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THE CALL OF THE CHRISTIAN.

Not always as the white wind's rush  
On Horeb's mount of fear;  
Not always as the burning bush  
To M'kian's shepherd seer;  
Nor as the awful voice which came  
To Israel's prophet bands;  
Nor as the tongues of cloven flame,  
Nor gift of fearful words—

Not always thus, with outward sign  
Of fire and voice from Heaven,  
The message of a truth divine,  
The call of God is given,  
Awaking in the human breast  
Love for the true and right,  
Zeal for the Christian's better part,  
Strength for the Christian's night.

Oh, then, if gleams of truth and light  
Flash o'er thy waking mind,  
Unfolding to thy mental sight  
The wants of human-kind;  
If, brooding over the human grief,  
The earnest wish is known  
To soothe and gladden with relief  
An anguish not thine own;

Though heralded with naught of fear,  
Outward sign or show;  
Though only to the inward ear  
It whispers soft and low;  
Though drooping, as the manna fell,  
Unseen, yet from above,  
No less as dew-fall, heed it well—  
Thy Father's call of love!

—John Greenleaf Whittier.

## Mission Work.

### HONAN.

THREE NEW MISSIONARIES.—THEIR ORINATION AND DESIGNATION.—GEOGRAPHICAL PARTICULARS.

LAST Sabbath, according to appointment of the Foreign Mission Committee of the Church, (W.D.) the Presbytery of Montreal met in Crescent street church to ordain and designate three additional missionaries to our Honan Field: Messrs. Murdock Mackenzie, John H. MacVicar, B.A., and John MacDougall, B.A. These three young gentlemen are graduates of this year of Presbyterian College Montreal, and along with Rev. George Mackenzie, now of our Central India staff, and Mr. John J. Fother in connection with the American Board—recent graduates of the same institution—form a very interesting band in the large corps of trained workers which the College is every year sending forth to assist in winning the world for Christ. Presbyterian College has never been wanting in missionary zeal, but the ordination and designation of these young men gives assurance that the true missionary spirit which has manifested itself elsewhere is present there also, in an unusually large degree. The occasion also serves to bring into view the growing liberality of individuals and congregations with reference to our Foreign Mission work. But for the exercise of special liberality these young missionaries could not be sent forth at the present time. It is exceedingly noteworthy that the means for sending them forth and maintaining them in the field should be forthcoming just when they were ready to go.

Rev. Dr. Mackay, pastor of Crescent street church, preached, taking as his text Isaiah xlii. 4: "He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law." With much clearness and force Dr. Mackay expounded the import of these words as they affected the present day world. He turned the current of his discourse to the men who were to be God's instruments in bringing about His reforms in an eloquent and earnest appeal to them to be steadfast and true to the position they had taken up. Rev. Dr. Wardrop, Convener of the Foreign Mission Committee, conducted the ordination ceremonies, and Rev. L. H. Jordan, B.D., pastor of Erskine church, addressed the newly ordained missionaries. The congregation was very large and took the deepest interest in the proceedings.

REV. MURDOCK MACKENZIE.

Mr. Murdock Mackenzie was born in the parish of Edderton, Rosshire, Scotland, on the 17th of June, 1858. While he was quite young the family moved to Lamington Park. His parents belonging to the Free Church, he received his earlier education in the Free Church School. His interest in foreign missions dates from his tenth year, when his youthful mind was impressed by an address on the Hindoos by a retired missionary. His strong temperance sentiments were also formed early in life—the immediate cause being the evil influence of strong drink on the men among whom he worked. The time and money thus squandered by his fellow-labourers Mr. Mackenzie spent in reading and accumulating a library. Having served an apprenticeship as gardener near his home, in No-

vember 1878, he obtained a position in the Ardgowan Gardens, Renfrewshire. Shortly after going there he made a public profession of his faith in Christ. By reading the lives of such men as Brainerd and Livingstone his thoughts were first turned to mission work, and in November 1879 he resolved to consecrate himself to the work of the ministry. In the meantime many lines of Christian work were undertaken, among them a young men's prayer meeting, at which John McNeill "the Scottish Spurgeon" was an occasional attendant. About that time an advertisement appeared asking for a gardener to join a mission on Lake Nyassa, Central Africa. Mr. Mackenzie applied but was afterwards prevailed on to withdraw, God having other work for him to perform. In 1883, through a casual interview with a former editor of the *Journal* Rev. John Mitchell, Mr. Mackenzie decided to come to Canada and pursue his studies in Presbyterian College, and he arrived in September of the same year. His college course has been conscientiously and successfully pursued, reflecting credit upon himself and giving the highest satisfaction to his professors. He was noted as the most regular attendant at all college meetings. He was acknowledged to be the most active member of the Missionary Society and to him it owes very much of its success. In many congregations in Ontario and the Eastern Townships Mr. Mackenzie has done a work which will make his memory en-

deared for many years to come. That he is now able to enter upon mission work in China is due to the liberality of David Yule Esq., of Erskine church, who guarantees his support for five years.



REV. MURDOCK MACKENZIE.

with which his many articles have been received gives promise of an enlarged missionary literature for the Canadian Church. He has been a student from childhood. His varied reading, his power of critical discrimination, cultivated taste and ready command of language qualify him for successful authorship should he see fit to direct his efforts in that channel. After a most satisfactory course in the University he was graduated in 1885, and entered on his theological studies in the Presbyterian College in Oxford which he gained several competitive scholarships and prizes. While attending faithfully to his collegiate work he has found time during the past three years to engage actively in city mission work, having had charge, along with another student, of Nazareth at Mission, Montreal, in which he has exhibited the same zeal and earnestness, and ability to adapt himself to different classes of people which he will carry with him abroad. In the work of the mission he has freely employed his printing press in the use of which he has become an expert. He takes his press with him to China. Much as he is interested in Home Mission work, however, his preference is for the Foreign Field. His thoughts for years have been turned specially towards China, and he has read with absorbing interest the works issued by traders and missionaries touching its condition and history. Even as a boy his desire was to preach the Gospel to the heathen, and when a few years ago his religious life experienced a deepening and quickening influence, he resolved to offer himself for service in the Foreign Field as soon as his college studies were completed. His outfit and salary are provided by Crescent street church, Montreal, in which he was baptised in infancy, and of which his father, Principal Mackenzie, was pastor for many years.

Our readers will rejoice with us in wishing for these three young missionaries abundant success in the work which they are about to undertake.

REV. JOHN MACDOUGALL, B.A.

Mr. John MacDougall was born at Ormstown, Chateauguay County, Quebec, on the 14th of September, 1859. His father is a respected farmer and is still residing on the old homestead. Mr. MacDougall remained long enough on the farm to get a good practical knowledge of all its work. During this time he formed a taste for reading and determined to secure an education. The influence of godly parents and a faithful pastor led him early into the way of truth. The call of God's Spirit was heard and responded to. At the age of twenty-one he began to prepare himself for his chosen work. After taking a first-class position in his preparatory course in Huntington Academy in the fall of 1882, he entered McGill College on the twenty-third anniversary of his birth. During the first two years of his arts course he took the honour course in Mathematics, and during the last two years, honour Philosophy. He gained scholarships every year, and carried off the gold medal in Philosophy on his graduation day. On entering Theology he was at once appointed by the faculty of this college as lecturer in Classics, which position he resigned at the end of his first year that he might engage in other work. His interest in all collegiate societies was always strong. The McGill Y.M.C.A., of which society he was president for a year received much of his attention, and the Students' Missionary Society of Presbyterian College always counted him among its most active members. He goes out to China as the missionary of Erskine church, Montreal.

REV. J. H. MACVICAR, B.A.

John Harvey MacVicar, the youngest of the five Foreign Missionaries educated in the Presbyterian College, Montreal, was born in that city in March, 1864. When seventeen he entered McGill College, having received his preparatory training by private tuition and at the Montreal High School. Even before entering the University he was closely connected with matters which interested the students of the Presbyterian College, and it was at his suggestion, and through his exertions, that the first journal in connection with a theological college in Canada was issued in January 1880. He is, therefore, the inaugurator of this branch of periodical literature in Canada. His ability as a writer is well known even outside of college circles, and the favour



REV. JOHN MACDOUGALL, B.A.

He goes every Sabbath to a chapel to exhort and encourage converts, help the preacher, etc.

He can spend as many days as he pleases in a chapel, but if he spends one Sabbath at each it will take him a whole year to visit the stations. In one word, he is quite able and willing to preach the Gospel, etc., and he is improving every week. Before, he lacked the practice and kept at books. All the students and preachers in Oxford College just now say he is helping now and is quite able. We have met and talked over the matter, and all see a change in Mr. Jamieson. There is a variety of work here and no doubt other things will turn up.

Throughout the field, too, elders, deacons and people at their weekly prayer meetings have talked together and say Mr. Jamieson does well now and hope he will be allowed to remain. Mr. Jamieson went with me to the East coast and he preached with me, and all were pleased, and I found him very helpful to me the whole time. We had a profitable trip. Now I know whereof I write, for he was with me every day in the chapels, among the people and on the way and he did well. Oh! if he had only done so long ago. Yours faithfully,

GIAM CHENG HOA.  
TAMSUI, April 18, 1889.

LETTER FROM TAM HE (TRANSLATION).  
DEAR DR. WARDROP.—We have got word that you are going to call Mr. Jamieson back to Canada. Of course we know you must judge what is best, but you are so far away and do not see us. So I want to send you a few lines about our work here. The Chinese church is now very large, and we have many members, but Mr. Jamieson now believes that of many little things every day, which otherwise he would have to attend to himself.

I see Mr. Jamieson working now in a way he did not use to do, and is now far more ready to be benefited by the advice and consultation of others with larger experience.

Mr. Jamieson of late has been going to our chapel at *Tsu-ti-tai* near by, every night and holding meetings there, whilst Pastor Mackay meets with us every evening in the College. He (Mr. Jamieson) will soon be going to other chapels and will labour there as circumstances permit.

Not long since Pastor Giam and Mr. Jamieson went to the East coast and visited many of the stations. Now people have been here from that place since and said all were much pleased with Mr. Jamieson this time and understood his short addresses. The last time he was there they said he was not understood well. Now the change is due to daily practice. How much better if he had only wakened up two years ago and done as he is now doing! He was forever with book in hand like a man dreaming. I told him to go out and practise—put to use what he learned. Rev. Giam told him, Pastor and Mrs. Mackay advised him, times without number.

Alas! he heeded not till lately. Now he is improving every week, and so will continue more and more able day by day.

If you recall Mr. Jamieson and send another man to us it is by no means certain that after all he will be able to help the Church so very much sooner than Mr. Jamieson has been. No one could now give real daily help in less than two or three years, and that would only be beginning. So with all here I hope you will permit him to remain here to help us.

TAMSUI, April 19, 1889.

LETTER FROM MR. JAMIESON.  
MY DEAR DR. WARDROP.—In compliance with the request of the Foreign Mission Committee as conveyed in your favour of February 28th, I sent you some information by last mail, date April 17th. That referred to the kind of work in which I am now engaged in the Mission and in which I hope to be occupied in the future, if after all I may yet be permitted to remain in the field. Also I know that information of a similar kind has been sent by Dr. Mackay and others here, all of which I trust will be of some help in guiding the future deliberations of the Committee.

I thank you for the very kind manner in which you conveyed to me the decision of the Committee, and also for the interest you manifest in what

I wrote regarding the experience through which I passed. In reference to that time of darkness and anxiety I will tell you some things that I think that I was not, in religious life, what I ought to be.

One thing that much impressed me was, I could see that the students and preachers whom Dr. Mackay was teaching in the study of the Bible and other exercises, evidently had joy and happiness that I did not possess. This was in the ordinary course of daily study, there was no excitement or very remarkable manifestation of feeling, but as I was often present in the evenings I saw that there was an earnestness about them in their singing and other acts of worship and in their manner, something they had and I had not. I was thus led to ask the reason why I did not also possess the same enjoyment they seemed to have. I believed Bible truth as they did, and trusted, I thought in the same Saviour and had preached the Gospel to others; how then came the difference? Thus I questioned much and was in difficulty.

I had not the same eagerness which I saw others having to profit by religious exercises, and I was conscious of not having even as strong a desire as I once had to do good to others and bring them to Christ. It is wonderful how rapidly and unconsciously coldness and selfishness will creep over one. I can see now that what I should have done long ago was to stop going on as I was doing and take time to think.

