Holy Bible for Laughter.' 6. Anti-Christian socialism. The Arbeiter Zeitung, the anarchist organ of Chicago, has been regularly scattering abroad its malevolent, pernicious, hell born principles, until they culminated in the 'bomb,' the explosion of which, it is to be hoped, has reached the ears of all, and will arouse Christian philanthropists to America's peril. 7. Intemperance. From 60 to 75 per cent. of those engaged in the liquor traffic are foreigners." The remedy he proposed for these present and impending evils is nothing less than the old, ever-new gospel. How is the gospel to be brought to bear? 1. Individual effort must be the agency. 2. Gather the children into the Sunday schools. 3. Raise up and educate the most promising of their young men to be ministers and evangelists, and their young women to be Bible readers.

THE London (Eng.) Spectator, not long ago called attention to the remarkable change in Asiatic politics caused by the sudden rise of China, to a place among the "World's Powers." This change has taken place notably within the last five or six years. The French government has had its eyes opened during its recent encounters with "The Middle Kingdom." Both the army and navy of China are now organized and equipped on the most approved European models, and her coast-line fortifications are every year being strengthened, so that she becomes yearly increasingly formidable. Though she may not yet be able to defeat a first-class Power, she is certainly able to inflict so much damage with so little loss that even a first-class Power will hesitate to challenge her without the gravest reason. Hitherto China has acted solely, or mainly, on the defensive, and wishes only to be let alone, a seemingly reasonable enough wish, and one which it is to be hoped other nations may have sense enough to respect; for it is not easy to predict the consequences that might ensue should so populous and resourceful a nation be provoked to aggression. There are two good reasons why Canada should wish friendly relations between Britain and China to continue.—Our most interesting and prosperous mission work there, and the profits of the trade possible between the two countries, should this country become, as seems likely, the highway between Europe and Asia.

REV. AARON MATTHEWS and Rev. J. Dunlop, the deputation from the British Society for the Propagation of the Gospel among the Jews, have received a very cordial welcome in this city, and have been very successful in arousing interest in the work of the society. They have had an opportunity of addressing many of the principal congregations, and their presentation of the claims of their Mission upon Christian liberality as well as their general declaration of gospel truth, have been very acceptable. A mass meeting, Mr. W. Mortimer Clark in the chair, was held in Knox church, which was crowded to the doors, last Monday evening, at which Mr. Matthews told the thrilling story of his conversion, and Mr. Dunlop described the general work of the society. A motion was passed that an auxiliary society be formed in Toronto. There is good reason to hope that deep and permanent interest has been aroused in the work of giving the Gospel to God's Ancient People. The deputation left on Tuesday for England via New York.

WHAT may prove to be the first step towards the reunion of the Northern and Southern Presbyterian Churches in the United States was recently taken by the synods of Missouri. They each passed well considered papers making a declaration which seems to plant them on common ground in regard to the relation of Church and State, adding expressions of confidence in the evangelical orthodoxy of each other and a desire for the unification of the Churches to which they belong. If the Assemblies of the two Churches which meet next May, view the matter favourably, it is obvious that the step taken is a very long step towards a most desirable end.

THE convener of the General Assembly's Committee on Statistics, Rev. Dr. Torrance, Guelph, Ont., desires us to state that, on the 4th of October, he mailed to presbytery clerks blank forms for congregational reports on Statistics and Finance for distribution in their bounds, and on the 11th of November, blank sheets for presbyteries. He trusts that these have reached the proper parties but, in the event of any failure, he requests to be informed that a fresh supply may be sent. Congregations and presbyteries will observe that the returns are to close with the 31st December of the current year.

SPECIAL attention is directed to the paper of Rev. J. F. Wylie, I. I. D., the well known author of "The History of the Reformation," and formerly sub-editor of the Edinburgh Witness, and to "Bohemia's Call," by Rev. Dr. Burns Halifax.

Literary Notices

BY PATHS OF BIBLE KNOWLEDGE:

- I Cleopatra's Needle By Rev James King Second edition, 1884. II Fresh Light from the Ancient Monuments. By A. H. Sayce. Third edition, 1885. III Assyrian Life and History By M. F. Harkness, 1884. IV Recent Discoveries on the Temple Hill By Rev James King, 1885. V Babylonian Life and History. By E. A. W. Budge, 1887. VI - Egypt and Syria, their Physical Features. By Sir J. W. Dawson, 1885. VII - Assyria its Rulers, Priests, and People. By A. H. Sayce. 1885.

