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THE SABBATH CHIME.

FAR down the ages now,
Much of her journey done,
The pitgrim 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 sin and weariness,
Of grate and love yet thisking down
To pardon and to bless.
No wider in the gate,
No broader in the way,
No amouther in the ancient path
That leads to light and day.

No sweeter is the cup, Nor less our lot of lit: 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 fathful to our God, And to our Captain true; We follow where he leads the way, The Kingdom in our view,

--- Horatius Bonar.

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 affluents. It is one of the most interesting and picturesque countries in Central Europe. It is a land of marryr memories. The Bohemians or Czecks (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 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 ber them that are in bonds as bound with them, thirteenth century. The foremost antagonist of and them which suffer adversity as being your the Papal Hierarchy was that great Eohemian, selves also in the body." "Inasmuch as ye who witnessed a good confession and sealed his have done it unto one of the least of these, my 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 keep ourselves under very rigid rules at every to have lain for upwards of four hundred years point to prevent this disintegrating process. It in the grave of a Hussite pastor. That cup begins usually in very minute things. It seems since used at the dispensation of the Lord's a trifling matter, not worthy of self-censure, that Supper in one of the Bohemian Reformed we include ouselves a minute or two longer in Churches, may be regarded as a fitting type bed in the mornings, or that we get to work a of the resurrected faith of this sorely tried few seconds after the usual time, or that we

preached. From the balcony of Maria Theresa's 1 may be in dress that we relax our carefulness, and mourning and woe.

been for long as the poor cripple at the gate of over ourselves is the price of unwavering success the Temple or the impotent man at the pool, in any direction.—S. S. Times.

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 marryrs." 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 \$;65 is the proportion allo'ted 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 behold blessings round about us, and we, our-tracts, as well as the Holy Scriptures. Pastor | selves, will be blessed in our doings.— Words 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. z. To assist in erecting churches at important stations wherever they are deemed most necessary. 3. To give s. ch aid in connection with schools, whether p mary 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 Sab bath 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

The General Assembly, at its meeting in Hamilton, in June last, came to the following deliverance on the subject:—"The third General Presbyterian Council having 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. Reiti and Burns be appointed treasuritive 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 Subbath 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 hath said, "I know thy poverty, but thou are rich," deserves our kindest consideration. "Remember them that are in bonds as bound with them, brethren, ye have done it unto me

R. F. Burns.

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

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

Norming is easier than to fall into careless habits of life and work. Most of us need to neglect an unimportant, engagement, or that we In August, 1884, we stood under the shadow fare tarrly in replying to a letter or making a call of the mammoth pile of buildings in which, as on a sick friend, or that we loiter a little at our University Rector, John Huss taught, whither work on dull days, or that we grow negligent in then flocked thousands of students, and lesside small courtesies, or that we are leedless about what remains of the Bethlehem chapel where he money matters when the sums are small. Or it palace on that classic hill which is the Castle allowing untidiness to grow upon us; or in the 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 little less punctihous in our habits of devotion valley, city and river seemed to me redolent and in the discharge of practical duties. It is in in quite native style, came into the little drawing with the odour of that single name. We saw the apparent insignificance of these negligences room, and sat down and talked with us as if she the Grosse Ring fronting the Tien Kirche where that their danger lies. The good housewife on the morning of the 21st June, 1621, twenty-knows what one raveling stitch in a garment seven of the principal Protestants of Bohemia amounts to if left alone, "A stitch in time saves were in succession beheaded. "The externine," is good philosophy in all lines of life, minating severity of the persecution that fol- Many a character has raveled to shreds from the lowed, may be judged by the fact that while in neglect of one broken thread. Many a bank-the year 1620, the bulk of the population of rupicy results from the habit of carelessness in three millions was Protestant, in 1627 an avowed trilles. Many a life with fine possibilities fails of Protestant was not to be found outside the walls its splended early promise, and sinks into of a prison." The book of Bohemia's history is obscurity and failure, through the relaxing of rewritten within and without with "lamentation straint on the one hand, and want of conscientious fidelity on the other, in what seems trivial This "scattered and peeled" people have things. Unceasing and remorseless watching longings in her breast, shocking as the conduct in the interpretation. They probably meant cen for long as the poor cripple at the gate of over ourselves is the price of unwavering success of her Christian sister would seem to her."— "Go pick cotton," or "Go plough corn." This

Mission Work.

A CHANGE -Two daughters of King Micsa ho 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 ack 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 selves, 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 poeple 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 catechists, and a chair for the pastor, and raised a small sum of thoney as a contribution. In former days these Brahmins would not have deigned even to walk the streets while people of the catechist isste 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 ections 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 consummatect-Maritime Presbylerian.

CHRISTIANITY AT THE HEAD. - Professor Sin 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 opinior, 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 worships), Confucianism, Mahometanism, Buddhism, Taoism, Judaism,

"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 or 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 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 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 women 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 Christian Leader.

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 Kecord, 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 sable 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 consicrate their lives to Christ, with good results.

THE W. C. T. U., is stretching it's arms around the whole world. Mrs. Leavitt has lately lorganized branches in the Sandwich Islands, Australia, New Zealand, Japan, and probably China. A large petition to be signed by Christian wonten; 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 memorythat 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 Dorn'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."

Tur Herald and Preshyter 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 whitehaired 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 settled the matter.

The Family.

EVERY MAN TO HIS BROTHER.

THE Father's house is large, but still we meet, Coming upon each other unawares. In the swift carriage, or the crowded street, And on the lines of all our thoroughares. 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 tace is keen That must be sun if we would reach she 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 selfishners 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?
He good to me I need your helpand care,
For heavy is the burden that I bear.

Are you my brother? Then be brotherly. Not take advantage of my weaknesses; Have we one Father? Oh, then, pray for me, And give me comfort in my sicknesses. Is there but one home for us in the end? Oh, love me then a little now, my friend, -Marianne Farningham, 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 emigra-tion fever, he relinquished all liome 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 specially to resumes of European 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 be-came 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 remperance 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 Gothenburg 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. Gustalson's friend, and had expressed admiration of her husband's political papers, induced him to contribute to the magazines

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 forsworn 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, weed. He mentioned the project to Mr. Moriey, 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 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 W in 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 'you."

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

Mrs. Gustasson has herself been a voluminous Mrs. Gustaison 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 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 encyclopadias, 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 acquinting herself 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.Abrilged 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 passime was the construction of toy machines. A passion for music did not seduce him from his supreme devotion to mathematics, and 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 aixteen, 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 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 warry different disastions now have 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 nimbly 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 precedity of the mathematical mind, vir. 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. Linnxus as a boy showed so decided a bent to be the standard of a physician 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 apperintending a botanical gorden, 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 apothe-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 "Gensus 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 minis ter'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 finating 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 D. Wm. Robertson, of Irvine, are worth preserving as an example of his readmess. Having lectured in Arbroath where a famous literary man was hear-Broughty Ferry, and who was a great friend of his: "I was very nervous when I saw your hus-band in the audience. "Would you not have been as nervous if I had been there?" said the fady. "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 value a snuff, or you would consider it a compli-Coming one day into Mr. Gilfillan's house in Dundee, Dr. Robertson began to tell Mrs. Gilfillan 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?" "Ves," said Robertson, "my mother sends her compliments to

"THE COMMON CLASH."

"THE motives which bring people to church," said a Scotch clergymn to John Brown, the author of "Rab," "are not always flattering to the preacher, or respectful to the message he delivers. l'il 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 had naething to tak

me. That 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 gental 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 numster 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 answer

ed, '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. Johrny 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 cr, 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 Gud 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

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

Johnny went out and sat on the kitchen door-

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! 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.

Piled 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 lato town.