I know that in the study of the Chinese language I thought I could accomplish more than I was really able to do; and in consequence of not attaining what I expected, this of itself brought me to a standstill, and I suppose caused me to think more than otherwise I might have done, and to see many mistakes I had been making; such as holding to an entirely wrong idea of duty, thinking it enough if I kept on in my own line of work, losing sight of the fact that I was one member of a living Church, and that the life of each affects the whole. For a time I was much troubled about these and other things. I read some books without seeming to get much benefit from them, and I often went to Dr. Mackay for counsel and help. Though busy with other work he was always ready to do what he could to make things plainer to me, and I got much benefit from his full experience. One day he gave me to read a small book called "Life in Earnest" by the late Rev. Dr. Hamilton, of London, having previously marked different passages to draw my attention. One of these on page 124, "It is an EYE FIXED ON JESUS which kindles the fervent spirit," etc., struck me as full of meaning.



REV. J. H. MACVICAR, B.A.

Once again when several of us were talking together Dr. Mackay said one should not be sitting hoping for something wonderful to happen, but should do just as the man with the withered hand. He at once obeyed Christ's command to stretch it out, and in the act of doing so got strength needed. It seemed to me that was the right way and so I set about trying at least to follow it. It was only by slow degrees, however, that I came to enjoy a measure of comfort. Now whatever past experience has been, this I know to-day, that the true and effectual way of preaching the Gospel to the heathen is by the daily life no less than by standing on the platform, and by being daily and hourly faithful in what I used to count the little unimportant things. However far short one may fall of such a standard, it is a good thing at least to know it and aim to reach it.

As to the work which I am able to do in the mission, the most important things have, I think, been already stated. Other ways of usefulness may be expected to open up as I gain in practical experience. This much is certain that one's idea of duty and preaching the Gospel to the heathen makes a great difference as to the way in which he goes to work.

Yours very truly,  
JOHN JAMIESON.  
TAMSUI, April 19, 1889.

RESOLUTION OF THE FOREIGN MISSION COMMITTEE.

"THE Committee, having read letters from Dr. Mackay, Mr. Jamieson and Mr. Tan, all of the 19th April, 1889, also a letter from Mr. Giam of the 18th of April, 1889, in response to the Committee's request for information respecting the work Mr. Jamieson is able to do in connection with the Mission, record their satisfaction with the indication these letters give that Mr. Jamieson, has entered on active work and is in various ways rendering useful service.

"The Committee, while still feeling that the decision to recall Mr. Jamieson carried at the meeting held in February last was called for in view of his own assertion of inability to acquire the language and his confession of incompetence for the work of the Mission made not only to this Committee but to the Church at large through the press, nevertheless resolve, as Dr. Mackay has urged that he be allowed to remain, and as the native preachers unite in this request, and as they all testify that Mr. Jamieson is now addressing congregations in the Chinese language, and is giving evidence of ability to do the work of the Mission, to rescind the resolution of last February recalling Mr. Jamieson, and agree to allow him to remain another year with the hope that the result will justify the Committee in continuing him in the field.

"The Committee further agree to record their gratitude to God for the light which has been shed upon a matter which has caused the Committee so much perplexity, and instruct the Secretary to publish the letters above referred to for the Information of the Church."

THE GENERAL ASSEMBLY NOTES AND OBSERVATIONS.

(FRENCH EVANGELIZATION.)

THE report on French Evangelization, presented by the energetic Convener, Rev. Principal MacVicar, tell this year upon unusually sympathetic ears. The country has of late been profoundly stirred by evidences of Ultramontane aggression and the unmasking of the ambitious plans of the Hierarchy. Hence there was on Tuesday evening another large audience to learn of the operations of our own Church against the people more immediately under Romish influences. The report, giving specific instances in which the power of Rome is being asserted in Canada, points out some cheering signs that intelligent Roman Catholic laymen are beginning to entertain utter repugnance and unbelief, with regard to their whole system of religion. "They would," says the Report, "gladly throw off the yoke if they could only see how to do so with safety to their business and domestic peace." To the question, "Is the work of evangelization making any progress in your field?" all the missionaries say "Yes," and mention as signs of such progress a greater readiness to hear the Gospel on the part of the Roman Catholics than ever before. The receipts have been the largest in the history of the Board; and on the whole the spiritual results have been of the most encouraging character. The adoption of the report was moved and seconded by Rev. Dr. Kellogg and Rev. Principal King, who emphasised the duty of the Church to give this Scheme its hearty and unwavering support. They were followed by Rev. Alex. Campbell, of File Hills Reserve, and Father Chiquiquy, who held the attention of the audience to a late hour with the story of the aims of the Jesuits as learned by personal contact with the Father Chiquiquy was in fine vein, and the narrative of his own conversion, and his experience of French evangelization while yet a priest of Rome, was heard with deep attention.

PROTESTANT SISTERHOODS.

IN drawing attention to the danger to which too many Protestant parents expose their daughters in educating them at conventual schools, Rev. Principal King suggested that it might be possible to establish Presbyterian sisterhoods, "without vows of celibacy," whose devotion to the cause of religion and learning would render it possible to secure at small expense the refinement and culture now sought in Romish convents and schools. He was sure there were hundreds of young women in the Church who are at a loss for occupation, who would do well to come together and say that as long as they remain single they will consecrate their lives to the work of Christ. Principal King has given expression to what has been in the minds of many who have been studying this educational problem of how to compete with the convents. Obviously there are many difficulties in the way of its successful solution, but the expressions of approval that greeted the enunciation of this plan of meeting the subverting influences of Roman Catholicism showed that Principal King struck the right key and that the audience believed the plan worthy of a

(Continued on fourth page.)



The Family.

THE GIVETH HIS BELOVED SLEEP.

Of all the thoughts of God that are  
Bye inward into souls afar,  
Along the psalmist's music deep,  
Now tell me if that any be,  
For gift or grace, surpassing this—  
"He giveth His bed sleep."

LIFE AND ORGANISATION.

"Don't exaggerate," is a piece of  
advice that everybody seems to need.  
Paul magnified his office, but he said  
no more than the truth about it after  
all. That is more than can be said for  
most people who have anything to tell,  
for a good deal has to be taken off any  
account they give. What is the reason  
of this? Is it a secret consciousness that  
nobody believes all they say, and that  
therefore they must put on something  
extra so as not to suffer too much by the  
inevitable abatement? Or is it by way  
of counterpoise to exaggerations on the  
other side? Whatever or how many  
soever be the reasons of the custom, it  
is a custom more honoured in the  
breach than the observance. The fact  
is that exaggeration naturally breeds  
disbelief. A plain unvarnished tale  
wins assent, while a narrative highly  
coloured and adorned is regarded with  
suspicion. Why should every biog-  
rapher try to make out that his hero  
was the embodiment of all the virtues?  
Who believes in such paragons as are  
portrayed in the lives of a thousand  
forgotten clergymen? Old guard John-  
son secures our confidence, because we  
see him in Boswell's manner as he  
lived—fond of veal pie with plums in  
it; treasuring up orange peel in his  
waistcoat pockets; drinking twenty-five  
cups of tea when he was sulky, without  
uttering as many words, burning the  
front of his wig at the candle in his  
shortsighted anxiety to read; losing his  
temper when he got the worst of the argu-  
ment, and rudely putting down his op-  
ponent with his arbitrary "No, sir." So,  
again, at public meetings, why should  
the mover of each successive resolution  
affirm that it is the most important of all  
those submitted to the meeting? Why  
should every new scheme be heralded to  
the world as the last flower of human wis-  
dom? Will the world have nothing to  
do with anything that comes short of  
the very best? Or is it a necessary  
part of the advertising trade—as we see  
displayed, for instance, on the sides of  
railway cuttings, where the passing travel-  
ler may read that "Colman's Mustard  
is the strongest," "Champion Mustard  
is the purest," and "Keen's Mustard is  
the best"? Everything it seems must  
be in the superlative degree. If some  
plucky tradesman were to advertise that  
his goods were not the best, but yet  
good in their way, such a piece of origi-  
nality ought to secure him quite a  
run of custom.

NIDICULOUS DOLLS AND PEN-  
WIPERS.

SUSAN CRAWLEY took the lamp and  
photograph albums from the centre  
table in the parlour, and placed thereon  
instead a square box marked H.B.  
"Are you ready, Susy?" her mother  
called from the kitchen. "The band  
will soon be here."  
In fact the band was now coming up  
the village street in the shape of a half  
dozen chattering school girls, each  
armed with her scissors and thimble.  
This busy band and its work had filled  
Susy's mind all winter. She had  
talked, thought, dreamed of them incess-  
antly. But to-day she opened the box  
and took out the dolls and pen-wipers  
with a shrug of annoyance and discon-  
tent.  
"I don't know what Alice will say to  
it all," she said. "Our whole way of  
life seems so small and poor to her.  
She said this morning that 'she had no  
respect for religion that took cheap and  
goody-goody shapes.' The band is  
cheap and goody-goody enough, I'm  
sure."  
Good-humoured, fat little Mrs. Craw-  
ley was not given to abstruse specula-  
tions on religion. She came up to the  
table and turned over the dolls and pin-  
cushions.  
"This seems the right work for you  
girls to do just now," she said simply,  
and then hurried away back to her  
baking.

SACRED CATS IN EGYPT.

ANCIENT Egypt was indeed a "cats'  
paradise." The goddess Bast, or Pasht,  
was a cat, and being under her protec-  
tion and types of her, all cats were sac-  
red. During life they were treated with  
respect, and their personal safety was  
guaranteed by rigorous laws; when dead  
they were buried with solemnity. They  
wore earrings and necklaces; but when  
this honour was accorded to all  
cats, or only to those of high degree  
and exceptional sanctity, is uncertain,  
as only some of the statues show  
these ornaments, while some have also  
a jewel on their foreheads.  
But not only individuals were dedi-  
cated to Bast; we know that she had  
a town of her own (Bubastis) especially  
devoted to her worship. Cats were  
sometimes sent to the sacred city to be  
buried, especially those that had been  
enerated in the temples of Bast.  
Some authorities give the cat's name as  
Mau, Mat, Maau, and some Egyptol-  
ogists have read Chado, but it ought to  
be read Maou, and is one of the exam-  
ples of onomatopoeia, or names formed  
in imitation of sounds, of which "cuc-

THE CHILDREN'S CORNER.

POOR DICK.

"Living in bed makes one feel very queer  
I should think I had been here most a year.  
The rolands are singing, 'Get well, dear  
Dick!'  
And bollocks laughing, 'Come quick, come  
quick!'  
Birds can have breakfast and then fly away,  
Noddy tells them, 'Enough for to-day.  
There are fifty things I should like to eat—  
Some pudding with sauce, and gravy with  
meat.  
'Here is too little broth and too much cup;  
I'll be lost in the bowl if I drink it up.  
My head is so light and I feel so small,  
I could drop through a buttonhole, clothes and  
all.  
'The room shuts up like a fan if I wink;  
And what ails the house I'm too tired to  
think.'  
They smiled at each other, mamma and Aunt  
Fan.  
And laid him down softly, the dear little man.  
—Louis Hall in Little Men and Women.

DETECTIVE POLLY.

DETECTIVE POLLY and little dog Jip  
both lived at a bakery in Boston. They  
were good friends, though Polly some-  
times teased Jip and made him "beg"  
when he didn't want to.  
Polly's owner was the baker, and I  
am sorry to say he was not an honest  
man. He cheated in the weight of his  
loaves of bread. Many of his loaves  
were too light, though he always kept  
some of the right weight in his shop.  
Every little while a city officer visited  
the bakeries to see if the loaves were  
all right, for there was a law which fixed  
the weight of the loaves.  
One day Polly's owner saw the officer  
coming, and he called out to the shop  
boy, "Carry the light loaves down cellar."  
Now Polly was fond of saying things  
over after people, and so just as the  
officer was going away she called out,  
just as the baker had done, "Carry the  
light loaves down cellar." This made  
the officer suspect that all was not  
right. So down he went into the cellar  
and found the light loaves, and the  
baker was fined.  
This is why I call Polly "Detective  
Polly," because she brought the baker  
out in his cheating, though of course  
she did not mean to, and did it quite  
innocently.—Mary Johnson, in Little  
Men and Women.

A BOY'S HEART.