This interesting and timely series of help to Bible study has been issued by the Religious Tract Society of London to meet the wants of that growing class of people who interest themselves in the broader sort of Scripture knowledge. The aim of the several little works is to popularize and utilize for general readers the valuable discoveries that have been made in Bible lands during the last few years, and which furnish illustration more or less fully of the countries and places mentioned in the Bible, their languages, history, manners and customs. The chief merit of the series, taken as a whole, is that it has succeeded in overcoming the great difficulty of presenting in an attractive and intelligible form the results of studies usually held to be dry and uninteresting. The study of Eastern lands with map and guide-book or text book is usually regarded as too serious a matter for us Westerners who have so little in common with the peculiar Oriental people, and we are not apt to call to mind that it is just this very difference in political, social, and domestic relations which constitutes the historical environment of our most precious Book. Moreover, the greater part of the discoveries or new illustrative material comes from countries of immemorial antiquity, the study of whose language and literature has not yet been popularized, and it is remarkable how easily even the most interesting and important facts slip from the memory when one has no previous points of attachment in association with kindred facts in a definite sphere of study. It would be a curious and not unprofitable inquiry to find out how much of the special illustration of Scripture topics furnished in the popular commentaries on the International Lessons has been retained by intelligent pupils within the last few years. The only way to overcome these drawbacks is to increase the number of handy readable treatises which shall deal with the subjects in a manner at once thorough, simple and entertaining. No better agents could be found for these publications than the London Tract Society, and the series before us must be held to mark an epoch even in the history of that time honoured Institution.

The first work of the series takes advantage of the presence in London of the great Obelisk to direct popular attention to the inscriptions in ancient Egyptian with which it is covered. Prefixed to the main portion of the book which is devoted to this special purpose, is a brief account of the religion of ancient Egypt, followed by the history of obelisk-making, and a survey of the hieroglyphic writing and its decipherment, remarkable for clearness and simplicity. The main part of the famous inscriptions on this obelisk were made by one of the greatest kings of Egypt, Thothmes III., who reigned 1450 B.C., or nearly two hundred years before the time of Moses. His career is pretty fully given in longer inscriptions found elsewhere, and it is known that he was one of the greatest conquerors of his race and nation. The account of his invasion of Palestine, Syria and Mesopotamia lies in interest with similar narratives of Assyrian invasions, as it reveals the condition of the tribes and their politics before Joshua's invasion of Canaan, and is thus a valuable supplement to the Bible history. The remaining inscriptions on the stone are from Rameses II., about 1300 B.C., who is the "king that knew not Joseph," and whose hard oppression of the Israelites paved the way for the Exodus and its momentous consequences. The brief inscriptions on the monument thus closely associated with these important personages are translated and minutely analyzed, the native hieroglyphic characters being fully explained. The little book cannot fail to awaken a desire for fuller acquaintance with the treasures of Egypt which are now opened to the modern world.

Nos. II., III., V., VII. are all devoted to Assyria and Babylonia, a proof that these countries have much to interest the Bible student from different points of view. As the lands earliest mentioned in the Bible, and the scene of the events narrated in the opening chapters of Genesis, this great region of the Lower Tigris and Euphrates has a peculiar claim upon our attention. Its importance for us is increased when we come to see that many of the subsequent events narrated in Genesis are paralleled by Babylonian traditions and legends referring to the same occurrences, and that a large part of the history of the Bible is illustrated and supplemented by the cuneiform annals. Then again, the style of composition, and even many expressions in the religious literature of these people, recall vividly the form and contents of sacred Hebrew poetry. The whole district and its neighbourhood east, west, and north are, in fact, only second in importance to the Holy Land itself for the understanding of the Old Testament.

The treatises of Prof. Sayce indicated above are a solid and valuable contribution to this work of popular enlightenment. "Fresh Light" which is chiefly occupied with illustrations from the Assyrian records, deals also with the Hittites, on whose inscriptions the author is the chief authority. It takes up also the Moabite Stone and the Sileam Inscription, of which fac-similes are given, and devotes some space besides to what can be gleaned directly from the hieroglyphs of Egypt. It is probably the best brief manual for Bible learners on the general subject of illustrations from the monuments, and has evidently been drawn up with more than the author's usual care. A slip is to be found occasionally, as when on p. 27, it is said that the root which yields the word Arab means to "approach." In this the author has confounded two similar letters. It really means "to be gracious" or "to favour," a notion much more in accord with the functions of the cherubim. On the same page the statements as to dark and white races have to be received with reserve. Indeed it may be well to caution the reader generally against confident statements of any kind about the so called "Akkadians" and "Sumerians." The true history of Cyrus the Great, as recovered from his own inscriptions is here given, and this alone ought to induce everybody interested in the Old Testament to get a copy of the book.

The other work of Prof. Sayce in this series (No. VII.) forms a useful complement to the preceding. It deals with the history, religion, art, literature, science, manners and customs, trade and government of the Assyrians. It is accompanied by typical illustrations, fac-similes of inscriptions in various forms, wall sculptures, etc. The ground covered here is nearly the same as that occupied by the author in his "Ancient Empires of the East," reviewed in this journal, May 6, 1885, but the present work is decidedly superior in system and accuracy. Some of the mistakes noted in the review referred to have been corrected. Belshazzar's Feast is now rightly mentioned as the first king of Assyria, but his date is conjectured by Prof. Sayce wrongly as about 1700 B.C., whereas we know with certainty that his grandson came to the throne in or near 1816 B.C.