If I could find a higher tree, Faither and faither 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 Glusgow Herald between the little daughter of Dr. Livingstone and Hans Andersen. It opens thus. - Dear Hans Andersen,—I like your fairy tales to very much that I should very your fairy tales to very much that I should very much like to comn 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 hanny New Year, I am, your loving you a very happy New Year, I am, your loving little friend, Anna Maky Livingstone. P.S.— Picase to write me soon. My address is written on ing him, Dr. Robertson said afterwards to this the first page, and please to send me your photo-literary man's wife, whom he met at dinner in graph." 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 ell 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 lier, 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 huy 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.
"'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 payed 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?'
"' Shore'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

"' 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

ame 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 whilethey 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, sensu-ality, but in none but the very rarest cases will be be tempted to that which is a 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 withdraw-

ing 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

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 seasonable reading, like judicious and scasonable 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 cats 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 be 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 intellect-ual 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 vigour through a wisely ordered diet. Not reading overmuch is as important an element in mental furnishing, as is reading sufficiently.—S. S. Times.

Nor 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 filty-fifth anniversary of the landing of the first Presbyterian minister there.

[&]quot;THINGS that must be done should be learned by doing them."—Comenius.

THE PAPACY:

ITS POSITION, POLICY, AND PROSPECTS. By RLV. J. A. WYLIE, LL.D.*

THESE five centuries past, the outer and inner Papacies have been running two entirely different and opposite courses. Looked at on its political aide, the trapacy is seen to be undergoing a process of decay; its political props have been mouldering into dust. Looked at on its religious side, it is seen, century by century, waxing in stature and consolidating in nower.

broader the foundations of its authority, and riveting its hold upon the human conscience. In short, its career has been not unlike that of man himself, when his body decays by lapse of years, while yet his mind grows in moral and intellectual strength. The body of the Papacy has been returning to the dust out of which it was taken, but its soul, loosened from the political fetters that cramped it, and relieved from the earthly burdens that weighed it down, has been shooting higher and higher into the heavens, as if to persuade men that it is instinct with an immortal life, and endowed with a god like

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. In the days of John Wichile-whose colossal figure stands at the parting of the ages, marking the point where were not one but three Popes, each claiming to be the true sucressor of Peter, and the real Vicegerent of God, and each anathematizing the other as an undoubted impostor and a veritable Lucifer. This flagrant scandal entailed great loss of prestige on the Papacy, which it never after fully recovered. The princes of Europe were now better able to make their own terms with the Tiara, and this contributed to the emancipation of the temporal from the spiritual power.

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 Premunire, and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the Papacy; inasmuch as in few countries of Burope had the Pope been able to reap, from year to year, so rich a revenue, or to exercise so large a measure of power, as in England. There came next the

OREAT 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 Europa revolted from under its sceptre. It was labouring to repair these immense losses, and had already recovered Bavaria, Bohemia, Hungary, and Belgium, when suddenly its sky was overcast by the darkness of the French Revolution. On the wings of that tempest came new and strange calamities to the Church of Rome. Her priests were mas-sacred; her revenues confiscated; her dignities cast down; the very chair of her Popes was for a time suppressed—a cup all the more bitter that papal hands held it to her lips and compelled her

The hurricane passed, and there came a pause; the wonderful recuperative energies of Rome were put forth in effacing the ravages of the tempest, bat, holding it to be a wicked and blasphemous and restoring the Church to something like her rebellion against God, and his Vicegerent on former estate. But the calm was treacherous. We earth. have seen in our own days the work of despoiling the Roman Church resumed. One Italian pro vince has been torn from the Papacy after another, and, last of all, we have seen the top-stone put upon the political humiliation of that Church in the loss Papacy in ruins: but out of its ruins there stands up a vast spiritual colossus ! Its feet more firmly planted on the earth, and its head lifted higher into the heavens than in any former age.

Let us pause and mark the great and solemn lesson taught in 'his to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the Papacy. Its great strength lay not in the array of princes and kingdoms that stood round it, but in its inner principles. It was these, and not the swords and faggots at its service, which enabled it to blind the understanding, to affright men with imaginary terrors; to make them call evil good and good evil, to subjugate the conscience, and sink society into political and moral serfdom. But the world did not understand this; and now God is about to give us a new experience of the Papacy. He has compelled it to come out of its political organization; to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions and attributes which enable it to awe the conscience and dominate kingdoms as much as ever. Does not this show that it was the spiritual Papacy which all along was the world's oppressor?

OUTWARD DECAY: INWARD GROWTH.

This brings us to the second branch of our aub ject, namely, the growth and consolidation which has been going on within, contemporaneously with decadence in the exterior of the Papacy. increase of its spiritual forces has kept pace with the decay and waste of its political appliances. The grand aim of the Papacy from the beginning was to be as God, and to rule all men with a divine and infallible authority. It has never lost sight of this great idea, it has never parted with the hope of realizing it, it has never turned aside from the pursuit; and with a consistency and success of which there is no other example in all history, it has gone steadily onward, century after century, through defeat this hour and triumph the next, to that great consummation. But the hope of reaching that dazzling eminence it rested mainly on its spiritual, not on its earthly appliances. It knew that the fashion of the world changeth; that laws, institutions, and dynasties are mutable, that thrones may be lost by weakness or overturned by revolu tion, but that principles are eternal; and therefore never did it suffer check or defeat outwardly but it cast itself anew upon its fundamental and abiding principles; it refurnished and perfected those

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: it would have disappeared with the medieval kingdoms amid which it arose. But so far from this, while its com-panion monarchies are in the grave, the Papacy still flourishes; and here it is, engaged in a great muster of its spiritual forces, now complete in number and perfect in strength, preparatory to a more deadly encounter with Liberty and Christianity than it ever yet waged.

Let'me briefly describe how this has come about consolidating in power.

The Papacy these centuries past has been perfecting the chain of its dogmas, laying deeper and of Pius IX.—was wholly passed in recasting the dogmas of the Papacy, and in giving them their fullest possible development. Conclusions to which the Papacy had all along logically pointed, but to which no one, at least in modern times, had dared to push it, were decreed as dogmas, and marshalled in hostile array against modern society. This was the life-work of Pius IX.—I mean of the doctors and Jesuits of the Curia; for, personally the Pope himself was not equal to so great a labour. And for what end was this work undertaken? Not merely to recover the temporal sovereignty-in other words, the Papal States—a comparatively small matter; but to put the Papacy in a position to resume that far vaster temporal supremacy which the Popes of the middle ages had exercised

THE SYLLABUS, AND INPALLIBILITY.

over the whole of Christendom.

In order to this it was necessary, first of all, to the modern times begin to dawn—the first great set full before it e world's eye, and fix deeply in the blow was dealt the political power of Rome. Then world's belief, the idea of a divine Vicegerency—it was that the famous schiem fell out. There a great spiritual authority on whose shoulder God rad 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. Hence the two great outstanding acts of the late Pontificate: I mean the proclamation of the Syllabus and the Infallibility. The first, the Syllabus to wit, is a storehouse of the laws of the Church of Rome, as they have come at last to be stamped with the impress of perfection and unchangeableness. The second, the Infallibility, is the focus into which the whole legislation of Rome has been gathered, and whence it again radiates forth over the world in a tyranny that absorbs all rights, crushes all consciences, nullifies all laws, and dominates all kings and nations. In these two documents is presented the perfect image of that superhuman Vicegerency which, according to Papal teaching, God has set up upon the earth.