Not that part of a boy's heart which  
shines in his eyes, which you can read  
in the curves of his lips, which you can  
sound by the nearness of his laughter.  
The mother who gathers her boy to her  
bosom in the twilight, and presses her  
questions with kisses, has no reason to  
fear that she will mistake the heart that  
beats against her own; but mother-love  
is often the only mirror which will re-  
flect, without distorting, the innermost  
chamber of a boy's heart. God never  
meant that precious chamber to open  
to every rusty key. If you, as a teacher,  
would "turn aside to see this great  
sight," you must, as God commands,  
"put off your shoes from off your feet."  
If, then, He says, Come now therefore,  
and I will send thee unto—this class of  
boys: it will not do for you to answer,  
"But, behold, they will not believe me,  
nor hearken unto my voice;" for  
though the walls be very high, and they  
be the very children of Anak, with such  
a commission you may knock at the  
gates.  
But the loving teacher must learn  
from the loving mother that to beat  
down the gates with impatient force will  
only block the way, while the treasure  
may escape. Bind a boy with green  
withes; but he will break them, "as a  
thread of tow is broken when it touch-  
eth fire." New ropes, new laws, will he  
break off his arms "like a thread."  
Weave into his ambitions and schemes  
the hopes and desires of your heart;  
fasten them yet with a prayer; but when  
he wakes from the dream and to the  
fact that he is bound, he will vanish  
with the web. His soul will be "waxed  
unto death," but he has not shown  
you all his heart—not once!  
"Love is as strong as death;" but  
"there is a time to every purpose under  
the heaven: a time to love, to tend, to  
break down;" but there is, too, (so  
wrote the same wise man), "a time to  
love, to plant, to build up, to keep  
silence."  
"Look to yourselves," as teachers,  
lest you lose those things which you  
have wrought, lest the time you are  
given in which "to plant" be spent in  
plucking up that which is planted.  
Even the earth bringeth forth "first the  
blade, then the ear; after that the full  
corn in the ear." What husbandman  
"immediately putteth in the sickle,"  
until the fruit is brought forth, until  
"the harvest is come?" "In the  
morning sow thy seed;" but do not  
expect to gather your sheaves in its  
first watch.  
"And the Lord direct your hearts  
into the love of God, and into the  
patient waiting for Christ"—in a boy's  
heart.—Sunday School Times.

OUR STORY.

THE HOUSEHOLD OF  
MENEIL.

BY AMELIA B. BARR,  
Author of "Jan Velder's Wife," "The  
Daughter of Five," etc., etc.

CHAPTER XI.—AGAINST HER LIFE.

IF marriage is not an entire union, it  
is the most complete isolation.  
The graves of the heart for which  
there is no resurrection.  
My untouched honour! I but wish in vain.  
The peace once by the dyer stained  
Never again its whiteness gained.  
MISERY travels free through all the  
earth. From Paris to Switzerland, up  
the Rhine and down the Rhine, where-  
ever Grizelda journeyed, wherever she  
travell'd, misery was her companion.  
She was in ill-health, she was averse to  
movement, and suffered during it; but  
she was in the power of a tyrant who  
never considered the rights or feelings  
of any one when they crossed his own  
inclinations.  
And her wan face and gradual  
emaciation was annoying to him; for  
he hated the sight of sickness and re-  
sented its claims upon his considera-  
tion.  
But as yet he sinned with a kind of  
decorum. Before the servants of his  
household he affected the attention and  
sympathy due to his wife's position.  
Yet if left alone with Grizelda he would  
permit a sentence to remain unfinished,  
or finish it with a sneer, rather than  
suffer her to imagine there was any  
sincerity in his care for her comfort.  
If she had been one of those  
naturally vulgar women, who are de-  
termined "to have their say," whose  
tongue and tears would have blanded  
her husband, and defended herself before  
all and sundry who came in contact  
with their lives, she might perhaps  
have kept his determinate and cunning  
cruelities somewhat in control.  
For it is a fact that some wrongs are so  
mean, so unfair, so sinister, and  
ignoble, that they cannot be met with  
any weapons but such as are as abject  
as themselves. And as Grizelda could  
not degrade her womanhood by scolding  
repartees, by angry complai-  
nances, by contemptible little plans to  
secure a false sympathy from servants  
—as she could not defend herself with  
ignoble weapons, she was at the mercy  
of the ignoble.  
The attitude she had taken on that  
last night in her London home she  
maintained. She had no more tears or  
love left for her husband—he was un-  
worthy of them; and she accepted the  
lot she had chosen for herself with a  
despairing calmness which put his  
every word and look on the same level.  
A kindness from him was now as re-  
pulsive as cruelty. She had passed the  
line where even self-deception was pos-  
sible.  
She knew quite well that their various  
movements during the summer, their  
forced journeys, their tiresome delays,  
had all been somehow or other for the  
purpose of crossing the Lauder party,  
and obtaining a shorter or longer meet-  
ing with Miss Cassilis. She knew when  
these meetings took place—a score of  
small incidents advised her. For sin,  
blinded by passion, is as foolish as an  
ostrich; and Maxwell invariably betray-  
ed himself by the restlessness, or the  
expectation of his manner by his un-  
usual care in dress; yes, even by a  
passing anxiety about his wife's condi-  
tion.  
He would say to his courier, "It is  
very inconvenient to wait here, but  
Lady Maxwell looks so ill I think it  
necessary to give her a few days' rest."  
Usually he deceived his attendants—  
they spoke together of his thoughtfulness  
and care. But he never deceived  
Grizelda; and very soon the courier  
was able to add circumstances together,  
and to predicate positively that whenever  
Lord Maxwell made one of these unex-  
pected delays, the Earl of Lauder and his  
family were somewhere in the vicinity.  
Often when a girl Grizelda had sat  
with eyes fixed on her atlas, dreaming  
of the days when these old storied  
cities should be a happy pleasure  
ground for her. She could hardly keep  
back tears when she remembered her  
schoolroom, and the gay hours she had  
spent there, planning with her com-  
panions—planning without destiny the  
good times they were to have in them.  
Ah, she had reckoned up her happi-  
ness then without asking "Who is to  
be my companion?" Here were the  
cities she had made little romances  
about—the stately palaces, the ancient  
market-places, the grand cathedrals, the  
irresistible bazars, and her heart and  
her feet were too weary to tread them.  
They rested finally in Rome. The  
Lauders had determined to winter  
there; and Maxwell was in the same mind.  
The earl was an enthusiastic on the  
subject of Numismatics, and he antici-  
pated completing in Rome his collec-  
tion of medals. The Countess and  
Miss Cassilis had interests quite as  
absorbing. The one expected a kind  
of leadership among the English resi-  
dents; the other expected not only  
many new lovers, but also the danger-  
ous adoration of an old lover who had  
the charm of forbidden pleasure to her.  
Grizelda understood the circum-  
stances in which she was placed. She  
knew that she could not alter or control  
them. She had no desire left to oppose  
them. Her last appeal had been made,  
unless, indeed, a child—his own child  
—might speak for her.  
Maxwell rented an old palace—a for-

THE CHILDREN'S CORNER.

POOR DICK.

"Living in bed makes one feel very queer  
I should think I had been here most a year.  
The rolands are singing, 'Get well, dear  
Dick!'  
And bollocks laughing, 'Come quick, come  
quick!'  
Birds can have breakfast and then fly away,  
Noddy tells them, 'Enough for to-day.  
There are fifty things I should like to eat—  
Some pudding with sauce, and gravy with  
meat.  
'Here is too little broth and too much cup;  
I'll be lost in the bowl if I drink it up.  
My head is so light and I feel so small,  
I could drop through a buttonhole, clothes and  
all.  
'The room shuts up like a fan if I wink;  
And what ails the house I'm too tired to  
think.'  
They smiled at each other, mamma and Aunt  
Fan.  
And laid him down softly, the dear little man.  
—Louis Hall in Little Men and Women.

DETECTIVE POLLY.

DETECTIVE POLLY and little dog Jip  
both lived at a bakery in Boston. They  
were good friends, though Polly some-  
times teased Jip and made him "beg"  
when he didn't want to.  
Polly's owner was the baker, and I  
am sorry to say he was not an honest  
man. He cheated in the weight of his  
loaves of bread. Many of his loaves  
were too light, though he always kept  
some of the right weight in his shop.  
Every little while a city officer visited  
the bakeries to see if the loaves were  
all right, for there was a law which fixed  
the weight of the loaves.  
One day Polly's owner saw the officer  
coming, and he called out to the shop  
boy, "Carry the light loaves down cellar."  
Now Polly was fond of saying things  
over after people, and so just as the  
officer was going away she called out,  
just as the baker had done, "Carry the  
light loaves down cellar." This made  
the officer suspect that all was not  
right. So down he went into the cellar  
and found the light loaves, and the  
baker was fined.  
This is why I call Polly "Detective  
Polly," because she brought the baker  
out in his cheating, though of course  
she did not mean to, and did it quite  
innocently.—Mary Johnson, in Little  
Men and Women.

HOW ANNIE PLAYED FAIRY.

WHEN little Annie was not playing  
with the dogs, chickens and calves, she  
was in the kitchen watching mamma  
work, and often thinking how she  
would like to have her hands in the  
great mass of dough, or form the butter  
into beautiful golden moulds. She  
always begged her mother for a little  
dough to make into a tiny loaf, but  
that was nothing like the huge mass in  
the tray—almost as big as she was.  
Then she had begged time and  
again for permission to wash the dishes,  
but her mamma always said she was too  
little. "Too little," was something  
Annie was sick and tired of hearing.  
She felt very large, and when she  
stood upon a chair was almost as tall  
as mamma herself.  
This she often did to make believe  
she was grown. One day after the  
hands had all had dinner and gone to  
work, Annie's mamma told her to keep  
quiet, as she felt very tired and would  
like to rest awhile before washing the  
great pile of dishes.  
Presently when she saw her mamma  
had fallen to sleep, Annie thought how  
nice it would be to play fairy for a little  
while. The small busy brain soon  
formed a splendid plan if it could only  
be carried out without waking mamma.  
Annie looked at the low bedroom win-  
dow, then at her mamma to see if she  
was really sound asleep. Sure enough  
she was, but Annie remembered that  
she was very easily awakened.  
What a lot of dishes there were on the  
table, and she must be still as a mouse.  
She got the great dish pan; set it on a  
low chair; carried some hot water, then  
some cold in a large dipper, prepared  
some rinse water, just as she had seen  
her mamma do, and was ready for  
work. It took a long while to carefully  
lift one dish at a time, wash, wipe and  
put it away without making any noise;  
but at last all was done, even to sweep-  
ing the crumbs around the table.  
Then she ran around the house, climbed  
in at the window, lay down on the  
lounge near her mother's bed and pre-  
tended to be asleep.  
After awhile she heard her mamma  
say: "Oh dear, how long I have slept  
and all those dishes to wash and supper  
to get. The wee girl is tired, out too,  
this hot day, and fast asleep."  
Then she heard her mother go to the  
kitchen and when she returned, Annie  
was yawning and rubbing her eyes.  
"Dear me mamma how long do you  
s'pose I've slept?" I wonder if old  
Shep's had his dinner yet? Have you  
washed your dishes?"  
"They are all washed, dearie, and  
the kitchen is as neat as a pin. Some  
little fairy must have known how tired  
I was, and cleared everything up  
nicely."  
"I s'pect she'd come every day if  
you'd go to sleep," said Annie looking  
very wise.  
The next day when papa came from  
town, he said he'd brought a nice box  
of candy for the little fairy that had  
washed the dishes. Annie never had  
to beg any more for permission to assist  
her mamma, but was a great help from  
the day she played fairy.—Christian  
Observer.



saken home of decayed nobles, chill and comfortless, in spite of its fine marbles and antique tapestries, and so large that they could only occupy a portion of one wing. But the strange old crumbling rooms were a great delight to Grizelda. They filled her not only with a soft melancholy, but also with a kind of resignation. "What did it matter? At the last the noblest and the happiest lives come to an end. The thing was, to live worthy of the end." Among the fair-pictured faces on the walls she selected one whom she was sure had seen, as she had, sorrow crumple her youth to pieces before her eyes. She sat down with it; she bid her soul talk with it; she asked it after its destiny; she grew so familiar with it that she could scarcely have feared if its anger had suddenly appeared to her. She never thought of anything incongruous in this shadowy friendship; for assuredly, whether we recognize the fact or not, there are souls to whom we are spiritually related.

And this mystical companionship comforted her wonderfully. She grew strong and almost happy. In a month she was so changed that Maxwell, meeting her one day upon the main stair, was struck with her beauty. If it had not been his own wife he would have felt a strong admiration for her. As it was she stood still as if to detain her. She coloured vividly, then turned pale as death, and passed on. They had not spoken for a month; he had not seen her for nearly as long. So he had a few unpleasant moments, for conscience dies hard in the most wicked of men.

But whatever the better feeling was, it changed very rapidly to one of anger at her appearance. "She looked happy!" The thought was disagreeable to him. "I shall have her watched!"

Wrongs her every hour of the day, he was yet so flagrantly unjust as to stamp with indignation, when his own wicked heart suggested that she might be wronging him. He did her the further injustice of measuring her integrity by that of women not to be named with her name.

"They are all alike!" he muttered. "Julia loves me, and does not mind wronging Grizelda. Grizelda evidently loves some one else, and does not mind wronging me. Fool that I was to trust her; did she not wrong her father before she married me?"

It is so easy for a wicked heart to think evil, so almost impossible for it to conceive good, that Maxwell's suspicions were as natural to him as breathing. Besides, he urged, "What rewarded her beauty? Love, of course. Love for me? No, she hates me! What follows? I shall see. And she was going out also! Going out—what for? That, also, I shall find out!"