Of the two other volumes on Babylonia and Assyria, we have only space to recommend the work of Mr.

Judge (No. V.) for its fulness and judicious selection of material relating to the greatest city of the East, whose interest for both Old and New Testament students is inexhaustible. Of the corresponding work on Assyria (No. III.) it may be said that while the material is well handled, the selection is too meagre. The ground is also to a large extent covered by the more recent book of Prof. Sayce.

Mr. King's "Recent Discoveries in the Temple Hill" is more special in its subject and treatment than any other in the series. The author's painstaking compilation of the best results of the excavations of the Palestine Exploration Fund during the last twenty years, deserves to be carefully studied, especially as an unusually large number of illustrations enhances the value of the work. Sir Wm. Dawson's contribution to the series deserves an extended notice from a specialist. As its full title indicates it is mainly devoted to the physical features of Egypt and Syria in relation to Bible History. The results of a visit to these countries in the winter of 1883-4, are being embodied in a series of sketches of the physical geography and geology of the Delta, the Nile valley, the route of the Exodus, Judea and Jerusalem, Jordan and the Dead Sea. The author's rare gifts as an accurate observer and original explorer find ample scope for their exercise in these fields which have, indeed, often been traversed before, but never by one who combined in such a degree the accomplishments of the Biblical scholar and the man of science. Topographical questions, especially such as have to do with the identification of Scripture localities are also fully treated and usually in a way to give complete satisfaction. Foremost in interest and value is the discussion on the route of the Exodus, which is on the whole, the most satisfactory that has yet appeared. It is interesting to read that the lately discovered Lithum along with other localities familiar to us from the Bible, are now easily accessible by railway.

On one or two points archaeologists and anthropologists will find it difficult to agree with the learned geologist. I refer especially to the question as to the length of time during which Egypt has been habitable, and the origin of Egyptian civilization. Sir Wm. Dawson rejects the conclusions of most Egyptologists as to the age of Egyptian culture, and maintains that so far, at least, as the Delta is concerned, it could not have been possibly inhabited more than 3,000 or 4,000 years before Christ (p. 33). The evidence he furnishes is solely geological and is based on the assumed rate of accumulation of the modern alluvial deposit, which he thinks has taken about 3,400 years to gather. Inferences from hypotheses of this sort have, however, long been at a discount, as different observers differ so greatly in the dating of the rates of such deposits as the whole world over, and the historical or annalistic records of native origin lead us accordingly, to the most moderate estimate of competent judges to rather more than the same limit of time for the duration of a high degree of culture in Egypt. The author indeed does not give calculations for the rest of the Nile valley, but the inference he draws is intended to apply to civilized Egypt generally. Now it must be assumed that there was a long period of gradual development of civilization before the first historical dynasty, since it was under them that some of the most finished specimens of Egyptian art were produced. It is apparently as an offset to these considerations that Sir Wm. Dawson advances the theory that the early inhabitants brought with them to Egypt a civilization ready-made. He is probably right, the evidence of language being in his favour, in the theory that the first inhabitants of Egypt came from Asia. But they did not come as a civilized people. Civilization in the Egyptian sense, implies the existence of cities, of a stage beyond the agricultural, of well-to-do people with much leisure, and these conditions were only at hand in the great primitive centres, the Lower Euphrates and the Valley of the Nile. And that the progress was slow is attested by other arguments that were presupposition. The civilized race was mixed, it had taken up gradually the physical and moral characteristics of African peoples. To this fact their faces and their religion equally testify.

The development of these phenomena along with the art of writing, which, in spite of Sir Wm. Dawson's confident assertion (p. 140), is purely of Egyptian origin the division of the year, and the beginnings of exact science—must have taken long ages to develop. The minimum date of the first dynasty must be set at 3,200 B.C., and that dynasty had already reached in some directions the highest point of Egyptian art. Of course these facts are not in accordance with the chronology of Usher, but there is no reason why Usher should determine how we should interpret the facts of either sacred or profane history. The chief value of this excellent little book is that it enables the reader to get a most vivid impression and accurate picture of these Bible lands in their geography, physiography and special topography. It cannot be too often urged on all Bible students, professional or non-professional, that the constant use of maps and plans is absolutely indispensable, and one may safely predict that Sir Wm. Dawson's explorations will enter into all future text-books on the subject. J. McCurny, University College, Toronto.

"Is the Spirit of the Lord Strained?" By Wm. Crosby, M.A., LL.D. S. R. Briggs, Toronto Willard Tract Society.

This is a series of five practical sermons on different phases of the Spirit's work. The author being deeply impressed with the fact that "the supreme want of these times is a deeper baptism of the life of God," preached these sermons or successive Sabbath evenings, at the close of each service holding a "largely attended and deeply interesting" prayer meeting. The work is thus peculiarly opportune when all the churches are entering upon their winter campaign. If in all congregations the Spirit were thus honoured and His presence implored the results would be most blessed.

OUR THEOLOGICAL HALLS. PRESBYTERIAN COLLEGE, HALIFAX.