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

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." In the Papal vocabulary words do not mean the same things which they do in ordinary speech. The term "Revolution" in the mouth of the Pope does not denote the atheistic and destructive doctrines of Communism and Socialism, as one might suppose Revolution in Papat pharseology is but another name for Constitutional Government. This the Pope denounces as Naturalism: because it is government on the natural principles of reason and equity, and because it brings two execrable im-pieties, as the Pope holds them, in its train: toleration of opinion and liberty of conscience. The German Empire is a revolution; the French Republic is a revolution; and the kingdom of Italy, with Rome for its capital, is the greatest revolution This is the revolution that Rome is to com-

"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? For of Rome, the throne of her temporal dominion, and the chief seat of her spiritual authority. And now what do we behold? A spectacle that may well fill us with amazement and awe. The political governed by the Pope and the Canon law. In order to see this it is necessary to attend a moment to the doctrine of the Church of Rome on the head of Society. Society, say the theologians of that Church, may exist in two states: (1) in a state of nature; (2) in a state of grace. By Society in a state of nature they mean Society as God constituted it at the beginning, guiding itself by the light of nature and reason.

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. How do they do this? They begin by confiscating all merely civil rights and privileges, and by subordinating, if not wholly abolishing, all civil magistracy. And with what do they replace it? Why, with the magistracy of the Church. All the obligations which the subject owes to the law and the monarch of the country in which he lives, are subordinated or transferred to the spiritual authority; that is, to the Pope and the Canon law. The State governed by the Pope and Canon law is the Christian State; and this it is the grand object of the Vatican to re-atore. Constitutional government, says the Syllabus, is a revolt against the World's Divine King, whose seat is on the Seven Hills. The modern theories of liberty and authority are emanations from the pit; they are the promptings of Lucifer. It is the mission of the Church to dethrone that tyrant, and rescue society from the abyss in which he has plunged it, and place it upon the rock of the Church, where alone it can enjoy repose. Then will be seen the "Christian State." A faint image of this happy time was exhibited in the thirteenth century during the reign of Innocent III. That image will revive and be seen in the greater splendour and completeness of that kingdom over which the Popes of the future will swav

their sceptre. But how is this grand project to be realised? 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

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. But how, you ask, are the ideas and principles of the Syllabus to be rendered into facts? In order to this a great and various mechanism has been constructed, and is being put at this hour into busy operation all over Europe.

THE SCHOOL.

There is, first, the school. Wise for her own interests, the Church of Rome lias 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. In France she has a staff of not less than 70,000 persons, male she has a staff of not less than 70,000 persons, male and female, engaged in the work of teaching youth. What are these 70,000 doing but binding down France in the chains of the Syllabia. In Italy and Spain the schools are worked mostly by priests and monks. In Helgium "Christian brothers" teach the boys, and nuns the girls. In Southern Germany the teachers in the schools are mostly cierical: it is the same in Austria. Here are millions and millions being reared in the Syllabus-being taught as the truth of God that all merely civil laws and civil rulers, so far as they are not in conson-ance with Canon law, are moral nullities, and that the Pope is the one God appointed and divine governor of the earth.

Thegeneration 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 kingdome; 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. It was the schools opened in Germany by the Jesuits that furnished the soldiers for the Thirty Years' War. The same tactics are being repeated, and a new generation, trained in the schools, will is, Civil Liberty, and the subjection of the world to the divine Vicegerency of the Pope; and when it has come to pass that no human being is suffered to form an opinion in morals and religion, unless in accordence with the Syllabus, then the Jesuits will sing their pean over their completed work of restoring the "Christian State."

THE CONFESSIONAL.

The Confessional is an ancient institution suffered to languish in the last century, but which is again staiting into new life, working with greater intensity and daily widening its range. Think of that tribuna', set up in every city, in every family, high and low, and in every bosom, and you will see what a power there is here to mould society, to write on the conscience of Europe the doctrines of the Syllabus. And think of the moral weakness of the men and wimen of popish countries, their manliness and virtue sapped by the teachings of their Church, and their patriotism and loyalty underminded by the pretended divine supremacy of the spiritual over the temporal power. Such a population is powerless to resist the organization and wiles of Rome. As clay in the hands of the potter, so are such men and women in the hands

of the confessor.

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 Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees, with rosary and palmer-staff, into a host of crusaders, who recting their breviews or sing their ages alad who recite their breviary, or sing their aves, clad in shirt of mail, and begirt with consecrated aword for the rooting out of heresy. A signal from the Vatican, and lo, where pilgrims are now seen every aummer wending their way in peaceful guise to some favourite shrine, armed warriors would be seen marching to fight the battles of the Church.

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. Among these may be mentioned in particular the order of St. Dominic. To the order of St. Dominic was committed in an especial manner the task of rooting out heresy and heretics, their chief weapon being the sword, in other words the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away Protestantism o in a tempest of fire and blood; and when we see that order again called out, we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of reenacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the middle ages.

This vast military organization is subdivided into other orders, all of which are armed with the aword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the " Militia of Jesus Christ"; there is the "Crusade of St. Peter." The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Besides the societies already named there is another in the French army, called the Legion of St. Maurice. It is an army within an army, and the priest is its general. The resuscitation of these orders plainly shows that WAR is the ultimate resort which Rome has in her eve. The one idea of all these societies is the doctrine of the Syllabus, and their one aim is the "restoration of the Christian state" -in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

(To be continued.)

DURING the first year's ministry, West Win-chester, of the Rev. Dr. Mossat, twenty members had been added to the Church; \$227 have been given to the schemes of the Church. The Sabbath school has given \$50 for a scholarship to Pointe Aux Trembles. The stipend has been paid in advance. Over \$100 has been raised for the School library and other requisites. The church has been repaired and all the debt paid. The Ladies' Society has raised and expended \$75 on refurnishing the pulpit, etc., and have now on band money for painting the outside of the church. The attendance is arge and steadily increasing. May the spiritual results be equally encouraging.

THE presbytery of Lindsay met at Wick, on the 1st November, and had before them the resignation of the Rev. T. T. Johnston of his pastoral charge of Wick and Greenbank, on account of his having to remove to Florida for the health of Mrs. Johnston. The presbytery and congregations expressed deep regret in being necessitated to part with Mr. Johnston and sympathy with him and an earnest prayer for a blessing on him and his in

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER. JOHA'S VISION OF CHRIST. LESSON IX., November 28, Rev. i. 4-18, mem-

orise versen i, 4.6. GOLDEN TEXT. - I am he that liveth, and was dead; and, be told I am alive for evermore. - Rev. I.

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 REVITATION 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 proconsular province, called Asia, in western Asia Minor. Which is, etc.: the Years' War. The same tactics are being repeated, and a new generation, trained in the schools, will scon be seen legislating, writing, preaching, and called seven as the perfect number, and representing thing for the suppression of "Naturalism," that is, Civil Liberty, and the subjection of the world to I of the deal: first to rise from the dead, and have a resurrection body. 6 Kings: or a kingdom, all Christians together forming a kingdom; each one being also a king. Priests: to teach, to sacrifice for, to lead to God. 7. Cometh with clouds: of attendants, or symbols of myesty. Kindreds of the earth: the worldly, in opposition to his kingdom. 8. Alpha and Omeca: the first and last letters of the Greek alphabet. He exists from eternity to eternity. 9. Was in Palmos. Banished there by Domitian. io. In the spirit: in a devotional, exalted ecstatic state of mind. 11 Smyrna, etc.: cities of Asia, not far from Ephesus. 12. Candlesticks: lampstands, the churches, who hold up before the world the light of Jesus. 13. Clothed: in royal raiment.
14. Halrs white typical of wisdom and experience.
15. Feet like brass: to tread down all opposition. Seven stars the angels, ver. 20; the ministers of the Churches. Two-edged sword: his word.

18. He that liveth: the Living One, the eternal God. And was deal: became man, and died as man dies.

SUBJECTS FOR SPECIAL REPORTS.—The Book of Revelation.—The seven Churches.—The des-cription 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 ohn write? Name these seven churches. (v. 11). Where are these Churches? Was the revelation for them Mone?

What two things did he ask for the Churches? Prom whom? How is the Pather 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. Ix., 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? called the Lord's day? What did John hear? What did it say?