It was a new interest to him, and one which he entered into with a wicked avidity. Disguise was easy to him; he assumed one so perfect that Grizelda might have spoken to him and yet you left him undetected. Then he began to follow her. But the path in which her feet trod was so pure that it soon hurt him.

She led him first to an old church, where she sat for an hour motionless before a picture of the Crucifixion. As the light faded she went and stood by the lifted cross, as if to get closer to the Christ, hanging there forsaken in the dark. He watched her until she re-entered the carriage she had come in. Then he followed her not only straight to her own residence, but also to her own room.

It was necessary that he should find a cause for anger, and he found it in the supposition that she had been praying in a Roman Catholic church. And when conscience is used as a weapon for wounding, it is amazing how tender it becomes. Maxwell grew suddenly jealous for the Protestant religion. "His people had always been on the side of John Knox, and he would not have his forefathers insulted by his wife praying before pictures in a popish place of worship. It was simple idolatry."

He made a special visit to her apartments the next day to tell her so. She lifted her eyes once to his face, and then let them fall on the figure she was painting. It happened to be a copy of a famous Madonna. The glance confused him. He thought he had some scathing words ready for her, and he forgot his arguments. He began to bluster, but the calm of the pictured face spoke to Grizelda's heart. The Mother of Sorrows had found the consolation of God. For her also it was surely sufficient. She hardly heeded the storm of words about her, until it closed with an order.

Then she answered: "It is incredible that a Scotchwoman, born in Mother Kirk, should pray to a picture. You know it! I have need of stronger help. I seek it constantly, even the help of the God of my fathers. You think it gives me pleasure to look at the paintings, so you refuse me the pleasure I will not go to that church any more."

"You will not go to any Roman church for any purpose." "There is the English church. I can go there." "What are you painting? One of those Virgin Marys? Just what I expected. I will have no such work in my house. It is a point of conscience with me."

"I will put it aside. I have other studies."

She took it into an inner room and did not return. In a minute or two he felt as if he had been dismissed, and that was an indignity he could not submit to. With impetuous anger he went out. Grizelda was on a low bed. Her face was as white as its draperies. Her eyes were closed. She looked so like death that the words on his lips were frozen. Without being conscious of the deference, he went away, softly closing the door, as doors are closed upon death.

He only followed her once more. She went to the studio of Signor Donata, an aged painter honoured and beloved throughout Rome. He also entered the studio, looked at the pictures, and perceived that Grizelda was taking a lesson from Donata. She sat in a corner of a large room shielded by her easel, and by the drapery of an alcove. But Donata directed her at intervals, and Grizelda's face was so calm, so happy, and so interested, that she seemed to have grown ten years younger.

He reflected much on this circumstance. Donata did not teach her for nothing. Where did she get the money? Was she in communication with her father? He felt that in this suspicion he had a real grievance. And Grizelda's heart failed her for a moment when Maxwell came to her for an explanation.

"I hear you are taking lessons from Donata, does he teach you without money?" "No. I pay him two guineas a lesson."

"Where do you get the money?" "When I left home I had money which my father gave me."

"You have no right to money that I am not aware of. Pretty confidence that is! From your marriage day then you have deceived me. How much have you?"

She went to a drawer for her purse, and laid it before him. "That is all I have left out of fifty pounds. You can take it if you think it is yours."

He lifted the slight trifle of silk and beads, and counted the change in it. "Twenty-two pounds and six shillings." He threw the purse upon her toilet-table, and put the money in his pocket.

"I have paid Donata for ten lessons. I have taken three; can I finish the lessons paid for?"

"Of course you will finish them. Painting is about the only thing you can do; and I am not going to let any Italian mountebank make fourteen pounds out of me."

After this, without any distinct effort to do so, Grizelda was aware that she timed all her simple duties and pleasures so as best to avoid her husband. In the household the Italian servants were aware of some matrimonial coldness; but their ideas on the subject were much more indefinite than those of English men and women. In society it was understood that Lady Maxwell was not in a condition of health that warranted her taking any part in public festivities. And if people are bent upon retiring from the world, the world has not the time or the disposition to urge them from their retirement. Lady Maxwell soon became a mere name—a name less and less spoken as people got used to seeing her lord always alone, or else in attendance upon Miss Cassilis.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON I, July 7, 1889.

SAMUEL CALLED OF GOD.

1 Sam. iii. 1-14.

COMMIT VERSES 8-10.

GOLDEN TEXT.—Then Samuel answered, Speak, for thy servant heareth.

—1 Sam. iii. 10.

CENTRAL TRUTH.

God calls us to love and serve him.

DAILY READINGS.

M. 1 Sam. i. 1-28.

Tu. 1 Sam. ii. 1-11.

W. 1 Sam. iii. 1-21.

Th. Luke ii. 46-56.

F. Matt. xviii. 1-14.

Sa. Ps. lxxxiv. 1-12.

Su. Eccl. xii. 1-14.

THE BOOKS OF SAMUEL.—(1) Named from Samuel, their chief character. (2) Their author is unknown, but they are doubtless a compilation from authentic records by Samuel, Nathan, and Gad (1 Chron. xxix. 29). They contain the history of the kingdom of God from the termination of the age of the judges to the close of the reign of king David, and embrace a period of about 130 years, viz. from about 1145 to 1015 B.C. (3) They were probably written near the close of David's reign or later.

TIME.—B.C. 1134, when Samuel was 12 years old.

PLACE.—Shiloh, the religious capital of Israel, 17 miles north-west of Jerusalem.

CONTEMPORARY HISTORY.—Samuel was born about the same time as Samuel, and was judge in another part of the country.

SAMUEL was the son of Elkannah and Hannah, pious people of Ramah, 4 miles north-west of Jerusalem, where he was born, B.C. 1146. His name means asked of God. He was a Naz-

rite (1 Sam. i. 11). See Num. vi. 1-12. He was the 15th and last judge, and first of the succession of prophets. He was judge 54 years from the death of Eli, B.C. 1114 to B.C. 1060, when he died at the age of 86.

ELI, now about 70 years old; high priest and judge, died B.C. 1114, aged 98.

INTRODUCTION.—We now take up our lessons where we left off at the close of 1888. The judges ruled over 300 years to the time of Samuel. Now we enter upon a new era in the history of Israel.

UNDISCOVERED HARD PLACES.—1. Samuel ministered: did such work as lighting lamps, opening doors, etc. Before Eli: under the direction of the high priest. He seems to have been a personal attendant. Word was precious: i.e., rare. No open vision: no public prophecy, such as had been through Moses and Joshua. 3. Ere the lamp went out: i.e., just before morning. Laid down to sleep: in one of the buildings within the court of the tabernacle, and built around it. Not in the tabernacle itself. 10. And the Lord came and stood: in some manifest presence, or vision. Not merely a voice as before.

11. Both the ears tingle: with horror. 12. All things which I have spoken some time before this by a prophet (1 Sam. ii. 27-34). 13. Made themselves vile: probably better rendered, have cursed themselves: i.e., brought curses upon themselves.—Cook. Eli's sons had blasphemed God and made light of Him by their infamous conduct in his very presence. He restrained them not: and hence was partly to blame. 14. Shall not be purged: cleansed away, but the punishment would surely come.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The Books of Samuel.—Samuel's history.—His home influences ministering in the temple.—Eli.—The story of God's call.—How God calls children now.—Early piety.—How early children may become Christians.—Samuel's first duty after his call.

QUESTIONS.—What book of the Bible do we now take up? What account can you give of it? In what age did Samuel live? What famous judge lived at the same time? How long had Israel been a nation? (They entered Palestine, B.C. 1451.)

INTRODUCTION.—What book of the Bible do we now take up? What account can you give of it? In what age did Samuel live? What famous judge lived at the same time? How long had Israel been a nation? (They entered Palestine, B.C. 1451.)

SUBJECT: GOD'S CALL TO THE YOUNG.

I. A RELIGIOUS HOME.—Who were Samuel's parents? (1 Sam. i. 1, 2.) Where did they live? What shows that they were truly pious people? (1 Sam. i. 3, 10, 11, 21; ii. 1, 10.) What is the advantage to a child in being brought up in a religious home? What religious influences should be in a true home? How does attendance upon church and Sunday school aid the religious training at home.

II. THE CHILD SAMUEL (v. 1).—When was Samuel born? In what place? (1 Sam. i. 1.) To what service did his mother devote him? (1 Sam. i. 11, 28.) How old was he when he went to the house of God to live? What did Jesus do when he was 12 years old? (Luke ii. 41, 50.) Where was the tabernacle? (1 Sam. i. 3.) What kind of a boy was Samuel? (ii. 26.) What is said of Jesus' boyhood? Luke ii. 40, 52.) What can you tell about Samuel's after life? Did his being a good boy help him to be a good man?

III. THE CALL OF GOD (vs. 1-10).—What did Samuel do in the house of God? vs. 1, 15.) How early can we do something for God's house? How young should children join the church?

What is meant by the Word of the Lord being precious? by "no open vision"? Where did Samuel sleep? What took place one night? Relate the story. How did Samuel at last learn who called him? How did he show his obedient and pious spirit? In what ways does God call you? How by his Spirit? How by conscience? How by the Bible? How by religious services? How by the example of others? By what providences has he spoken to you? What does he call you to do? What should be your reply to him?

IV. A MESSAGE FROM GOD (vs. 11-14).—What was God's message to Samuel? By whom had he sent similar word to Eli before this? (1 Sam. ii. 27-34.) What did Eli ask Samuel the next morning? (v. 17.) Did Samuel find it hard to tell him? (v. 15.) Is it good for us sometimes to have hard duties to do? Why?

PRACTICAL SUGGESTIONS.

I. It is a great blessing to have pious parents.

II. Children can become Christians in very early life.

III. By doing the duties of childhood well they are prepared for greater things in after life.

IV. Children can serve God by prayer, worship, obedience, kindness to others, interest in missions, etc., meetings and Sabbath school.

V. God calls children by the Bible, by the Spirit, by conscience, by providence, by the example of others, by the influence of parents and teachers.

VI. We should be very attentive when God speaks.

VII. God gives us hard duties to test us, and to strengthen us.—Pelton.

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THURSDAY, JUNE 27, 1889.

TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay.

FATHER CHINIQUEY'S 80TH ANNIVERSARY.

At the request of the committee the Editor of the PRESBYTERIAN REVIEW will receive and make acknowledgment of any moneys received by him for the "Father Chiniquey 80th Anniversary" Fund.

CHINA FAMINE FUND.

REV. DR. BELLOGG, Toronto, desires to acknowledge through the PRESBYTERIAN REVIEW the receipt by him of \$36.00, from Knox Church, Paisley, for sufferers by the China Famine. He has received and forwarded for this Fund in all, \$1,662.75. No further contributions are required.

THE GALT APPEAL CASE.

THE business part of three days of the General Assembly's time was occupied in hearing the appeal of Mr. J. K. Cranston and others, against the decision of the Synod of Toronto and Kingston, by which some excellent men and women were suspended from Church privileges by the Session of Knox church, Galt. To some it may have seemed to be a waste of time; and doubtless there was much irrelevant speaking and tiresome iteration which the Assembly might have been spared, without any risk to the parties. Nevertheless, the importance of the subject required that it should be carefully considered by the Supreme Court of Appeal.

It is fundamental, and the error which they hold may develop into a dangerous experience and ruinous fall through spiritual pride. The speeches of Drs. Middlemiss, MacLaren and Ure, were clear and forcible expositions of the truth, and left not a doubt that the position, doctrinally, of the appellants is contrary to the interior Standards of the Church and to the Word of God. It was manifest also, that the appellants have not thought themselves out. Dazzled and bewildered by the discovery of the great privilege which belongs to every child of God, through the indwelling of the Spirit—if he will avail himself of it—and having suddenly emerged from the dark and unsatisfactory views of many in the Church, who are satisfied with low attainments in the divine life and dislike all manifestations of earnest piety, they entertain the illusion that no one ever before saw the truth as they do, or yielded himself up to be guided by the Holy Spirit, as the appellants profess to have done. When they come to know that in all the past ages there have lived men and women as earnest, as pure, as thoroughly sanctified as they are, who once had the same deficient views of the nature of sin and the spirituality of the law of God, but afterwards came to have a deeper insight into these mysteries, and to be humbled like Paul before God, instead of being lifted up in the sight of men as being without sin and holier than the ordinary child of God, they also will rejoice even more than they do now in a fuller and clearer light. We wish for them not less of the Spirit of God, but more. We long to see them come out of the shadow into the full noonday. They were not suspended because they hold the views that a man can, and some do, live without being conscious of sin, that there can be no sin when one is not conscious of it as sin; that there are times in which they themselves have no sin to confess. All these opinions, dangerous as they are, the Session was willing to tolerate. The appellants were not suspended for holding erroneous views, but because they would not desist from teaching these views to the offence and injury of many. The Session knowing that this was being done, very properly refused to recognize such teaching and forbade it, and when the appellants would not submit, suspended them. We do well, as Dr. Laing said, to distrust the inner light and not to entertain the delusive fancy, that because a man "accepts the Holy Ghost" by a definite act and prays, that therefore every thought that comes in answer to prayer, is the voice of the Spirit of God. We have no wish to see many such cases, but we think beneficial results will come out of this most interesting discussion. Magna est veritas. Let it shine.