The session was opened on Wednesday evening, just past, in Chalmers' church. Rev. Dr. Burns presided. After devotional service Dr. MacKnight, Principal of the college, gave a lecture on "The Organization of the Primitive Church." He called attention to the literature of the period immediately succeeding the Apostles. Bishop Lightfoot's volumes on Ignatius and Polycarp were referred to. What light does Ignatius throw on Church government in his time? There certainly was no hierarchy; there were no presbyteries, synods, and assemblies. Christianity was still without a general organization. It could not have been otherwise; it would have been impossible to maintain any form of government such as now embodies the Church's unity and great stress on the character and soundness of the pastors. Congregations were ruled by a council of elders or presbyters. There is no trace of Prelacy or any of its peculiarities. The congregations were well organized—ministers, elders, and deacons,—very much like a modern Presbyterian congregation. The minister, session, and deacons (in the singular) are often spoken of,—thus indicating that only one deacon was to be found in some churches. By the term Bishop Ignatius means pastor or minister—We have no trace in Ignatius of the itinerant teachers spoken of in the "Teaching of the Twelve." Our Lord showed himself indifferent to organization. He did not construct a hierarchy or army. He left his disciples to deal with organization as requirements arose. The Church needed deacons to minister to the poor and the sick. Elders were found to be useful and they were transferred (so to speak) from the synagogue. In the pastoral Epistles we find two grades,—elders and deacons. The lecturer proceeded to describe the functions of apostles, evangelists, prophets, pastors, and teachers. The council at Jerusalem consisted of elders with the apostles. The eldership was divided into two

sub orders,—teaching and ruling elders. The "Teaching of the Twelve" shows that there were but two orders, presbyters and deacons. But at that time "apostles" and "prophets" were still at work. In Ignatius the "prophets" and wandering evangelist have disappeared. In their place comes a settled ministry, one "bishop" over every congregation. The main difference between a minister and an elder is that the former gives all his time to the work and is supported in that work. The elder supports himself. Presbyterian party was referred to. It is a protest against Prelacy. It does not imply that ministers and elders are the same officers. Dr. MacKnight's lecture was a luminous exposition of an interesting subject.

At the close a collection was taken for the Library. Rev. Joseph Annand addressed the meeting, and especially the students. He described the starting and organization of a Christian Church among the heathen, as for example in the New Hebrides. You must take the materials of your house with you—buy a piece of land, build your house on it, set to work to teach naked, painted savages, one word of whose language you cannot understand. He described the process of learning the language and reducing it to writing. They have no abstract terms,—all is concrete. It is two years' work to speak fluently in their language. The pleasant time comes when they listen to the story of the Cross. In four or five years he may be able to form a Church. After a time elders are appointed, and thus the work goes on. He spoke of the New Hebrides people as all believing in a future state. All worship by means of fetiches the spirits of their ancestors. Feasting and dancing are features of their worship. The spirits get a share of their feasts, usually the tip of the tail of the pig. Dancing there is a heathenish practice, and the converts dance it up.

Mr. Annand stated that he had never seen a missionary that regretted his having chosen work among the heathen.

We are glad to state that there are twenty nine students in attendance on the classes.—Halifax Witness.

MANITOBA COLLEGE.

A public meeting was held in Manitoba College on the evening of November 5th, on the occasion of the beginning of the year's work of the theological classes. There was a large attendance of influential citizens and lady friends of the college, besides members of the Board, professors, tutors and students. As compared with former meetings the gathering showed the college to be making very encouraging progress. Rev. Dr. King, Principal, occupied the chair, and delivered the opening lecture, addressing himself specially to the students of theology, but at the same time presenting in an interesting and instructive manner to the audience generally the subject of "The Importance of Exegetical Study to the Christian Minister."

FACTS RESPECTING THE COLLEGE.

Before the lecture, Dr. King said. The arts classes and those of the preparatory department have now been six weeks in session, and with an attendance beyond that of any previous year at the same period. The number on the roll exclusive of the theological students, is fifty-six. Of these nine belong to the Senior B.A. year, eight to the Junior B.A. year, sixteen to the Previous and fourteen to the Preliminary, though probably not more than half of these will attempt the preliminary examination of the university on the first occasion; nine others are in the Preparatory department. From present appearances the theological classes will embrace twelve students at least, bring into attendance on the institution close on seventy. It is believed that by Christmas this number will be exceeded. The residence, including two or three who have not arrived, is quite full. The heavy expenses connected with the maintenance of the institution have been met for the last three years without a deficit, and for the last two, without even temporary accommodation at the bank. This is due to the liberal contributions of some of the congregations in the eastern provinces of the Dominion, and to liberal grants from transatlantic churches. The fourth instalment of the mortgage debt has been punctually met. There remains only one more of \$4,800 due next October. In paying the last, I have received up to this time assistance from residents of Winnipeg, to the amount of \$610. In addition there are subscriptions to a considerable amount, payable before next October. I trust that numerous additions will be made to these, not only by Presbyterians, but by members of other churches resident in the city, to whom this institution is a great boon, and that in some way, the amount required to meet the last instalment will be met before it is due, and that it may be my privilege, if spared till that time, to present the Board with the mortgage, \$22,000, fully discharged. For what has been accomplished in this way, I cannot express too strongly my sense of the address of friends in Montreal, Toronto, Ottawa and Hamilton. It only remains to add that the work of the college goes on as it has always done—with great smoothness. In the responsible position in which I am placed, I have had the hearty and efficient co-operation of my brother professors, and of the tutors. In the theological department, we lose, through his removal to Port Arthur, the much appreciated and cheerfully rendered services of the Rev. Mr. Ingle, but we are happy to say that the Rev. Mr. McLaren has agreed to take up Mr. Ingle's work. I trust we may continue to enjoy for at least one hour a week the services of the Rev. Mr. Gordon and the Rev. Mr. Pitblado. We join the members of his congregation in congratulating the latter on his safe return to Winnipeg. I ought to add also that the library of the college has received a large addition of books, many of them of great value, donated from his library by the Rev. Dr. Loughton, of Greenock, an accomplished and well-known minister of the Church of Scotland, who has lately retired from the active duties of the ministry.