1V. 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. it., 33, 34) By his flaming eyes? (Prov. xv.. 3; Heb. iv., 13) By his feet of burnished brass? (Dan. iv., 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 again declare his divinity? Meaning of v. 18.

PRACTICAL SUGGESTIONS.

1. 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

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

REVIEW EXERCISE. (For the whole school in concert) .- t Who wrote the Book of Revelation? Ans. The apostle John in the sale of Patmos, about of years after Christ 2 What was the object? ANS. To assure the Churches that Jesus is alive, and divine, and among them, and will surely come in his kingdom. 3. What vision was shown to John? Ans. He saw the same Jesus who bad loved us and died for us, now in his glory prepared to triumph over all evil.—Peloubel.

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 \$20,-167.97; Pennsylvania contributed \$89,064,78 and drew out \$16,572.44, New Jersey contributed \$44.904.21 and drew out \$9,849 02.

^{*} A paper partially read at the meeting of the Evangelical Alliance at Ryde, begrember rist, 1816.

The Bregbyterian Meview.

NOTICES

(a) Tanus:-In advance, Se oo; after q months, \$1.93; after d months, \$2.50, after g months, \$2.00.

o months, his ho, after a moonly, his on the tab upon the paper should be under against the name on the tab upon the paper should be at time the subcription is paid, and serves all the purposes of a autority. Thus, "A. Jones, his make that h. Jones has paid to number of, Kurusu. At least two weeks are required after the seceipt of money by us before the muster on the tab can

(f) When the address of a paper is changed, both the out and the asw, including Post-office, County, and Province, should be given. Eff. We do not hold ourd excessionable for the views or opinion expressed by our correspondents.

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THURSDAY, NOVEMBER 1810, 1886.

PROTESTANTISM NOT IN DAN-GER"

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 sacri fice of its interests to the demands of Party Among other dangers to which we are exposed from this source, we particularly emphasized the opportunity which this subjection to party affords to an ecclesiastical organization whose principles are entirely adverse to the genius of our free system of government and whose instructions and inspirations to undermine our institutions are derived from a foreign country. This organi zation is wholly inimical to everything we hold sacred, and under the name of religion succeeds in maintaining over its subjects a spiritual influence so controlling that, all independence of thought being crushed out, they act as a unit in every instance in which their hierarchy thinks it necessary for their interest to do so. The adroitness and astuteness of the men who manage this machine are proverbial. "It is impos sible," says that pronounced Liberal, Lord Macaulay, "to deny that the polity of the Church of Rome is the very masterpiece of human wasdom. In truth, nothing but such a polity could against such assaults have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved the polity to such persection that among the contrivances which have been devised for deceiving and oppressing mankind it occupies the highest place." This system exists in this Dominion and Province in full perfection "speaking like a lamb, according to its wont, until it can act like a dragon." Its priests are ever ready to formulate their demands where there is the least weakness, or where there is the slightest failure in vigilance.

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 wins of the State the healthy sap and blood of Catholic wisdom." stantly that political rancour, the evils of which we so severely censured, burst forth, and if anything were needed to demonstrate the truth of our remarks, it was the exhibition of party viruience which followed this expression of opinion. To a certain class of minds, weakened and infatuated by the long study of a party journal, it te or an impossible to conceive t one else could be actuated by honesty of purpose in condemning the permission of Roman Catholic interference with our public institutions, as well as recent legislative encroachments upon our School System. Every abusive epithet known to the party press has been hurled at us, and everything almost which malice could dietate was done to injure the gentlemen who in our columns and elsewhere supported our posttion, and to crush us out of existence. We may as well say at once that we shall resolutely ad here to our determination to pursue a course of uncompromising opposition to all Romish inter- to the present hour :terence with our institutions, and will not cease our efforts until the statutes recently passed affecting the integrity and security of our School System be repealed, and that we shall give our hearty support to any statesman who will accomplish this. We regard the question of Catholic ascendancy as one far transcending all others before the country. It is emphatically the ques tion of the time, and it must be faced. The sooner it is met the better and the easier it will be to deal with it. We would rejoice to see the leaders of both parties unite in sinking all differences on one point at least, and finally settling this matter. In such an event they would deserve well of their country. No consideration of party triumph should close their eyes to the dangers that threaten the State, and no mere party differences studiously cultivated should hinder them from uniting as in the days of our only last week the Tribune, the special organ of fathers with one heart and mind against the the l'alace, went so far as to repeat, in the most common enemy.

The Attorney General of this Province in his letter to Rev. G. M. Milligan, after accusing all not completely expnerate him, and also to find 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 encrouch der "encroachments" are "improvements " Without entering into a prolonged discussion on this by necessity it is not our intention further to those "improvements" and leave them to form cease to discuss fully as occasion may arise, the their own conclusions as to the correctness of subject of papal interference with our ecclesiasti- parents, and the other large cities make nearly and to "Bohemia's Call," by Rev. Dr. Burns our statements. In section 52 of chap. 16 of cal and educational rights.

ing " improvement.'

"In any case warre under section it's of the Assessment "In any case visite indict section 15 of the Assessment Act, land is assessed against both the owner and occupant or 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 l'ublic or Separate School purposes, and no agreement between the owner or tenant as 15 the payment of layer as between themselves thall be altered to the school of the school o lowed is 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 them with the Gospel and to bring them to Separate Schools, and that a Protestant in such decision for Christ? Churches and sessions circumstances is compelled by law to support looked suspiciously upon Young Men's Societies Roman Catholic schools which are essentially part and parcel of the Papal Church. Most of our readers will doubtless be astounded to find such an enactment among the statutes of our Province, and will agree with us in defining it as an encroachment, and a very serious encroachment, in favour of Roman Catholics upon the rights of Protestants.

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. In section 2 of chapter 44 of the statutes of 1884 will be found the following words :-

"Any Roard 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 some 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 licerd, 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 ap 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 tor 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 cails "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 enunciated, 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 Cathelic designs found expression or by what processes pressure was exerted upon the Warden w to his removal. he unaltera fact remains that after a prolonged experience of Korman, the Warden found the pressure so severe that he felt compelled to call for his reinoval. 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

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 Rouan Catholic journals of this city, the Tribune and the Irish Canadian, have never ceased to make war upon the Warden and that insulting form, the odious charge of cruelty, to state that the Report of the Commission does 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 menton our school system and that what we constal show that we are in no way influenced by political leaning, we may state that unless compelled subject, we shall ca'l the attention of our readers | pursue our criticism on the conduct of the Govto the words of some recent statutes containing ernment or the Attorney General, but will not

the statutes of Ontario 1886 we find the follow- YOUNG MEN'S CHRISTIAN ASSO-CIATIONS.

HROUGHOUT Christendom this weel prayer is being offered for young men, and last Sabbath special sermons were preached to them in thousands of churches. This exhibi tion of interest in young men is a hopeful sign of the times, which might help to cheer pessi mists if they could be moved by facts to alter their theories. What organised form of interest was shown in the welfare of young men fifty years ago, or what effort was put forth to reach even twenty-five years ago, and the young men themselves trembled to launch such projects. On the occasion of the formation of such a society—the first in connection with the congregation-a pastor is reported to have referred to it in these terms when intimating the meeting "Friends, I hope you will take an interest in these little things the lads are about." The and will arouse Christian philanthropists to small things of that time have developed into America's peril. 7. Intermediance from 60.50 the great things of the Young Men's Christian Associations of our day, and doubtless greater things are yet before us.