EDITORIAL NOTES.

A TELEGRAM from Rome, on the 9th, reported that the statue of Bruno was unveiled that day with imposing ceremonies. Thirty thousand persons, including students and deputations from various parts of Italy, marched in procession through the principal streets. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the Syndic of Rome, the Government officials, and a large number of Senators and Deputies. Deputy Bovio, in an oration, eulogized the martyr, and declared that there was born a new religion of free thought and liberty of conscience, which would be worse for the Papacy than the loss of temporal power. After a banquet, at which 1,000 covers were laid, the procession returned to the starting point and was dismissed. In the evening the monuments throughout were orderly. The Pope, it was added, was much depressed. He refused to see anybody, and passed three days absorbed in prayer in his private chapel. Four hundred telegrams arrived at the Vatican deploring the unveiling. All the ambassadors accredited to the Vatican met in the afternoon in the Pope's chapel. King Humbert congratulated the Ministers upon the absence of disorder. The next day it was cabled again that the Pope continued greatly depressed. And who is this Bruno, the setting up of whose statue causes the Pope so much depression? Simply a native of Naples, who was publicly burned by the Inquisition at Rome, February 17, 1600, as a heretic, and condemned to everlasting condemnation, because he dared to exercise the right of private judgment.

ment. It is small wonder that the Pope weep. and the people rejoice.

THE General Assembly of the Presbyterian Church in Ireland, met in Belfast, June 3rd. The retiring Moderator, Rev. R. J. Lynd, preached from 2 Thess. iii. 16. Having constituted the Assembly, he delivered a stirring address, and called upon the House to elect a successor. Rev. Wm. Clarke, of Bangor, County Down, was unanimously elected. He delivered a lengthy address, insisting that an underpaid ministry was a characteristic of church life in our day, and a fruitful source of much weakness. On Tuesday morning the Clerk reported that ten ministers had died during the year, and that the ministerial roll was now 668, the largest the Church had ever known. The blue-book presents a most encouraging view of the numerical, financial, and spiritual condition of the Church. The number of children in Sabbath schools has increased during the year from 103,507 to 105,960, and there has been an increase of seven Sabbath schools and five day schools. The total income of the Church for the year 1888 amounts to £214,683, as compared with £205,106 last year, being an increase of £9,577, and is the largest sum ever received in a single year. The income is derived from three sources—proceeds of investments, donations and bequests, and congregational contributions.

THE people of the United States have responded nobly to the calls for assistance from the Conemaugh Valley. Over \$2,000,000 has been raised throughout the country. New York has contributed over \$800,000. The State of Pennsylvania raises \$1,000,000, looking to the Legislature to repay the amount, so that nearly \$4,000,000 will be devoted to this humane work.

THE Philadelphia Presbyterian says "The most sternly orthodox Presbyterian body now on the face of the earth is the Irish Presbyterian Church. It is also as thoroughly missionary in its work as it is sound in its creed. Orthodoxy may be dry, but it stimulates to high endeavour."

THE Canadian correspondent of the New York Observer falls into an error in saying that there were two candidates for the Moderator's Chair at our late Assembly. There were nominees, but no candidates.

Literary Notices.

JOHN G. PATON, Missionary to the New Hebrides. An Autobiography. Edited by his Brother, with a Portrait. London, Hodder & Stoughton. D. T. McAnish, Presbyterian Book Room, Toronto.

This volume is a thrilling account of privations and dangers in a Foreign Mission Field. The scene of Mr. Paton's labours and persecutions was the Island of Tanna in the New Hebrides. He was ordained as missionary to the South Seas, on March 23, 1858, by the Reformed Presbyterian Church of Scotland now united with the Free Church. He tells his own story in a simple straightforward manner giving very full and detailed descriptions of his experiences on the island. Some critics have thought it had been better were John G. Paton less frequently placed in the foreground of the story, but the strong personality of the man could not be hidden in a narrative of this character. The style is so vivid that the reader is really taken for the time to live with the missionary, and to share with him the vicissitudes of a life of constant peril and trial. The whole four years of service in Tanna was a time of prolonged and unremitting persecution, to which was added the loss by death of a loved young wife with her babe. The only brightness seems to be in the wonderful fidelity of his native helpers from neighboring islands and in the missionary's undaunted courage and unflinching faith in God. The Tannese were at that date sunk in terrible degradation increased, by the corruption of contact with vicious traders, and though the mission work was conducted with patience and faithfulness, the results of Mr. Paton's labours were, to human sight, very small. He stood at his post as long as it was possible to do so with any degree of safety. In his own words, "To have remained longer would have been to incur the guilt of self-murder in the sight of God." But the seeds of faith and hope planted amid tears and trial in those early days of persecution were not lost. The missionary himself has been spared to hear of a worshipping congregation of these very same bloodthirsty cannibals sitting down together to celebrate the Holy Supper of the blessed Jesus. The chapter devoted to the story of the martyred Gordons of Fromanga, whose names are so dear to the Nova Scotia Mission, and

the allusions to Dr. Geddie and his work on Anicetum, both islands in close proximity to Tanna, will be read with deep interest by Canadians. The opening chapters of the volume give proof that the missionary was ready and willing to preach the Gospel everywhere and anywhere, to the degraded and vicious at home, as well as to savages in the South Seas. For ten years Mr. Paton toiled bravely and patiently at city mission work in the winds of Glasgow, at the same time carrying on his studies amid many drawbacks, at the University of Glasgow and at the Divinity Hall, and attended medical classes at the Andersonian College. The narrative of these years, and of the leadings of Providence throughout the whole career of his earnest labour for Christ is most inspiring. The Autobiography deserves an honourable place in missionary literature and is certain to be read, for in its style it is as fascinating as many a story of fiction.

EARLY in September Wilbur B. Ketcham, New York, will publish "The Gospel of Common Sense" a series of discourses on the Epistle of St. James preached in the Church of the Strangers, New York, by the pastor, Rev. Chas. F. Deems, D.D., L.L.D.

We are glad to learn that the "Tercentenary of England's Victory over the Armada," by Rev. James Little, M. A., which was favourably noticed in these columns on its first appearance, has met with a very cordial reception, a second edition already having been called for. It is, we repeat, a book for the times.

THE thirteenth summer school of the American Institute of Christian Philosophy will meet at Key East, New Jersey, July 18th-26th. A number of topics of present and permanent interest will be discussed, Sir. J. W. Dawson, of Montreal, amongst other men of note taking part. After delivery, the lectures are to appear in Christian Thought. Wilbur B. Ketcham, Publisher, 13 Cooper Union, N. Y. For any information in regard to the American Institute of Christian Philosophy, address Mr. Charles M. Davis, Secretary, 4 Winthrop Place New York City.

THE GENERAL ASSEMBLY NOTES AND COMMENTS.

(Continued from first page.)

trial. Who will take up the idea and put the theory to the test?

ANOTHER OUTING.

On Tuesday afternoon the Assembly paused in the round of business to enjoy the graceful hospitality of Mr. and Mrs. Crosby, who held a reception in their beautiful grounds at the corner of College Avenue and St. George streets.

THE GALT APPEAL CASE.

THE Galt Appeal Case consumed nearly three whole days and necessitated the rushing through of subsequent business at railroad speed. The progress of the case attracted from day to day large audiences among whom were not a few who allowed their feelings to find expression in a way foreign to the spirit of our Church Courts. The Moderator promptly called attention to these breaches of decorum, but one rebuke was not sufficient. There was a long sigh of relief when the case was over and the ordinary business could be resumed. Upon the ecclesiastical aspects of the case we dwell elsewhere.

FRATERNAL GREETINGS.

THE arrival of the deputation from the Toronto Methodist Conference, bearing fraternal greetings, made an agreeable break in the hearing of the Galt Appeal Case on Tuesday. The Methodist brethren were most cordially received, and their assurances of regard for the Presbyterian Church and desires for Christian unity evoked hearty applause. The Moderator replied in felicitous terms and produced more than a smile when he gave expression to the thought that it was a poor exhibition of Christian unity, when as sometimes happens, the various regiments of the Sacramental Host halted on the march to fire into one another's flanks or to recruit from one another. "Of course," he said, with a touch of humour, "neither Methodists nor Presbyterians do that!"

THE AGED AND INFIRM MINISTERS' FUND.

No Scheme in the whole Church suggests sadder thoughts than this Fund, and it is distressing to learn that the Committee has reason to feel discouraged at the wholly inadequate response given to urgent appeals during the year. It is difficult to find any satisfactory explanation of the apathy that prevails on this matter, unless it be in the indifference of many of the ministers to the success of the Scheme. They say little and do less. They shrink from urging it upon the attention of their people, and they revolt from the idea of "begging for themselves." Whatever be the cause, it is a disgrace to the great Presbyterian Church that there are now on the Fund many ministers who have spent their lives in the service of the Church and have now nothing to live upon but a paltry \$200 a year, and even that subject to diminution. It is to be hoped Mr. J. K. Macdonald will not grow disheartened in his efforts to put the Fund upon a proper basis; but it is evident that if such an unfortunate state of things should arise, the blame will rest largely with the well-to-do ministers who in the days of their abundance forget the possibilities of the future.

HISSES.

THERE are ways and ways of expressing approval or dissent in public gatherings, but the Review thinks that stamping with the feet and hissing are two that should not be permitted in an assembly of Christian gentlemen. Fancy Paul hissing at Barnabas or training Timothy in such uncouth gestures. It is impossible. The thing ought not to be permitted, and we submit that if any commissioner hereafter so far yields to what he may perhaps call his "righteous indignation" as to imitate the tribe of crawling things, he should be called to order.

RELIGIOUS INSTRUCTIONS IN THE PUBLIC SCHOOLS.

IN adopting the Report on Religious Instructions in Public Schools, presented by Rev. P. McF. McLeod, of Victoria, B.C., the Assembly gave no uncertain sound. It adheres to the belief that the Bible should be made in the Public Schools the subject of regular systematic instruction, and rejoices to believe that a rule to that effect combined with a conscience-clause giving full relief to every objector, would be most acceptable to the different branches of the Christian Church. A Committee was appointed to watch over legislation on this subject and to endeavour, where practicable, to influence it in the direction of the expressed views of the Assembly.

SABBATH SCHOOLS.

THE Report on Sabbath Schools, presented by the Rev. Jas. Fleck, of Montreal, showed a gratifying progress in attendance and contributions, that for missions alone being \$4,048 more than last year. The most remarkable feature of the Report was the Scheme for the Instruction of Youth, prepared by Rev. T. F. Fotheringham, and based on the "Welfare of Youth," of the Free Church of Scotland. It provides machinery for the holding of examinations to test the proficiency of Sabbath school pupils of different grades in the Bible, the Catechism, in portions of History, Church Government, Evidences and kindred subjects. After a short discussion the report was adopted. The Church is to be congratulated on this forward step to be taken in the instruction of its youth. We shall give presently a full exposition of the Scheme.

Correspondence.

FRENCH EVANGELIZATION.

(To the Editor of the PRESBYTERIAN REVIEW.) Sir,—Permit me through your paper to remind the members of Assembly that last year the Quebec Presbytery's French Evangelization Committee brought an overture before the Assembly, asking the Assembly "to devise ways and means by which this important mission shall in the future be carried on in a more economical and efficient manner." A member of the Board of French Evangelization moved that this overture be dismissed, but I am told that only nine members of Assembly voted for this motion, and the Assembly ordered the overture to be sent to the Board of French Evangelization. Will this end the matter? For my part I feel that it will be injurious to French Evangelization if this matter is laid aside like Mr. Bal's overture was, without being looked into. Then besides this, as Convener of the Quebec Presbytery's French Evangelization Committee, to do my work aright I must know to what extent the Quebec Presbytery and its committee on French work are under the jurisdiction of the Executive of the Board of French Evangelization. Yours, etc., CHAS. A. TANNER. LEVIS QUE., June 3rd, 1889.

AN INDIGNANT LADY.