At the conclusion of the lecture Principal King called upon Rev. Dr. Byce, who gave a statement of the results of the last examinations. He read the names of twelve students who received the degree of B.A.; also the names of the winners of the Governor-General's medal, the university medals, university bronze medals and various scholarships, from which it appeared that five out of the nine medals given had been won by students of Manitoba College. Sixteen scholarships, aggregating in value \$1,270 had been won. Thirty-five students in the several years had passed in the Junior B.A. year there were nine students. Dr. Byce referred to the new course in Modern Languages, including reading in English, French, German and Italian, and to the fact of a student of Manitoba College (Mr. J. C. Saul) having won the first scholarship. He expressed strong admiration for the course as a most valuable one. In addition to the generous donations mentioned by the Principal, Dr. Byce acknowledged the gift of \$500 from Sir Donald A. Smith, for the purchase of science apparatus. This assistance had proved very timely and valuable. Alluding to the presence of Rev. Canon O'Meara, acting head of St. John's College, the speaker referred to the co-operation of the two institutions and expressed his gratification in view of the fact that two students from St. John's College were attending the science classes in Manitoba College. He hoped to see the principle of co-operation still further extended.

Rev. Canon O'Meara extended the cordial greeting and congratulations of St. John's College, to the sister institution and said that in the cause of education they stood shoulder to shoulder. He spoke of the system adopted here, of a non-denominational university with denominational colleges, as having successfully solved the problem which had baffled the intellects of educationists in the older provinces. He rejoiced in the prosperity of Manitoba College as a Christian institution. He concluded by addressing some appropriate advice to the theological students.

Rev. C. B. Pitblado was the last speaker introduced. He spoke briefly and earnestly, showing the responsibility which rest not merely upon ministers, but also upon their hearers.

Rev. Prof. Hart dismissed the audience with the benediction.

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Church News.

ABOUT fifty have professed to have been converted under the ministry of Mr. M. Bethune, the student missionary at Longford.

REV. A. T. LOVE, formerly pastor of the Presbyterian church at St. Stephen, has been appointed professor of philosophy and political economy, in Morrin College, Quebec.

In November *Record*, Rev. Joseph Annand acknowledges contributions from seventy congregations for the work on Santo, New Hebrides. The largest amount contributed is from Knox church, St. Thomas, of which Dr. Archibald is pastor.

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

THE November monthly meeting of the "Topp Auxiliary," took place in the social room of Knox church on the 9th inst. Quite a number of missionary leaflets were read by different members of the society. Mrs. Parsons, the President read a very graphic and accurate paper on "Africa, Past and Present." A large number attended.

MRS. HARVIE and Mrs. ROLL, Toronto, recently organized an auxiliary of the W.F.M.S., at Newmarket. About thirty members were enrolled—an unusually large number for the inception. The officers are as follows: President, Mrs. Stocking; 1st Vice-President, Mrs. Bastedo; 2nd Vice-President, Mrs. Dickson; Secretary, Miss Irwin; Treasurer, Miss Doan.

REV. HUGH ROSE, of Elora, recently delivered his lecture on "A Tour through the Highlands of Scotland," in the new gymnasium of the Collegiate Institute, Guelph. The *Mercury*, describing the lecture, says: "There was a good attendance, considering the distance the Institute is situated from the centre of the city. The proceeds of the lecture are to be devoted to the Highland Brigade Uniform Fund. Principal Tyler of the Collegiate Institute, introduced the speaker, who for over two hours claimed the undivided attention of the audience. The scriptural views, with a few exceptions, were first-class, and represented over a hundred places of note famous in Scottish song and story. At intervals during the lecture appropriate Scottish songs were sung, having reference to some special view presented."