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 such societies may have been the failure of the Church to look af er 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 officered 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. As a proof of the increasing vitality of Church life in this city it may be stated that the work of the Young Men's Christian Association was never in a healthier condition or gave brighter promise for the future. And when first-class Power, she is certainly able to inflict so the new building is completed young men com ing to us from all parts of the country and rom the mother land will find an open door set before them, which will make them feel at once

at home among us. But this leads us to ask how is it that so many pledged to Jesus Christ. Our Superintendent to respect; for it is not easy to predict the con of Missions in the North west has stated that sequences that might ensue should so populous not fifteen per cent, of the young men coming and resourceful a nation be provoked to agreefrom the older Provinces are church members, though they are the sons of members of Chris. should wish friendly relations between Britain tian churches. This experience is confirmed by and China to continue:—Our most interesting Christian ministers on every hand. They say and prosperous mission work there, and the profits 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 ying 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 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 fathers are really but slightly acquainted with the boys sitting round to air 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 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, 411; 13, 31 per cent. of our population are foreign born, 29 75 per cent, are of foreign parentage, and in clude 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

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. Infidel-One half our Bohemian population are in fidels. 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 Zei tung, the anarchist organ of Chicago, has been regularly scattering abroad its malevolent, pernicious, hell born principies, until they cul minated in the 'bomb,' the explosion of which, it is to be hoped, has reached the ears of all. 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 it's 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 fortifica tions are every year being strengthened, so that she becomes yearly increasingly formidable. Though she may not yet be able to defeat a 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 young men teave Christian homes without being to be hoped other nations may have sense enough

sion. There are two good reasons why Canada 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 incapable of showing any sympathy towards city, and have been very successful in arousing them. Consequently the young men run out at interest in the work of the society. They have the back door when such ministers enter at the had an opportunity of addressing many of the front, and form their estimate of all ministers principal congregations, and their presentation from the single specimen of their acquaintance, of the claims of their Mission upon Christian But it is not as a rule through any fault on the liberality as well as their general declaration of part of the minister that the young men stand gospel truth, have been very acceptable. A mass Mr. W. Mortimer Clark in the chair home. The worldly or the inconsistent father is was held in Knox church, which was crowded meeting sure, humanly speaking, to have a careless son. to the doors, last Monday evening, at which How many children have been disgusted by the Mr. Matthews told the thrilling story of his inconsistencies of parents the judgment day conversion, and Mr. Dunlop described the alone will declare. We know a family of five general work of the society. A motion was sons, all men of marked ability, who have proved passed that an auxiliary society be formed in Foronto. There is good reason to hope that deep and permanent interest has been aroused pleased to term the cant and hypocrisy of their in the work of giving the Gospel to God's An father. Many otherwise consistent Christian cient 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 Pres byterian 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 cornmon ground in regard to the relation of Church and State, adding expressions of confiharmony we may look for a great ingathering of dence 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 O-tober, he mailed to presbytery clerks blank forms for congregational reports on Statis ties and Finance for distribution in their bounds, and on the 1:th of November, blank sheets for presbytenes. 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. E. Wylie, L.I.D., the well known author of "The History of the Reformation," and

Literary Notices

BY PATHS OF BIBLE KNOWLEDGE:

- Cleopatra's Needle By Rev James King Second edition, 1884.
- II Fresh Light from the Ancient Monuments. By A. II. Sayce. Third edition. 1885.
- Assyrian Life and History By M. F. Harkness.
- Recent Discoveries on the Temple Hill—Hy Rev James King. 1884.
- V Babylonian Life and History. By E. A. W Budge.
- VI Epyptiand Syna, their Physical Features. By Sit J. W. Dawson, 1885.
- VII Assyria fits Princes, Priests, and People. By A. H. Sayce. 1885.

This interesting and timely series of helps 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 who interest themselves in 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 inerit of the series, taken as a whole, is that it The chief inerit of the series, taken as a whole, is that it has succeeded in overcoming the great difficulty of presenting in an attractise 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 peoples, 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 intenentral antiquity, the study comes from countries of intmemorial antiquity, the study of whose language and literature has not yet been popularized, and it is remarkable how easily even the most when one has no previous points of attachment in asso custions with kindred facts in a definite sphere of study. It would be a cutious and not unprofitable inquiry to find out how much of the special illustration of Scripture topies furnished in the popular comments on the International Lessons has been tetained by intelligent pupils national 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

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 accient Egypt, followed by the history of obelisk-making, and a survey of the history of obelisk-making, and a survey of the famous inscriptions on this obelisk were made by one of the greatest kings of Egypt, Thothmes III., who reigned 1450 II.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 view in interest with similar narratives of Assyrian invaders, as it reveals the condition of the tribes and insiders, as it reveals the condition of the tribes and their politics before Joshua's invasion of the tribes and their politics before Joshua's invasion of Canaan, and is thus a valuable supplemen, 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 latief inscriptions on the monument thus closely associated with these important personages are translated and minutely analyzed, the native follographic characters being fully explained. The fittle 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 flabylonia, a proof that these cooutries have much to anterest the Bible student from different points of v.ew. 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 Tigri and Euphra tes has a peculiar claim upon our attention. Its importance for us is increased when we come to see that many of the subsequent events parrated in Genesis are paralleled by Babylonian traditions and legends referring to the the Bible is illustrated and supplemented by the cunei-form annals. Then again, the style of composition, and even many expressions in the religious literature of these people, recall visually the form and contents of sacred people, recall visutis the form and contents of sacred liebrew puetry. The whole district and its neighbour hood 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 The treatises of Prof. Sayce indicated above are a solid and valuable contribution to this work of popular entightenment. "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 Siloam Inscription, of which fac-similes are given, and devotes some space besides to what can be gleaned directly from the hicroglyphics of Egypt. It is probably the less twief 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 usual care. A slip is to he found occasionally, as when on p. 27, it is said that the root which yields the word hereb 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 cherulam. On the same page the s'atements as to dark and white races have to be received with reserve. Indeed it may be well to caution the retide generally against confident statements of any kind about the so called "Akkadians" and "Sumeriars." The true history of Cytus the Great, as recovered from his own inscriptions is here given, and this alone ought to folluce everylody interested in the Old Testament to get a copy of the book.

The other work of Prof. Sarce in this series (No. VII.)

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 customic 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 lielkapkapa is now rightly mentioned as the first king of Asyrta, but his date is conjectured by Prof. Sayee wrongly as about 1700. R.C., whereas we know with certainly that his grandson came to the throne in or

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

Budge (No. V.) for its fulness and judiclous 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 hand led, the selection is too meagre. The ground is also to a large extent covered by the more recent book of Prof.

Le carefully studied, especially as an unusually large number of illustrations enhances the value of the work.

Sir Win, Pawson's contribution to the series deserves ber of illustrations enhances the value of the work.

Sir Win, 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 libbe llistory. The results of a vivit 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 rouse of the Exolus, Judea and Jerusslem, Jordan and the Dead Sea. The author's rare gifts as an accurate observer and original explorer find ample scope for their exercise in there 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 give complete satisfaction. Foremost in interest and of their aprestors. Feating and dancing are features of the results of their aprestors. Feating and dancing are features of the results of students are also fully treated and usually in a way to give complete.

At the close a collection was taken for the Library.

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At the close a collection was taken for the literary.

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At the close a collection and 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 land, build your house on it, set to work to teach naked, painted savages, one word of whose language you cannot land, build your house on it, set to work to teach naked, painted when the New Hebrides. The pleasant time of teach painted and restricted in the New Hebrides of the within give complete satisfaction. Foremost in interest and value is the discussion on the route of the Evodus, which is on the whole, the most satisfactory that has yet appeared. It is interesting to read that the lately discovered lathom along with other localities familiar to us from the

l'uhom along with other localities familiar to us from the libble, are now easily accessible by railway.