(To the Editor of the PRESBYTERIAN REVIEW.) SIR,—I wonder if all the women of the W.F.M.S. felt as indignant as I did when they read the discussion about our work in the General Assembly. It seems to me quite time enough for the General Assembly to "make over" our Society when they are petitioned or requested to do so by the women themselves. About ten or twelve years ago, when we were a "feeble folk" and did not raise much money, we had almost to beg our overland fathers to allow us to form societies in their congregations—but now that we have been successful in our work all are clamouring for our aid and our money. The speakers dwell very much on the greater importance of Home Mission work; but that is not the question at all. Granted that it is, the women are already doing two-thirds of the Home work of the Church and giving their share. I know a president of one of our F.M. Auxiliaries who gives \$15.00 annually to the North-West Church and Manse Fund, besides what she gives to Home Missions. Are there any of those who talk about our Foreign work "swamping" our Home work doing more? Let the men of the Church emulate their wives and daughters and devote some means to further the cause of Home Missions, either by forming societies or by putting their hands deeper into their own pockets, and not—by all that is honest and of good report—into the treasury of the W.F.M.S. Our funds are principally the outcome of little acts of self-denial, which we, with hearts full of gratitude that God has given us a lot so different from heathen women, offer month by month. Oh! those brethren of ours, who stand up in Church courts and talk about money, can never, never know how our women feel on this subject, and how our hearts burn when we think of our heathen sisters. For pity's sake let us alone in peace—to work out our own special work to which the Lord has called us. It is a burning shame that our religious leaders should be the ones to bring discord into our hitherto united Society. Yours, etc., AN INDIGNANT MEMBER OF THE W.F.M.S. June 18, 1889.

THE GENERAL ASSEMBLY. DETAILED REPORT.

(Continued from sixth page.)

tion of the Assembly last year, they would wish to have Mr. Thompson's services during the entire session. He moved, "That the General Assembly expresses its gratification with the increase in the number of young men who are preparing for the ministry in Knox College, as well as in the other colleges of the Church, commends the college to the liberality of the Church, and hopes that the financial situation of the college will soon warrant such increase of the teaching staff as the work of the college obviously requires; further, in regard to the request of the citizens of Toronto in the neighbourhood of the college that somebody should be authorized to negotiate with them as to the purchase of the college property, the Assembly deems it sufficient to instruct the College Board to report to the next Assembly any definite proposition which may be made to them by the parties who desire to acquire the property."

Rev. Geo. Huron, seconded the motion, which was carried unanimously. Rev. Dr. Reid thought it would be disadvantageous to the college to have it circulated throughout the city that they wanted to change the site of the college, and were willing to sell. He said that the common fund of the colleges was gradually abolishing itself. The Assembly three years ago had given permission to the congregations to send money to particular colleges in which they were interested, and it was unanimously abolished at the last General Assembly. Rev. Dr. Warden said that this had proven injurious to the colleges as a whole. There had been \$1,500 less actually received from congregations. He thought that the Assembly should reverse its decision of last year. The Chairman interrupted, remarking that this was out of order, and called for the report of MANITOBA COLLEGE.

Chief Justice Taylor presented the report. He said that this was the youngest and most western of the Church's colleges, but he was glad to say that they had not to report a deficit. They had reduced their debt from \$40,000 to \$19,000. Principal King said it had been hard work to keep their expenditure within their income this year. They had been as near to a deficit as he wished to go. They had made the running expenses extremely small and they had had to charge more for board than any other college. Their main source of income was the collections of money of the congregations of Ontario and Quebec. They were absolutely dependent upon the people, and he thought there was no better investment of money than contributing it to the education of an earnest, evangelical ministry in the heart of the Home Mission field. The total receipts for the ordinary fund, including the balance of \$761.34 in hand at the beginning of the year, have been \$15,767.68, and the expenditure \$15,011.31, leaving on hand a balance of \$756.37. The debt of the College is at this date, \$19,000.00. The Board are desirous of making an effort during the coming year to have this entirely cleared off, and hope their doing so will meet with the approval of the Assembly. During the last summer the library was re-arranged and a catalogue prepared by the Rev. A. J. Baird. This occupied a great deal of time and involved no little labour. The Board desire to express its thanks to Mr. Baird for his services. In this connection thanks are due to Mr. Scarth, M.P. for Winnipeg, and Mr. Daly, M.P. for Selkirk, for their kindness in procuring copies of the reports of the Geological Survey of Canada, and similar publications issued by the Government, required to complete the imperfect set formerly in the library. The Board heartily concurs in the opinion expressed by the Senate of the value of the services rendered to the College by the R. Y. Thomson, U.D., and as to the desirability of the College continuing to have a share of his services, if at all compatible with the interests of another institution.

The Board is pleased to be able to report that the number of students in attendance during the past session has been 112, an increase of eight over the preceding year. Of these eighteen were enrolled as students of theology, seventy were in attendance as students in the faculty of arts, and the remainder were in the preparatory department. Rev. Dr. Duval moved the adoption of the report. He said they were at the gateway of the power of this country in the future, and it was the duty of the Presbyterian Church to hold it to the death, and mould the thought and spiritual life of the people to Presbyterianism. He did not know of any college of its size in America that was doing the work that the Manitoba College was now doing. He appealed to the Assembly for support. He moved:—"That this Assembly, in receiving and adopting the report of Manitoba College, records its high gratification with the efficiency exhibited and progress made during the past year; and in consequence of the very wide field of influence occupied by the same in relation to the rapidly developing West, this Assembly renews its kindest commendation of this institution to the prayerful consideration and liberal support of the whole Presbyterian Church in Canada."

Rev. Dr. Campbell seconded the resolution, which was put to the meeting and carried. The Assembly then adjourned at 12.30 p.m.

OFFICE DAY Morning Session.

LOYAL ADDRESSES.

A COMMITTEE on Loyal Addresses was appointed, with Rev. Dr. Laidlaw as Convener, and Rev. Messrs. Love and Hastie, Col. Duff and Messrs. J. McIntyre, and J. W. Kilgour, elders, as members.

THE GALT APPEAL CASE.

The parties in the appeal of certain members of Knox church, Galt, against the decision of the Synod of Toronto and Kingston, were then by the Clerk of Assembly summoned to the bar. For the Synod of Toronto the parties summoned were Rev. Principal Cameron, D.D.; Rev. Professor MacLaren, D.D.; and Rev. J. Somerville, M.A. For the Presbytery of Guelph, Rev. Drs. Torrance and Middlemiss; for the Kirk Session of



Knox church, Galt, the Rev. Alex. Jackson, Moderator, and for the appellants Mr. J. K. Cranston and others were called before the court.

An elaborate pamphlet of over fifty pages had been issued by the appellants, containing papers relating to the question.

Dr. Reid regretted that the papers supplied by the Synod of Toronto, and which had been printed at the expense of the appellants, had been given such a title as "The So-called Heresy Case at Galt." He believed such a course was scarcely in order. The minutes of the Synod of Toronto and Kingston, at the Session held at Bowmanville, on May 16th last, were then read.

Then the reasons of appeal and answers of the Synod were gone through as follows:—

"The appeal of Wm. Henry, David Caldwell, James K. Cranston, John D. Cranston, Alex. B. Cranston, Lizzie Morton and Mrs. Alex. Kay, against the action of the Synod of Toronto and Kingston in dismissing their appeal against the decision of the Guelph Presbytery in sustaining the action and decision of the Session of Knox church, Galt."

"Showeth as follows:—

Reason 1.—"That we have not been guilty, nor have any one of us been guilty of any offence within the meaning of rules 240 and 243 of Rules and Forms or any other rule rendering any private member of the Presbyterian Church amenable to discipline."

For convenience the answers of the Synod have been placed beneath the reasons of appeal.

Answer to reason.—"This reason is the statement of an opinion in which the Session of Knox church, Galt, the Presbytery of Guelph and the Synod of Toronto and Kingston do not concur. Rule 243 quoted says 'An offence is anything in the principles or practice of a member of the Church which is contrary to the Word of God, and such an offence is what has been charged against these appellants, and, in the judgment of the Synod, proved.'

"That no Church acting in the name of Christ has the right to exclude from His table any of His true followers, even though they may not, in all points, be able to conform to its peculiar tenets, and that any such action in the Presbyterian Church is not only opposed to the teaching of Christ and His apostles, but also to the best theory and practice of the Presbyterian Church itself. In proof of this we refer to its old directory on such matters, drawn up by the Westminster Assembly, which framed the Confession of Faith."

Answer.—"This reason is irrelevant inasmuch as the appellants have not been excommunicated, but suspended. Had the appellants, moreover, considered it necessary to make a reference to the Westminster Directory on Church Government, they should have given some indication of the portion of that document to which they refer, as others who have examined it have failed to find any specific grounds of excommunication, or any language which even remotely resembles the language of this reason. They have found, however, that it is distinctly declared under the head of Congregational Assemblies that 'Authoritative suspension from the Lord's Table of a person not cast out of the Church is agreeable to the Scripture.' Among other reasons given for this statement is the following, viz.—'Because we are charged to withdraw from those who walk disorderly.'

Reason 3.—"That we are conscious of nothing, either in our lives or doctrine which should exclude us from our Church or her ordinances."

Answer.—"This is not surprising, and of no importance, inasmuch as the appellants avow that for longer or shorter periods they have attained to a state wherein they have no consciousness of sin."

Reason 4.—"We still believe that the apparent differences in doctrine arise from the fact that, as believers awakened to a sense of our privileges in the Gospel, we have given hitherto our whole attention to active obedience to the commands of God, being desirous of living holy and blameless lives, to have the apostolic prayer fulfilled in us, 'that your whole spirit and soul and body be preserved blameless until the coming of Christ.'"

Answer.—"The difference in doctrine is not only apparent but real. The mild language of this reason does not accord well with the aggressive attitude assumed by the appellants in Knox church, Galt, in asserting in the most public manner their peculiar notions, or with their determination, openly avowed before the Synod, of continuing to teach their erroneous views."

Reason 5.—"We do experience and teach that the Holy Spirit comes and dwells with us as He did with the early Christians; that we have constant fellowship with Him, and follow Him as our guide into all truth. When we go before God in the closet of prayer we have His conscious approval, and His peace and joy in our constant possession by abiding in Christ. Now we cannot yet believe that this Christian experience should make it impossible that we should continue membership in the Church of our choice. If in our life there is evil which men may see, we object not to be disciplined therefor, but cannot without the solemn decision of the highest Court of our Church, believe that holy living is a disqualification for membership in the Presbyterian Church of Canada."

Answer.—"The experience which they profess is one to which there is no parallel in any which is recorded in the New Testament. They assert that they have for periods of greater or lesser duration attained a state wherein they had no consciousness of sin and no need to ask forgiveness. This element in their alleged experience they here entirely omit, and call attention to descriptions of it, which, whether true or untrue, have not been made the ground of charge against them, and end by insinuating 'that the lower courts "holy living" is made "a disqualification for membership in the Presbyterian Church in Canada." It is unnecessary to say that there is no foundation for this accusation."

Reason 6.—"We protest that it is neither the teaching of the Standards of our Church nor of the Word of God that the Christian is to continue in sin that grace may abound. 'Jesus came to save His people from their sins, not in them, Matt. 1:21. 'Who gave himself for us, that He might redeem us from all iniquity, and

purify unto Himself a peculiar people, zealous of good works,' Titus II, 14, Chap. xx., clause 1 and 3 of Confession of Faith, states that 'the liberty which Christ hath purchased for believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the law, and their being delivered from this present evil world, bondage to Satan and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave and everlasting damnation, and also their free access to God and yielding obedience to Him, not out of slavish fear, but a child-like love and a willing mind.' 'They who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is that of being delivered out of the hands of our enemies that we might serve the Lord without fear in holiness and righteousness all the days of our life.'"

Answer.—"This protest is only another phase of the false accusation which we have pointed out under the previous reason. No one connected with Session, Presbytery or Synod has either directly or indirectly indicated that the teaching of the Standards of our Church or the Word of God is that the Christian must continue in sin that grace may abound. This protest does not rise above the dignity of a slander. And the beautiful quotation which the appellants introduce from the Confession of Faith only serves to illustrate their painful incapacity to understand the spiritual doctrine of holy living."

Reason 7.—"We protest against this matter being decided on any side issue, such as concerning the difference between sin and sinning. We know and experience that when we obey God we have peace and joy in the Holy Ghost, and if we do not so obey Him we have condemnation. And so we exercise ourselves to have always a conscience void of offence toward God and man. Must we leave our Church the moment we succeed in having such a conscience?"

Answer.—"We are not aware that it has ever been proposed to decide this matter on a side issue. We submit, however, that when the question is whether it is true and whether it is safe to teach that Christians in this life can reach a state in which they have no sin which needs to be confessed and pardoned, whether indwelling sin is present in the human heart in every stage of the Christian's earthly life and is truly and properly sin, is no side issue, but one which every man who is not willing to live under a delusion must settle for himself by a careful examination of the Word of God and the workings of his own heart."

Reason 8.—"Suppose we were to say we accepted the explanations of sinning given at Bowmanville, and say we sin in thought, word and deed, continually, in what respect would we be different from those who make no profession of religion, for what more can they do? We are not yet prepared to admit that infirmity or disability is sin, or why would Paul say in Cor., iii: 5-10, 'Most gladly, therefore, will I rather glory in mine infirmities that the power of Christ may rest upon me. To v. Therefore I take pleasure in mine infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong.' We are, however, willing to be instructed if in error."