REV. MR. ROBBINS, of Glencoe, and his family were pleasantly surprised the other evening by the members of the Presbyterian congregation assembling at the manse and showing them some tangible proof of esteem and good will. Mrs. Robbins has taught a Bible class for ladies, and has been very active in promoting the interests of the Ladies' Aid Association. Mrs. McClean, on behalf of the Bible class, read an address, and Miss Hyndman presented Mrs. Robbins with a silver cake basket and a butter cooler. On behalf of the Ladies' Aid Society, Mrs. Duncan Cameron read the address, and Mrs. Wilson presented a silver water pitcher. The gifts were all handsome and valuable specimens of the silversmith's art. A musical programme by the choir, Mr. J. A. Young in the chair, and the people took an affectionate leave of the pastor and his wife, who leave shortly for their new charge in Truro, Nova Scotia.

REV. JAMES QUINN, Emerson, writes us on Nov. 6th. Union evangelistic services are being held in Emerson in connexion with the Presbyterian, Methodist and Baptist churches. These services have been held now for two weeks (five evenings each week, Monday to Friday inclusive). Each pastor delivers an address or sermon which, with reading of scripture and praise, occupies one hour. One of the pastors in turn, takes charge of the after-meeting for prayer, praise, testimony and inquiry. The interest has steadily increased from the beginning. Several have been led to Christ Jesus, and some who have been walking afar off from Jesus have been led back to Him, and to their first love. The spiritual life of God's children is being deepened, and their interest in God's word extended. We expect to continue these meetings at least two weeks longer. We are daily witnessing the forthputting of God's power to save and lead nearer to Jesus. To God be all the glory.

THE Hamilton presbytery met in the church at Niagara Falls South (Drummondville), on 2nd November, to ordain and induct into the pastoral charge of Drummondville and Chippawa, Rev. John Young. Mr. Barson, St. Catharines, presided; Mr. Bell of Niagara, preached. Dr. Laing, Dundas, addressed the minister, and Mr. Laidlaw, Hamilton, addressed the people. The whole services were very interesting and edifying, but not the least interesting was the evening "social" held to welcome the new minister. The ladies of the congregation provided an abundance of good things. After tea had been served to about 100 persons, the meeting was addressed by several members of presbytery and all the local ministers, who seemed to vie with one another in offering hearty congratulations. Much credit for the happy settlement must be given to Mr. Barson, for the interest he manifested in this congregation during their brief vacancy. The charge had been vacant only three months when the congregations were able to unite, without one dissenting voice upon Mr. Young as their pastor. Mr. Young is a graduate of Queen's, and he spent two years in attending lectures in Glasgow and Edinburgh, whence he recently returned. This congregation has, we believe, entered upon a new era of prosperity.

THE corner stone of the Presbyterian church at Campbellton, N.B., was laid recently with Masonic honours. The pastor, Rev. A. Ogilvie Brown, said that it was just fifty-five years ago that very day since the first Presbyterian minister, the Rev. James Stevens, planted the banner of Presbyterianism on Restigouche soil. Fifty-five years ago there landed at Ferguson's point the Rev. James Stevens, a young man of thirty years, and the pioneer of Presbyterianism in northern New Brunswick, and in the adjacent parts of what is now known as the Province of Quebec. From that time until his death, a period of thirty-three years, he laboured faithfully and arduously, and he now sleeps with sound of the murmuring rattle of the Restigouche, surrounded by many of those whom he taught, and whom he loved in life. The Rev. James Stevens died on 22nd January, 1864, and was succeeded by the Rev. Wm. Wilson of Scotland, who remained in charge from 1866 to 1868. Mr. Wilson was succeeded in 1868 by the Rev. William Murray, who was for eight years minister of the congregation.

After a short vacancy, the Rev. J. C. Herdman, B.D. was ordained and inducted into the charge, in which he faithfully and acceptably laboured during a period of seven years, until June, 1885, when he was invited to go as a missionary to Calgary, N.W.T. He was succeeded by the Rev. Alex. Ogilvie Brown, January, 1886. Rev. E. W. Waite, M.A., Chatham, delivered a brilliant oration. Rev. G. W. Fisher, Methodist, offered a few well chosen remarks. Rev. A. Russell of Dalhousie, also spoke briefly.

POINTE-AUX-TREMBLES' SCHOOLS.

THE mission schools at Pointe-Aux-Trembles opened for the current session on the 15th October. About two hundred and eighty applications for admission were received,—fully one hundred and sixty more than the present buildings can, with due regard to health, accommodate. The attendance at present is one hundred and eleven, and a few more are expected next week. Last year the attendance was ninety-four, so that there is this year an increase of about twenty. Of the present pupils a large number are studying to become teachers, colporteurs and missionaries. The expense of the schools this session will be in the neighbourhood of one thousand dollars in excess of last year. At this season there is always a great scarcity of funds to carry on the work. The expenditure thus far is nearly three thousand dollars more than at the corresponding period of last year. This is owing to the largely increased number of labourers employed by the Board. During the past summer seventeen colporteurs have been constantly employed, in addition to the usual staff of teachers and missionaries. The reports of these colporteurs are, on the whole, most encouraging, indicating a greater readiness on the part of the people to receive the Word of Life. In a purely rural French country, one of the colporteurs sold no fewer than 129 copies of the Word of God in whole or in part, in the month of August. In former years many of the congregations of the Church gave the whole or a part of their Thanksgiving collection to the Board of French Evangelization. It is hoped that this year an increasingly large number will do so, and enable the Board to meet its obligations to its missionaries and to expand the work.