On one or two points archaeologists and anthropologists will find it ditheult to agree with the learned geologist. I refer especially to the question at 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 inhalited more than 2,000 or 2,000 years before Christ inhalited 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 allavial deposit, which he thinks has taken about sort have, however, long been at a discount, as different observers differ so greatly in the fixing of the rates of such deposits the whole world over, and the historical or annalistic records of native origin lead us according to annalistic records of native origin lead us according to the most moderate estimate of competent judgesto 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 devilopment of civilization before the tirst historical dynasties, since it was under them that some of the most intished specimens of Egyptian at were produced. It is apparently as an offert to them that some of the most mished 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 feet theory that the early inhabitants brought with them to the Egypt a civifiration ready-made. He is probably right, the evidence of language being in his favour, in the theory that the nrst inhabitants of Egypt came from Asia. But they did not come as a civilized people. Civiliration 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 than mere 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 testifs. The development of these phenomena along with the art of writing, which inspite of Sir Wm. Dawson's confident assertion (p. 140), is purely of Egyptian origin the division of the year, and the beginnings of evact 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 treason why Usher ahoul I determine how we should interpret the facts of either sacred or protane history.

The chief value of this excellent little book is that it

reason why Usher should, determine how we should in-terpret the facts of either sacred or protane history. The chief value of this excellent hitle 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 topic raphy. 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 I McCurny. text-books on the subject.

University College, Toronto.

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

Titts is a series of five peactical sermons on different Tills is a series of five practical sermons on sinterent phases of the Spirit's work. The author being deeply impressed with the fact that "the supreme want of these times is a deeper haptism 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 piculiarly opportune when all the churches are entering upon their vinter campaign. If in all congregations the Spirit were thus honoured and His presence implored the results would be most blessed. rouki be most blessed.

OUR THEOLOGICAL HALLS.

PRESBYTERIAN COLLEGE, HALIFAN.

Tith session was opened on Wednesday evening, 3rd inst., in Chalmers' church. Rev. Dr. Bums 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 Laghtfoot's volumes on Ignatius and Polycarp were referred to. What light does Ignatius throw on Church government in his time? There certally was no hierarchy; there were no presbyteries, synoils, and assemblies. Christianlty 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 Churches. Ignatius laid great stress on the character and soundness of tus laid great stress on the character and soundness of the pastors. Congregations were tuled by a council of elders or preslyters. There is no trace of l'relacy or any of its peculiarities. The congregations were well organ-ized—ministers, elders, and deacens,—very much like a modern Presbyterian congregation. The minister, ses sion, and deater (in the singular) are eiten spoken of,— thus indicating that only one deacen was to be found in thus indicating that only one steacon was to see sound in some charches. By the term Riskep Ignatius means pastor or minister—We have no trace in Ignatius of the innerant teachers spoken of in the "Teaching of the Twelve." Our Lord showed himself indifferent to organ less this 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 justoral Epitles we find two grades,—chlers and In the justicial liputies we first two grades,—chiers and deacons. The lecturer proceeded to describe the functions of apostles, exangelists, 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 el·lers. The "Teaching of the Twelve" shows that there were fait two orders, 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 hand led, the selection is too meagre. The ground is also to a large extent covered by the more recent book of Prof.
Sajce.

Mr. king's "lecent Discoveries in the Temple IIIII" is more special in its subject and treatment than anyother in the series. The author's pains aking compilation of the best results of the excavations of the Palestine Exploration Fund during the last twenty years, deserves to the carefully studied, especially as an unusually large num.

esting subject.
At the close a collection was taken for the Library. of their ancestors. Feasting and dancing are features of their morship. The spirits get a three of their feasts, usually the tip of the tail of the pig! Dancing there is a heathenish practice, and the converts gire it up.

Mr. Annand stated that he had never seen a unision-

ary that regretted his having chosen work among the

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

MANITOBA COLLEGE.

A PUBLIC meeting was held in Manitoba College on A PLBLIC meeting was held in Manitoba College on the evening of November 5th, on the occasion of the heginning of the 5eat's work of the theological classes. There was a large attendance of influential citizens and lady friends of the college, hesides 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 Christ iam Minister." iac Minister.

FACTS RESIDCTING 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 fourto the Junior R.A. year, sixteen to the Peerious and four-teen 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 atudents at least, brin ing the 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 attived, 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 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 morigage debt has been punctually met. There remains only one more of has been punctually met. There temains 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 facilitation is a great boxe, and that in some way the 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, \$24,000, fully discharged. For what has been accom-plished in this way, I cannot express too strongly my sense of the kindness of friends in Montreal, Toronto, sense of the k ndness 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 l'ort Atthur, the much appreciated and cheerfully tendered services of the Rev. Mr. Pringle, but we are happy to say that the Rev. Mr. McLaten has agreed to take up ered services of the Rev. Mr. Pringle, but we are happy to say that the Rev. Mr. McLaren has agreed to take up Mr. Pringle's work. I stust we may continue to enjoy for at least one hour a week the services of the Rev. Mr. Gordon and the Rev. Mr. Patblado. We join the members of his congregation in congratulating the latter on his safe tetura 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. Lughton, of Greenoch, an accomplished and well-known minister of the Church of Scotland, who has lately retired from the active duties of Scuttand, who has lately retired from the active duties of

At the conclusion of the lecture Principal King called upon Res. Dr. Reyce, 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 is a 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 had been won. Thirty-five students in the several years had passed. In the Junior B.A. year there were nine students. Dr. Bryce referred to the new course in Modern Languages, including reading in English, French, German and Italian, and to the fact of a student of Manitcha 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. Bryce 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 Res. Canou 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.

Key. Canon O'Meara extended the cordial greeting and congratulations of St. Juhn's College, to the satter

and congratulations of ht. Juhn's College, to the sister institution and sand that in the cause of education they stood shoulder to shoulder. He spoke of the system adopted here, of a non-denomination university with or minister — we have no trace in ignitius of the land trace of the land trace of the land showed himself indifferent to organ.

The did not construct a hierarchy or army. The disciples to deal with organization as requirements of Manitola College as a Christian institution. He con cluded by addressing some appropriate advice to the

theological studen's.

Rev C B. Patblado was the last speaker introduced.

He spoke briefly and earnestly, showing the responsibilities which test not merely upon ministers, but also upon

their hearers.
Rev. Prof. Hart dismissed the audience with the bene-

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Church News.

APOUT 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 Presby terian 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 DESTOT.

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 leastess 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. Rolls, 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 dition Vice-President, Mrs. Dickson; Secretary, Miss aries. 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 Tytler of the Collegiate Institute, introduced the speaker, who for over two hours claimed the undivided attention of the audience. The sciopticon 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."

HEV. MR. ROBBINS, of Glencoe, and his family were pleasantly surprised the other evening by the members of the Presbyterian congregation assemblmemoers 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. Hyudman presented Mrs. Robbins with a silver cake basket and sented 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 tock an affectionate leave of the pastor and his wife, who leave shortly for the... new charge in Truro, Nova Scotia.

REV. JAMES QUINN, Emerson, writes us on Nov. 6th. Union evangelistic services are being held in Emerson in counexion with the Presbyterian, Methodist and Daptist churches. These services have been held now for two weeks (five evenings each week, Monday to Priday 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 lesus 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. Burson, St. Catharines, pre-aided; Mr. Bell of Niagara, preached. Dr. Laing, Dundas, addressed the minister, and Mr. Laidlaw, Hamilton, addressed the people. The whole ser-vices 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 400 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. Burson, 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 Presbytemantam on Restigouche soil. Fifty-five years ago there I the amount alloted to the presbytery, and to con-landed at Ferguson's point the Rev. James Stevens, I sider any other such measures as the exigency of the 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 alceps within sound of the murmuring ripple 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 as to their future welfare, and to make the best charge from 1866 to 1868. Mr. Wilson was succeeded in 1868 by the Rev. William Murray, who the ensuing winter season. The Rev. Thomas was for eight years minister of the congregation. Suchalian tendered his resignation of the moder-

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. Waits, M.A., Chatham, delivered a brilliant ora-tion. Rev G. W. Fisher, Methodist, offered a few well chosen remarks. Rev. A. Russell of Dal-housie, also spoke briefly.

POINTE AUX-TREMBLES' SCHOOLS.