Answer.—"It is difficult to imagine that the appellants could have attached any weight to this reason themselves. For truly they are capable of understanding that, although it is true that believers sin daily in thought, word and deed, this is not all that is true of them, either according to our Standards or the Word of God. They teach that in the believer the dominion of sin is broken, and that the power of sin is gradually growing weaker, while grace is waxing stronger and stronger. Not one of these things can be correctly affirmed of unregenerate persons. The reference to a Cor. xiii, 9, shows how appellants under the influence of a false theory, misunderstand Scripture and confound mercurial weaknesses with moral infirmities."

Reason 9.—"We believe it is our privilege, through the power of the indwelling Christ, to reckon our old man, with his evil tendencies, as crucified with Christ, that the body of sin might not serve us, and be dead indeed unto sin and alive unto God, through Jesus Christ our Lord. And, finally, we direct your attention to the statement of our experience and views of the truth as it is in Jesus, as contained in the following statement of our belief and views."

"We respectfully ask you to restore to us all rights and privileges before enjoyed by us, individually and respectively, and your petitioners will ever pray."

"As witness our hands, this 24th day of May, 1889.

WM. HENRY,  
DAVID CALDWELL,  
JAMES K. CRANSTON,  
JOHN D. CRANSTON,  
ALEX. B. CRANSTON,  
LIZZIE MORTON,  
MRS. ALEX. KAY,

Galt, May 24th, 1889.

Answer.—"This reason is chiefly made up of Scripture phrases all excellent when properly understood, but so joined together as to indicate that the appellants have very confused notions of the distinction between justification and sanctification, and have failed to apprehend the relation which the finished work of Christ sustains to these two great privileges of the Gospel."

Dr. Laing, Dundas—"Is the last clause of Reason 9, 'we respectfully, etc.' included in the original document?"

Dr. Reid—"Yes, it is included."

At this point it was suggested that the whole case be referred to a Judicial Committee of the Assembly and that the papers be read before that Committee. After some conversation, in the course of which the appellants claimed to be heard before the bar of the Assembly, Dr. Laing moved that the papers be held as read, and the case gone into. Professor MacLaren suggested that the papers be read, as it would aid in the settlement of the matter, and help the Assembly to an intelligent judgment.

Dr. Laing—"We surely can hear the case without reading all the documents in the case. I move that three appellants be heard from the one side and one member each from the Synod of Toronto and Kingston, the Presbytery of Guelph and the Session of Knox Church, Galt." It was finally decided to consider all the papers—the appeals from the Session and

the Presbytery, etc.—as read, and to hear the parties to the case. Two parties on each side were appointed to address the Assembly. Moderator Grant asked Dr. McMullen, ex-Moderator, to take the chair, as he (Principal Grant) being a member of the Synod of Toronto and Kingston, one of the parties, was not competent to hold the position of Chairman.

Mr. James K. Cranston spoke first. As to the title page on the pamphlet, "The So-called Heresy Case at Galt," Mr. Cranston disowned it. He had had nothing to do with calling the case by any such name. He then proceeded to give in detail the history of the case from its inception.

He was followed by Mr. J. D. Cranston, J. K. Cranston and Mrs. Kay.

Rev. Alex. Jackson on behalf of the Session of Knox Church, Galt, gave a brief resume of the case.

The hour of adjournment, 12.30, having arrived, the consideration of the case was deferred till the afternoon.

Afternoon Sederunt.

THE GALT CASE CONTINUED.

After devotional exercises and routine business the Galt case was resumed, Rev. Alex. Jackson being heard. Rev. Dr. Middlemiss and Rev. Dr. MacLaren were then heard on behalf of the Synod of Toronto and Kingston.

The time for fixing the next place of meeting having arrived, the further hearing of the case was postponed until the following morning.

On Tuesday morning the further hearing of the case was resumed.

Mr. J. D. Cranston replied on behalf of the appellants. The statements of the parties being completed, the Moderator announced that questions of the parties would be in order.

Questions in reference to the inbreeding of sin were then addressed to the appellants by Rev. Dr. Ure, Rev. Principal MacVicar, Rev. Dr. Cochrane and others.

Rev. Dr. Warden interrupting—"Is it fair to ask these individual appellants their opinions? Is it not our duty to keep to the record?"

Rev. Dr. Reid, Prof. MacLaren and others submitted that for a proper understanding of the case it would be necessary to read the record of the questions put to the appellants at the trial before the Kirk Session of Galt, as well as the proceedings before the Guelph Presbytery.

Accordingly, for half an hour the questions put to the appellants, with the answers given, were read before the Court.

At the conclusion of the reading of the questions, Mr. J. K. Cranston wished the Assembly not to give judgment and decide the case on those questions. To a certain extent they had fallen from the record.

Chief Justice Taylor considered that it would be out of place to enlarge the case. It should be settled upon the record sent up from the lower Courts.

The Moderator suggested that any part of the record need be read to obtain a thorough comprehension of the case, it be read in the connection to which it belonged.

Principal MacVicar believed a better way would be to read the record first, and the Assembly settled back again while the venerable Clerk proceeded to read over the past history of the case. This was at 11.15, and as he went on it became apparent that the case would drag through another day.

The reading of the record continued until ten minutes to twelve, when questions were again in order, and Rev. G. Bruce asked if the consciousness of the appellants were considered by them as the ultimate ground of evidence of the condition of freedom from sin in God's sight.

Mrs. Kay tried to answer the question by analogies, but did not get time to say much, when J. K. Cranston answered that consciousness was not the sole guide, but rather the Holy Ghost indwelling. Simplifying his answer, Mr. Cranston said that consciousness was not the highest guide.

After another question had been put and answered, Principal Forrest moved that the parties be removed from the bar and the Assembly proceed to consider the case.

Dr. Cochrane rose to put a question which he had deferred, and which would go far to settle the question.

"It is something in connection with our catechism," he said, "can a believer be made perfect in holiness before the hour of death?"

Mr. Cranston—"There is a sense in which he cannot. It is the perfecting of holiness, the growing in Christ and being transformed from one degree of grace to another even by the spirit of God."

The Moderator—"Are you satisfied with that answer?"

Rev. Dr. Cochrane—"No; I am not."

Rev. Principal Forrest moved, seconded by Rev. Mr. Munro, that the parties be removed from the bar and the Assembly proceed to deliberate.

After a short discussion Principal Forrest's motion was put and carried.

At this juncture a deputation from the Toronto Methodist Conference arrived, and the further hearing of the case was postponed until the afternoon sederunt.

The case having been resumed, Rev. Dr. Laing moved, seconded by Chief Justice Taylor, the following resolution:—

"Dismiss the appeal and sustain the decision of the Synod and the other courts by which the appellants are suspended from Church privileges in terms of the judgment of the primary court."

"The Assembly affectionately beseech the appellants prayerfully to consider their peculiar views and position in the light which has now been cast thereon, and express the hope that they will respect and yield obedience to the judgment of the supreme court and submit to the authority of the Session, so that they may continue to live in peace and love as members of the Church with which they have been hitherto associated, and the privilege of being connected with which they profess so highly to prize."

It was moved in amendment by Rev. Dr. Ure, and seconded by Rev. Dr. Laidlaw:

"That this case be referred to a committee, to be appointed by the Moderator, and this committee be instructed to bring in a report upon the case, such as the Assembly may take action upon at next or at a future sederunt."

It was decided, on appeal to the Chair, that this was not an amendment to the motion, and must be voted on as a sub-

stantive motion before the resolution proper was taken up.

After discussion a vote was taken on the amendment, which was defeated. Yes, 75; nays, 90.

The Assembly then adjourned.

The case was resumed on Wednesday morning, Dr. McMullen in the chair.

Dr. McMullen explained the stage which the case had reached. The parties had been removed, and Dr. Laing's motion was before the House. The Moderator had been handed a paper by the appellants, and asked advice from the Assembly as to what action should be taken in reference thereto.

A great deal of desultory discussion was indulged in as to the proper method to be followed.

President Forrest moved, seconded by Dr. Laidlaw, "That the matter be referred to a committee, and that the Court proceed to business."

An amendment was proposed, "That the parties be recalled and the case reopened."

The latter was carried, but Mr. Carmichael objected on the ground that several members of the Synods of Toronto and Kingston had voted.

The Moderator ruled that this vitiated the vote, and it was accordingly taken over again, with the same result.

Rev. Dr. Laing and Mr. Moodie entered their dissent against this proceeding.

Dr. MacLaren objected to the reading of the paper on the ground that the representatives of the lower Courts had received no notice.

In answer to calls of "read" from the members, the Moderator read the paper, which was as follows:—

"MODERATOR AND BROTHERS.—On behalf of the appellants, we desire to state that, as far as our intention could make it possible, we have been loyal members of our Church, and have endeavoured to labour for its prosperity, and are quite willing to abide by any decision that may be arrived at in the interests of peace and harmony and the prosperity of our Church, provided this decision does not rob us of our joy in God through the Holy Ghost which is given unto us, and the knowledge to tell to others the glad news of the Gospel truth. It was mentioned yesterday that it might be advisable to allow us to retain membership in the Church of our choice, but to debar us from being teachers. As touching this point, we have to say that we have no inclination at this time to request being allowed to become teachers in the Sabbath school or in the congregational prayer meeting, but would like to understand what our privileges would be were we allowed to retain connection with our Church. Should we be allowed the privilege of reading a Scripture lesson, to take part in prayer or teaching? What latitude would be given us if permitted to take part in any of the exercises at any meeting? We will in the future, as in the past, acknowledge the authority of the Chair, and should we say anything which might be considered by such authority as not in harmony with the truth as held by our Church, it would be a simple matter for him to check us, and we will quietly resume our seats. We cannot see what more could be gained by not allowing us to retain all the privileges of Church membership."

"On behalf of the appellants,"

"J. K. AND J. D. CRANSTON."

Immediately on the reading of the paper being finished, fully a dozen members were on the floor, each calling at the top of his voice, "Mr. Moderator," etc.

The voice of President Forrest could be heard above the din, crying that if these people had offered to take this course before, this trouble would have been avoided.

Rev. Alex. Jackson said the Session had time and again offered to restore the appellants if they would agree to debar themselves from preaching their views, but they refused. He said it was absurd to ask that the chairman of prayer meeting should rebuke them if they made a misstatement.

Mr. Moodie asked if they wanted to retain their membership, and still teach their doctrines outside the church.

Mr. J. D. Cranston thought this had been made sufficiently clear in the paper.

Mr. Moodie pressed for "Yes" or "No."

Mr. J. K. Cranston thought, as Dr. Ure pointed out yesterday, the difference between the teachings was very slight. They were substantially the same.

Mr. Moodie held that the evidence showed very different.

Dr. King had been delighted with the first part of the paper. He thought there was a strong desire shown for an amicable settlement, but three or four words had spoiled the whole thing. They promised to be obedient "in the future as in the past." It had been shown that their conduct towards the Session had not been obedient in the past. Was the measure of obedience in the future to be the same as in the past?

Mr. J. D. Cranston claimed that they had been obedient in the past. On one occasion he arose in the prayer-meeting and asked leave to read a Scripture lesson. The leader asked him his object in reading the verses. He promised not to say one word of comment if allowed to read the verses, but was refused, and he immediately resumed his seat.

Mr. Moodie considered that the appellants were evading the question.

The Moderator called the speaker to order. He should not pass judgment.

Mr. Moodie again pressed his question. "Did they claim the right to promulgate their peculiar views while members of the Presbyterian Church?"

Rev. S. Carruthers asked if they were going to take their views from the *Holiness Expositor* or the teaching of the Presbyterian Church.

Mr. J. D. Cranston claimed the privilege of preaching the truth, either to an individual or to a body of people, as God had revealed it to him, but if at any time he was told that that was not in accord with Presbyterian teaching he would take his seat.

Mr. J. K. Cranston was quite willing not to teach their views concerning "in being sin," as he did not consider they were essential.

There being no further questions to ask, the Moderator enquired if the paper would be considered one of the documents of the case, when it was decided not so to consider it.

Rev. Dr. Cochrane then moved the following resolution, which was seconded by Rev. W. S. Hall:—"Dismiss the appeal and sustain the decision of the Synod and other Courts, by which the appellants are suspended from Church privileges in terms of the judgment of the primary Court. But in view of the fact that the statements and answers given by the appellants on the floor of the Assembly differ, in the judgment of many, in several important points, from the categorical answers contained in the printed minutes, and which were given to the Session before suspension; and further, in view of the earnestly expressed desire on the part of the appellants to continue to enjoy the privileges of membership in the Presbyterian Church, and that their conciliatory attitude before the Courts gives hope that they may now reconsider their position, and desire in future from propagating their peculiar views, the Assembly appoint the following assessors:—

... to act with the Kirk Session of Knox church, Galt, to meet with and deal further with appellants, should they so desire, with a view to their restoration to the fellowship of the Church."