MEETINGS OF PRESBYTERY.

PICTOU.—Met at New Glasgow 2nd inst. Moderation in a call was granted to Prince St., Pictou, to take place on the 24th inst. Mr. Lynd's demission of the pastoral charge of Little Harbour and Fisher's Grant was accepted. Reports of catechists were received and disposed of and it was agreed to endeavour to secure the services of an ordained missionary for Isaac's Harbour and County Harbour for one year. The \$1,350 asked for by the Synod for augmentation was allocated to the congregations within the bounds and it was agreed to endeavour to realise the amount by the end of December.—E. A. McCURDY, Clerk.

LONDON.—A special meeting of the Presbytery of London, was held Nov. 1st, in London. A call from the First Congregation of Truro, N.S., in favour of Rev. John Robbins, of Glencoe, was laid on the table and read. The call was signed by 168 members and sixty adherents, promising \$1,200 stipend. Dr. Archibald, of St. Thomas, and Mr. Murray, of London, appeared as commissioners on behalf of the congregation and Presbytery of Truro in support of the call; and Messrs. J. A. Young, A. Cameron, and John McCracken, as commissioners from Glencoe congregation. After these had addressed the court the call was put into Mr. Robbins' hands for consideration. In a few suitable statements relative to his duty in this matter, Mr. Robbins intimated his acceptance of the call. On motion of Mr. Ball seconded by Mr. Sutherland the presbytery agreed to grant the translation, the same to take effect on the 21st inst., Mr. J. S. Henderson to preach the pulpit of Glencoe church vacant on that day, and Mr. J. A. Murray, of London, to act thereafter as moderator of session. After a number of the brethren had expressed their regret at parting with Mr. Robbins, and their best wishes for his success in his future field of labour the meeting was closed with the benediction.—GEORGE SUTHERLAND, Clerk.

OTTAWA.—Presbytery met in St. Andrew's church, 2nd inst. The session records of Rochesterville, Hull, Pittroy Harbour and Richmond were examined and attested as neatly and accurately kept. Mr. George Hay (convener), Dr. Moore, and Rev. Messrs. Farries, Herridge and White, with Dr. Thorburn, Messrs. E. H. Bronson, McLeod Stewart, John Hardie and C. R. Cunningham, were appointed a committee on Sabbath observance. In the matter of the union of Chelsea and Hull, it was agreed to continue existing arrangements. A resolution was passed granting Rochesterville leave to dispose of its present church property with a view to building in a more suitable position, and also liberty to canvass for aid outside its own bounds to rebuild. The exercises of Messrs. Cayer and Dempster were received and sustained. Drs. Moore, Armstrong and Mr. Farries were appointed a committee to assign subjects of examination to Mr. Dempster. Dr. Moore reported on French Evangelization and the report was received and adopted. Dr. Armstrong made an appeal for funds to carry on the mission to lumbermen working in the shanties. The appeal was cordially supported by Dr. Moore and Mr. D. Findlay, of Cantley and Portland. The report of the treasurer of the presbytery fund was received and adopted. Mr. Farries made a special appeal on behalf of the augmentation fund, after which Dr. Moore, seconded by Dr. Armstrong, moved the following resolution: "That after consideration the presbytery resolved to refer the matter of augmentation to the Home Mission Committee, with instructions to provide the congregations with special contribution envelopes, and also to intimate to the congregations the amount allotted to the presbytery, and to consider any other such measures as the exigency of the case may require."—JOS. WHITE, Clerk.

MIRAMICHI.—Presbytery met in Chatham 2nd November, Rev. Wm. Hamilton, moderator. The clerk read a communication from Mr. J. C. Oehler, declining the call from Tabusintac and Burnt Church. The call was set aside, sympathy was expressed with the congregation in the circumstances; and Messrs. McKay and Waits were appointed a committee to visit and confer with them as to their future welfare, and to make the best arrangement possible to give them supply during the ensuing winter season. The Rev. Thomas Nicholson tendered his resignation of the moder-