THE mission schools at Pointe-Aux-Frembles 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 attenddue regard to health, accommodate. The attendance at present is one hundred and eleven, and a few more are experted 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 ex-pense of the schools this session will be in the neighburhood 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 thous and 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 col-porteurs have been constantly employed, in addition to the usual staff of teachers and mission-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 Prench county, 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 congrega-tions 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.

Picrou.—Met at New Glasgow and inst. Moderation in a call was granted to Prince St., Picrou, to take place on the 24th inst. Mr. Laird'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 con-gregations within the bounds and it was agreed to endeavour to realise the amount by the end of December. - B. 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 niembers and sixty adherents, promising 51,200 nemoers and sixty adherents, promising 31,200 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. Younge, A. Cameron, and John McCracken, as commissioners from Glencoe congregation. After these had addressed the court the call was put into Mr. had addressed the court the call was put into Mr. Robbin's 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 | tendering the resignation of his charge at Union 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.

OFFAWA.—Presbytery met in St. Andrew's church, 2nd inst. The session records of Rochesterville, Hull, Fitzroy Harbour and Richmond were examined and attested as neatly and accuratly kept. Mr. George Hay (convener), Dr. Moore, and Rev. Messrs. Parries, Herridge and White, with Dr. Thorburn, Messrs. E. H. Bronson, Mc-Leod 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 Messra. Cayer and Dempster were received and austained. Drs. Moore, Armstrong and Mr. Parries 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 reso-luton: "That after consideration the presbytery resolved to refer the matter of augmentation to the Hume Mission Committee, with instructions to provide the congregations with special contribution envelopes, and also to intimate to the congregations aider any other such measures as the exigency of the case may require."-Jos. WHITE, Clerk.

MIRANICHI.-Presbytery met in Chatham and November, Rev. Wm. Hamilton, moderator. The clerk read a communication from Mr. J. C. Oehler, declining the call from Tabasintac and Burnt Church. The call was set aside, sympathy was expressed with the congregation in the circum-stances; and Messrs. McKay and Waits were appointed a committee to visit and confer with them

atorship of Charlo session, and Rev. A. Ogilvio 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 Escuminac ask no supplement. The Augmentation scheme was fully discussed, and the allot-ments 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 if on no other, it was desirable that every dollar of the amount apportioned to the Miramichi Presbytery be realized. Mesers 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, Basa 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 11th 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 pres-bytery, held on the 2nd inst., the following were the chief matters that were transacted. An extract minute of the Presbytery of Quebec was read, anent the sustaining of a call from the congregation of Levis, in said presbytery, addressed to Rev. C. A. Tanner, of St. Andrew's church, Scarboro' 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 clerkwas approved of. There was no commissioner from the Presbytery of Que-bec, nor from the congregation of Levis. Messrs. J. T. Brown, J. Carneghan and Wm. Hood, Jr., appeared and were heard on behalf of the foresaid congregations of Scarboro' 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 Prench 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 Scarboro' 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 presby-tery, 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, Scarboro', and St John's, Markham, on the 7th inst. and declare the charge vacant. And Rev. P. Smith was appointed interim Moderator of the session. A letter was read from Rev. J. Alexander, church and Norval, and stating as his reason for taking this atep 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 anentthis step, it was moved and agreed to appoint a committee consisting of Revs. Dr. Gregg, Reid, John Smith, and Messra. Carlyle and Gemmell, to visit the congregations aforesaid, and confer with them and their pastor anent the step aforesaid; the committee to report to next meeting. Rev. Aaron Mat-thews, 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 supend of \$750. After hearing commis-sioners, 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 discision in due time. A committee was ap-pointed consisting of Revs. Dr. Caven, D. J. Mac-donnell 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 in-structed 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 to a.m. - R. MON-TRATII, Clerk.

The clerk's report respecting the memorial and petition of Rev. W. Inglis was given in last week's REVIEW. -BD.

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BRITISH AND POREIGN.

THE Sustentation Fund of the Free Church of Scotland is about \$5,000 ahead of last year.

DR. BFGG of the Established church Falkirk, has entered upon the fiftieth year of his ministry.

REV. JOHN DUNIOP, Dundee, has been nominated for one of the vacant chairs in Aberdeen college.

Miss Rainy has resigned her seat on the Edinburgh school board in consequence of her visit to India,

PAPAL Rome has witnessed the laying of the foundation of the twenty-second Protestant house of worship within her

THE Rev. H. P. Parker, has been consecrated as bishop of eastern equatorial Africa in succession to the late Bishop Hannington. An influential committee has been

appointed to institute a memorial to the late Dr. Currie, principal of the Edinburgh Training College. AT a meeting of Roman Catholics at

Dumfries the Scottish Protestant Alliance was denounced as "a club of venomous and envious bigots." At the last meeting of the Breadal-

bane Free Presbytery, notice was given of an overture to the General Assembly to discontinue the Free Church College at Aberdeen. THE following ministers are candi-

dates for the vacant church history chair in Glasgow University: Dr. Story, Rosneath; Dr. Sprott, North Berwick; and Mr. Hunter, Partick.

A VERY large majority of the presbyteries of the southern church endorse the action of their last general assembly in the Woodrow evolution case, and against Dr. Woodrow and his evolution theories.

MR. W. T. STEAD, editor of the Pall Mall Gasette, preached on Sabbath evening in Clifton-park church, Belfast. He took as his text a poem entitled "A Parable," written forty years ago by J. Russell Lowell.

A COMMODIOUS hall is to be erected at Bridgewater, England, in memory of George Williams, the originator of the Young Men's Christian Associations, the was converted at that place nearly filty years ago.

THERE are eight divinity halls in connection with the three great Presby-terian Churches in Scotland. The Free Church has seventeen professors, the Established sixteen, and the United Presbyterian four.

THE Rev. Mr. Dewar, of Kingussie, Scotland, says his manse is far too large and grand, but, "it was presented by Mr. George Mackenzie, of New York, and people must not look a gifthorse in the mouth."

On the subject of Disestablishment 100 books were published in Britain in 1880-85. That they take matters more quietly in France, is shown by the fact anat only ten publications were issued there on the subject of the expulsion of the religious orders by the decrees of

DR MULHALL has compiled statistics which show that America leads all in congregational worship. Of this countries in the commission of crime. Commenting on the awful record of murder and suicide, a New York journal the convenor. On the last Sunday in finds the threefold cause in infidel September the Revised Psalter, pointed the convenor of the last Sunday in finds the threefold cause in infidel September the Revised Psalter, pointed the convenor of the last Sunday in finds the threefold cause in infidel September the Revised Psalter, pointed the convenor of the last Sunday in finds the convenor of doctrines, fictitious sentimental litera- for chanting and set to music by Mr. ture, and the decadence of family Murray, was introduced into the service

Abbey, but says it is not the practice to discourage any visitor from offering private prayer, or to question those who assume the attitude of devotion as to the nature and object of their personal

THE new Barony church in Glasgow is to cost £13,000, and the money has all been raised except £2,000, towards which the congregation has agreed to contribute one half, the balance being promised by friends. The church is to be erected in Cathedral Square, opposite the present building, and will be proceeded with at once.

"THE Treasury of David," by Mr.

States. At the present hour there are 650 applications for divorce before the courts of Chicago, upwards of 700 in the Presbyterian city of Philadelphia, and there were 250 last year in Louisville-nearly one-sixth as many suits for divorce in the last named town as there were marriages

THE manuscripts of Calvin's letters and homilies in the university library at Geneva are beautifully written and well bound. The letters have been carefully copied by Professora Reusa, Ilaum and Cunity, and fill ten volumes of their standard edition of Calvin's works, which has now reached thirty volumes. Dr. Reuss states that the homilies and commentaries will require twenty additional volumes.