atorship of Charlo session, and Rev. A. Ogilvie Brown was appointed in his place, with power to moderate in a call there whenever the congregation is ready. The reports from the various mission fields were received and adopted, and the zeal and diligence of the respective Catechists commended. It was agreed to ask the Home Mission Board to pay the balance of the salaries. Kouchibouguac and Escumac ask no supplement. The augmentation scheme was fully discussed, and the allotments were made to the various congregations within the bounds. The clerk reported that the large sum of \$1,250 had been granted from this fund to the supplemented charges of the Presbytery, and on that ground it on no other, it was desirable that every dollar of the amount apportioned to the Miramichi Presbytery be realized. Messrs. Waits and McKay were appointed a committee for the scheme. This presbytery having considered the proposal to establish a Ladies' College in connection with the Presbyterian Church, in these Maritime Provinces, most cordially approves of the scheme and hereby commends it to the support of their people, and the members of this Presbytery agree to give it their personal support, as far as their means will allow. The Rev. Mr. McKay was heard on the subject of systematic beneficence, and thereafter he and Mr. Waits were appointed a committee to prepare a comparative statement of the contributions within the bounds, and submit it to the next ordinary meeting of the court. The Presbytery noted with gratitude to the Great Head of the Church, the following signs of prosperity, that St. John's Church, Chatham, had purchased a very handsome and commodious manse for their pastor; that a new church was opened last Sabbath at North Esk in connection with the Redbank congregation; that the corner stone of a new church was recently laid at Campbellton; and that new churches were in course of erection at Mill Branch, Bass River station, and at Tabusintac. Messrs. McKay and Waits were appointed to visit Black River and Lower Napan, to preach and bring before the people the claims of the Augmentation Scheme, on the 14th Dec. prox.; service at Black River Church at 11 a.m., and Napan Church at 3 p.m.—E. WALLACE WAITS, Clerk.

TORONTO.—At an ordinary meeting of this presbytery, held on the 2nd inst., the following were the chief matters that were transacted. An extract minute of the Presbytery of Quebec was read, and the sustaining of a call from the congregation of Levis, in said presbytery, addressed to Rev. C. A. Tanner, of St. Andrew's church, Scarborough and St. John's, Markham, said call to be transmitted, together with relative papers, to this presbytery. The call and relative papers were laid on the table. It was then stated by the clerk that, after receiving these documents, he had taken steps (as in other similar cases) to have all parties concerned informed that they would be heard for their interests at this meeting. The conduct of the clerk was approved of. There was no commissioner from the Presbytery of Quebec, nor from the congregation of Levis. Messrs. J. T. Brown, J. Carneghan and Wm. Hood, Jr., appeared and were heard on behalf of the forestaid congregations of Scarborough and Markham. A paper was read from Mr. Tanner, setting forth in substance that, with leave of his people, he was at present in Quebec, and for four weeks had taught French classes in Morrin College; that although the relations between himself and the people of his charge were very friendly, yet in order to secure a better education for members of his family than he could get in Scarborough he was disposed to accept of the call from Levis, with the prospect of continuing as a teacher in the college aforesaid; but that if the presbytery should refuse to translate he would bow to said decision, etc. On motion made, the presbytery, while reluctant to part with their esteemed brother, and wishing him comfort in the new spheres desiderated by him, agreed to loose him forthwith from his present charge, and to grant his translation to the Presbytery of Quebec, with a view to his being inducted at Levis. The clerk was instructed to preach at St. Andrew's church, Scarborough, and St. John's, Markham, on the 7th inst. and declare the charge vacant. And Rev. F. Smith was appointed interim Moderator of the session. A letter was read from Rev. J. Alexander, tendering the resignation of his charge at Union church and Norval, and stating as his reason for taking this step that, owing to bodily infirmity, caused by a serious injury sustained by him three years ago, he felt unequal to the claims of his dear people. After hearing Mr. Alexander on this step, it was moved and agreed to appoint a committee consisting of Revs. Dr. Gregg, Reid, John Smith, and Messrs. Carlyle and Gemmill, to visit the congregations aforesaid, and confer with them and their pastor about the step aforesaid; the committee to report to next meeting. Rev. Aaron Matthews, a deputy of the British Jewish Society, and Rev. Goshen El Howie, formerly a missionary in Syria, were severally heard anent the duty of Christian endeavours for the conversion of Israel, and the presbytery agreed to commend these brethren to the attention of the office-bearers and members throughout the bounds. Rev. J. Mutch reported moderating in a call from Dixie and West Toronto Junction in favour of Rev. James A. Grant, probationer, and handed in guarantees for a total stipend of \$750. After hearing commissioners, the call was sustained, and put into the hands of Mr. Grant, when he stated that he would take the call into careful consideration, and report his decision in due time. A committee was appointed consisting of Revs. Dr. Caven, D. J. Macdonnell and G. M. Milligan, to prepare a minute for next meeting anent the recent bereavement of Rev. Dr. King, now of Manitoba College, but formerly a prominent and valuable member of this presbytery. Schedules were read and adopted anent the amount of contributions that might reasonably be expected from each congregation to the schemes of the Church, and the clerk was instructed to take the necessary steps for printing and distribution, so that sessions might be duly informed there anent. It was agreed to take up the remit from the General Assembly anent marriages at next meeting of presbytery, to be held in the lecture room of St. Andrew's church, on the first Tuesday of December, at 10 a.m.—R. MONTRATH, Clerk.

[The clerk's report respecting the memorial and petition of Rev. W. Inglis was given in last week's REVIEW.—Ed.]

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