A PASTORAL letter from the Romish Scottish hierarchy says that the Church now emerging from the obscurity to now emerging from the obscurity to "I saferel with emplions on my face for over which centuries of legal disabilities had condemned her, is no longer compalled to limit her sphere of action to those of theory, Desumpton, Manitola.

her own Immediate household. Whether to goard or to spread the faith, sho must make her presence known and her power to save felt in the actual world of which she forms a part.

OF the books added to the British Museum in 1880 85 there were seventy-two on Christianity and science, including the religious aspect of evolution; 120 on missions, 29 on the salvation army, and 78 on spiritualism. By far the majority of these are English; the salvation army Interature is entirely so with the exception of one volume in Welsh. Eschatology furnished a subject during the same five years for 92 works, 30 of which are concerned entirely with Archdeacon Farrar's views on everlasting punishment.

THE union of the Waldensian Church and the Free Italian Church has been virtually accomplished. Dr. Gray, of Ronie, who was present at the Synod which met last month at Torre Pellice, writes that of the seventy members of synod present when the final vote was taken on the proposed articles of union, sixty-seven voted in favour, the remaining three abstained from voting. The result which was hardly expected, is highly satisfactory to the friends of the United Church in Italy. The United Church conserves the name of the Waldensian Evangelical Church, leav-ing, however, the power to individual congregations to take the name of Evangelical Church of-, if they

THE Rev. Wm. Balfour, of Holyrood, proposed in Edinburgh Presbytery that a remonstrance be sent to the govern-ment against the appointment of a Roman Catholic to the office of home secretary. Principal Rainy opposed the motion on the ground that it was out of the question to take political securities against popery. If they securities against popery. If they objected to Mr. Matthews they must also object to the Act of 1829, by which their Roman Catholic fellow subjects were entrusted with political functions. The amendment was adopted by 25 to it refusing to approve Mr. Balfour's motion, but recommending ministers to enlighten the people on the errors of Romanism.

A LARGE audience gathered in Pardee Hall at Lafayette College on October 27th to celebrate Founder's Day. It is twenty years since Mr. Ario Pardre, of Hazleton, Pa., established the scie tific department, to which he has given nearly a half million dollars, and sixty years since the college received has charter. The Rev. Dr. Francis L. Patton, professor in Princeton Theological Seminary, was the orator of the day. His theme was "Rational and Philosophical Doubt." The tenor of the address was a lucid examination of the claims of Christianity and a warm and dispassionate appeal to thoughtful young men to devote to religion the same thoughtful consideration and careful investigation that they would give to any other subject of importance.

A COMMITTE of the English Presbyterian Church has been engaged for some time in preparing the revised version of the Psalms of David for use of the Brunswick Street church. It is special permission is given for Roman Catholic pilgrimages to Westminster Abbey, but save it is not the Paster proved to be a great success. There was but one opinion as to the relative value of the old and new versions, while the simplicity of the pointing, the easiness of the chants, and the purity of the harmonies came in for general praise. It is expected that the new Psalter will be adopted and used by most of the non-conforming bodies.

THE National Convention of United declaration prepared by the Committee on resolutions. The document is a strong one, and sets forth in detail the that his edition of Norcott's "Baptism Discovered" is working powerfully in various parts of Roumania and Turkey, while his latest book, "All of Grace," has been translated into German and issued at Bonn.

TRULY is to be the second also states most formidable arguments in opposition to the use of the organs in the church. A discussion followed the reading of the paper, and the resolutions accompanying it. It was urged by all, however, that they should stand by the first principles regardless of the mishes of the mishes of the mishes of the most formidable arguments in opposition to the use of the organs in the church. A discussion followed the reading of the paper, and the resolutions accompanying it. TRULY it is like the lurid flash of argued, was Lord of the conscience, lightning, says the Christian Leader, to and its dictates should be obeyed read the divorce statistics of the United regardless of men's commandments or regardless of men's commandments or church majorities. A conference committee, consisting of seven clergymen and four laymen, was appointed. The committee on resolutions presented a plan of organization for those United Presbyteriana opposed to instrumental music. The plan provides for the formation of a permanent association to be known as the United Presbyterian Association of America, the object being to maintain and promote purity in doctrine and simplicity in worship in the United Presbyterian Church. The members of the association shall be members of the United Presbyterian Church in sympathy with the objects of the association, and meetings shall be held annually at a time and place fixed by the association.

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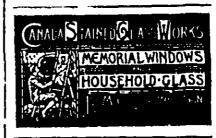
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Presbyterian Review.

THURSDAY, November 18th, 1886.

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

THE repairs of the church, Kiligth, have been completed. Re-opening services were beld on the 3tst ult.

Detection tree jest un.

The Sunday services, Oct. 10, and solree, Oct. 11, in connection with Cummock Presbytetian church, were very successful, Rev. Mr. Ikeattle, of Guelph, preaching most acceptably to large congregations morning and evening on Sunday, and Revs. Davidson, the pastor, and Beattle, Edmonson and Norris delivering good addresses at the soirce.

A NEW church was opened on the sixth line of Garafrana ou Sabbath, October 24th. The building is of brick, tasteful and commodious, and redounds creatly to the credit of the enterprising and liberal people of that section. The Rev. J. K. Smith, of Galt, conducted the morning, and the Rev. H. Grorier of Grand Valley, the evening service. THERE IS NOTHING LIKE IT.

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THE Res. Alex. McKay, formerly of Eldon, was inducted on Tuesday, 26th October, into the pastoral charge of Summerstown, Presbytery of Glengarry. Mr. Calder, Moderator of Presbytery, presided. Mr. McPhee preached. Mr. Burnet addressed the minister, and Mr. Hastie the people.

On Tuerday evening, and inst., Rev. Branch Howie, native of Lelanon and honour graduate of Edinburgh, delivered a lecture on "Bible Lands," under the auspices of V.F.M.A., of Chalmers church, city. The lecture was intersely interesting and full of much foregraphen concerning managers. lecture on "Bible Lands," under the auspices of Y.P.M.A., of Chalmers church, city. The lecture was intersely interesting and full of much information concerning manners, customs, products, etc., of the country. The lectures given by Mr. Howie cannot but increase the interest of his hearers in their study of the lithia. He occupied the multistudy of the libble. He occupied the pulpit of St. Andrew's on 7th Nov., and has appointments for Knox church on 21st and Central and Charles St. on 28th inst.

Da. Cantoy's Cataneu Cran is no longer an ex periment. No cure no juy is the terms on which it is sold. Morey refunded if medicine not satis-factory. Ask your Druggist about it, then buy it and take no other.

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Marriage.

Scott-Kiloora-At the residence of the bride's father, John Kilgour, Fag. on "Ch October, by Rev. John McMillian assisted by Rev. I Bischell, William G Scott, merchant, to J. Belle Kilgour, both of Mount Forest

ME.TINGS OF PRESBYTERY.

Banais -Barrie, November 30th, at 11 a.m. Basses -Adjourned meeting in Minnedoss, 200 Tuesday of Inc.

Charmay In First Church, Chatham, on Do-

LAVARE AND RESPERT.—In St. Atdrew's Church, Carlton l'ince, on the 23rd hov., at two fim.

Livest —At Untringe, last Tuesday of November, at 11 a m.
Lovaox — In First Presbyterism Church, London, on Dec. 18th, at 250 p.m.

Miganicut - In Campbellton, on Turnley, 18th Jan, at 11 a m.

I'anis -biseful morting in Knox Church, Weedstock, Nov. 23rd, at 10 a.m.
Sanaia, min rt. Andrew's Church, Sarria, 3rd
Tuesday of Dec., at 2 ptu.

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"Bass !! --- Baras, Oarre; Da !" -25255 () (23759) (25752) (257264575) (2375777) (237577) (237577) (237577) (2375777) (2375777) (2375777) (2375777) (2375777) (2375777) (2375777) (2375777)



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