In speaking to his resolution Dr. Cochrane said that he would consider it a calamity if the decisions of the lower courts were reversed by the Assembly. It had been shown that the views of the appellants do differ materially from those of the Church. He thought that while the appellants should be dealt with in all kindness, yet the discipline of the Church must be maintained. The Assembly had the interests of the Church at large to look after. He would like to leave the way open for the restoration of the appellants to membership. His own opinion was that they did not know just what they believed. That they had stated one thing and on the same day desired the very same thing. If he held views differing from the body to which he belonged he would refuse to be muzzled, but would proclaim his views whenever an opportunity was presented.

Rev. W. S. Hall, in seconding the motion, said that he had had a long and pleasant interview with the appellants the evening before, and the paper presented by them bore traces of this interview. He took a very tender interest in the appellants. He was present twenty years ago when many of them were born again. He believed that if dealt with in the terms of Dr. Cochrane's resolution they would be brought back into the fold. It was somewhat unfortunate the influence which had been shaping their course of late.

Principal MacVicar considered Dr. Laing's resolution covered all the ground. These people had found nothing new in theology. The Plymouth element made up the bulk of their addresses and statements. They said they were not guilty of sin unless they were conscious of sin. This did not agree with the words, "Who can understand his error?" or "The heart is deceitful above all things, and desperately wicked," or "If a man say he has no sin he deceives himself." The alleged change in the views of the appellants were no improvement on those advocated before the Synod. He thought it would be unwise to throw the case back on the Session of Knox church. It would be a source of continual wrangling and discussion, and for this reason he could not vote for the appointment of assessors with the appellants, as asked in their paper, was to establish a system of disintegration within the Church.

Rev. Dr. Laing then rose to close the debate. He believed in Church discipline. He thought the wholesome effects of discipline were already to be seen in the defendants. He knew parties that had held these same views thirty years ago, but by kindly and prayerful dealings had got out of the bog, and he believed the defendants would soon be able to see that mistake and get back into the fold.

The vote was then taken, and Dr. Laing's motion was carried, the division on the main motion being 108 to 7.

Mr. J. D. Cranston then said, that anticipating from the discussion what the verdict would be, they had prepared the following statement:—

"Mr. Moderator and Brethren.—On behalf of the appellants permit me to say, now that this case has been decided against us in the various Courts of our Church, and no further appeal being possible we have to say that it must be very apparent to those who have been watching this case that the decision which has been arrived at has been based on the records, meaning by that the answers given before the Session and assessors of Knox church, Galt, at the inquisitorial trial, where we were practically confined to "yes" and "no" answers, as has been admitted by members of that Court, and we cannot help but think injustice has been done by the majority of the Assembly. Our views have stated fully, and fondly hoped that, with Drs. Ure, Laidlaw, Luva, King, and others, a broad, generous, Christian view of the case would be taken, as we, as Presbyterians, are substantially in accord with the principles and doctrines of our Church. However, we bow to the decision of the highest Court of our Church, believing, as we do, that God's hand is in everything. In the future we shall, as far as our intentions can make it possible, be loyal adherents, as in the past we have endeavoured to be loyal members of our Church. Thanking you on behalf of the appellants."

J. D. CRANSTON and J. K. CRANSTON,  
On behalf of Appellants.

THE HOME MISSION REPORT FOR THE PRESENT YEAR.

DR. COCHRANE requests us to say that copies of the Assembly's Home Mission Report will be supplied to ministers of our Church for members of their congregations who are especially interested in increasing an interest in and aiding the funds of the Home Mission Committee. As the printing of this edition will necessarily be costly, applications for copies should be limited to the number that can be advantageously sent. Applications must be sent to Dr. Reid on or before the 15th day of July.

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Church News.

We are thankful for the interest and sympathy...

THE GENERAL ASSEMBLY. DETAILED REPORT.

(Continued from last week) THIRD DAY Afternoon Session.

STATISTICS. Rev. Dr. Torrance, Convener, presented the report of the Committee on Statistics for the year ending December 31, 1888.

Of these 50,470 are in the Synod of the Maritime Provinces an increase of fourteen on the year. Nine Presbyteries show an increase of seven, one a decrease of three and one the same for each year.

Statistics for other regions: Montreal and Ottawa, there are 205 churches and stations under pastoral oversight, or an increase of eleven on the former report.

MISCELLANEOUS.—The number of sittings in the 1,337 churches is 435,177, an increase of 10,400 over last year.

MISCELLANEOUS.—The number of sittings in the 1,337 churches is 435,177, an increase of 10,400 over last year.

FINANCES.—The report gives a thorough statement of the finances of the Church.

The total expenditure for strictly congregational purposes...

DIFFERENT SCHEMES.

The total income for Colleges was \$21,503 (ordinary) against \$10,832 in 1887.

In the year 1888, the payments, as reported to the Committee for the Home Mission Fund...

In the one year \$3,149 was paid to the Widows and Orphans' Fund, in the other \$8,801, a decrease of \$5,652.

Collecting into one sum all the contributions to the Schemes of the Church in 1887 it is found that they amounted to \$226,490, in 1888 \$275,154, giving an increase for the latter of \$48,664.

The average contribution for stipend per family throughout the Church was \$8.52, a decrease of \$0.12 on the preceding year; and per communicant, \$4.40, decrease \$0.27.

Dr. Cochrane spoke in the highest terms of the work done by Dr. Torrance in the preparation of this voluminous report.

The report showed that during the past year there had been a large increase in the number of copies of the Hymnal sold.

Dr. Reid read an overture on the Children's Hymnal transmitted by the Synod of Montreal and Ottawa from the Presbytery of Ottawa.

Dr. Campbell presented the report of the Committee of the Widows and Orphans' Fund of the Synod of the Presbyterian Church in Canada...

the increased amount of money contributed for the Schemes of the Church...

Dr. Mungo Fraser caused a good deal of amusement by his reference to Dr. Cochrane's speech at last evening.

The Moderator then introduced the Rev. G. W. C. Chamberlain, who had asked leave to speak with reference to missions in Brazil.

The Moderator said they had the sympathy of the Assembly in the work in Brazil, but there were too many difficulties surrounding the Church in Canada to-day to admit of immediate steps being taken.

Rev. Dr. Torrance then presented the report of the Committee on Probationers.

Dr. Reid presented the report of the Committee on the Hymnal.

The Treasurer's report appended showed that the amount received for royalty and the use of the plates during the past year was \$1,661.

Dr. Reid read an overture on the Children's Hymnal transmitted by the Synod of Montreal and Ottawa from the Presbytery of Ottawa.

Dr. Campbell presented the report of the Committee of the Widows and Orphans' Fund of the Synod of the Presbyterian Church in Canada...

and the disbursements \$23,000. The amounts paid to widows amounted to \$7,460.00.

The report was adopted, and the Assembly adjourned at 5.30.

At the evening sederunt, after devotional exercises, Rev. Dr. Wardrop, Convener, presented the reports of the Foreign Mission Committee, Eastern and Western Divisions of which he and Rev. A. McLean are the joint conveners.

The Moderator then introduced the Rev. G. W. C. Chamberlain, who had asked leave to speak with reference to missions in Brazil.

Dr. Reid presented the report of the Committee on the Hymnal.

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mittee has been appointed to consider the question of a mission to the Jews, and Mr. W. Mortimer Clark elected convener.

FOREIGN MISSION FUND.

The following is the financial statement:— Receipts from all sources \$72,039 15 Balance from last year 9,671 13 Total \$81,710 28

Expenditure was as above total. Among the receipts of the year was \$29,700.57 from the Woman's Foreign Missionary Society (Western Division).

Table with columns: Source, Amount. Includes Western Division (North American Indians \$19,000), Education of ladies, Kingstown Rates to Widows, etc.

Presenting the report, Dr. Wardrop spoke earnestly and with great effect of the splendid work of the Church in the Foreign Mission Field.

Dr. Reid presented the report of the Committee on the Hymnal.

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British and Foreign.

THE SCOTCH ASSEMBLIES.

(Continued.)

THE ESTABLISHED CHURCH. A PLEASING incident occurred in connection with the presentation by Dr. Alison of the report on Jewish Missions. Dr. Somerville, the venerable Free Church ex-Moderator, attended by invitation, and addressed the Assembly on the subject under consideration. When Dr. Somerville entered the crowded hall, all the members rose and gave him a most cordial welcome. Even the Lord High Commissioner remained to hear his address.

THE CHURCH OF SCOTLAND IN ENGLAND.

Professor Milligan submitted the report of the Committee with the Synod of the Presbyterian Church in England in connection with the Church of Scotland, and thereafter the House was addressed by Rev. P. H. Aitken, of St. James', Dulwich, and Mr. H. M. Charteris Macpherson, of St. Columba's Church, London. Professor Story said that reference had been made to the desire for a closer tie between their brethren in England and the Church of Scotland, and he proposed that the deputies of the Church of Scotland in England be invited to sit and deliberate, if they thought fit, in the General Assembly, except in judicial cases. Dr. Mair regarded this proposal as utterly unconstitutional. The Churches were allied, but different. Sir Charles Pearson spoke in the same strain, and pointed out that the question had been again and again raised in Assemblies subsequent to 1834, and had always been negatived. On a division, Professor Story's motion was lost by a large majority.

THE GROWTH OF "LIBERTY."

In connection with the report on the overtures relating to the subscription of office-bearers, Principal Cunningham delivered a long and able speech, which was listened to by a crowded audience. He said that for the first time all the Presbyteries had given a return upon the overture. Out of eighty-four Presbyteries sixty-four had pronounced in favour of it, sixteen against it, and four had in some way or another neutralized their vote by alterations which did not enable the agent to count them on one side or the other.

After considerable discussion, in which Dr. Mair, Sir A. Kinlock, Dr. Rankin and Dr. Marshall Lang took part, Principal Cunningham's motion, that the overture become a standing law of the Church, was carried by a majority of ninety.

PLEADING FOR THE POOR.

After the Church Endowment Scheme had been discussed and agreed to, Dr. Donald Macleod submitted the report on Home Missions, and in moving its acceptance Professor Story pointed out that it was a fact that in many churches there were, broadly speaking, no free seats; and that any one going into them had to encounter the gloomy obstruction of the beadle and the very cold welcome of the possessor of the seat. Towards the close of his address, Dr. Story said that if they were going to put any people into an inferior church, let it be the rich people.

FOREIGN MISSIONS.

Rev. J. McMurtrie presented the Foreign Missions report. It stated that in India so great had been the visible blessing in the form of baptisms from heathenism that, whereas the Committee reported last year that there were about 3,000 baptised persons in the Church of Scotland's missions to the heathen, this year they can report that, after making allowance for all diminutions by deaths, removals, and lapsing, they believe there are at the present time at least 3,700 baptised persons in the missions. Even financially there was more to encourage than at first appears. The decrease of nominal income was due to the absence of special funds, the previous year having been signalized by the raising of about £4,000 for mission buildings, and the greater part of £5,000 subscribed for the removal of debt. Rev. Henry Rice, of Arkansas, pleaded for eminent men to go out as missionaries—a first-class M. A. and a full-blown D. D. They also wanted more sympathy and prayer. The subsequent debate was taken part in by Dr. Marshall Lang, Dr. Scott, Professor Story, and others.

A MODERN "VICAR OF BRAY."

During the discussion on Saturday of the applications for admission into the Church of ministers and students of other Churches, the case of Rev. C. H. Rowson came up for consideration. It was stated that Mr. Rowson was brought up in the Church of England; that he entered the Roman Catholic Church in his sixteenth year, and became a priest of the same in 1872; that six years later he gained admission into the Scottish Episcopal Church; that he was again received into the Church of Rome in 1886; and that now, in consequence of a 'radical change' having taken place in his views, he desired to become a minister of the Church of Scotland. The Assembly appeared to have grave doubts of this 'radical change,' for it refused Mr. Rowson's application.

EFFICIENCY OF THE MINISTRY.

In presenting the report of the Committee on Ministerial Efficiency, Dr. Milligan said they had to remember that the ministry existed for the Church, and

not the Church for the ministry. After explaining that the Committee strongly advised the utility of securing the efficiency of the ministry, Dr. Milligan said it was an unquestionable fact that the country believed that some superintendence of ministers in their various parishes was necessary, and that they would never rest until they got that efficiency in some way. The report was remitted to the Presbyteries for consideration and suggestion.

The proceedings of the Assembly were brought to a close on Monday, when Dr. Gloag delivered his closing address, taking as his topic the

THEOLOGICAL PROGRESS OF THE CENTURY.

Every form of knowledge, he said, whether human or Divine, was progressive. It was not the revelation of God, but our apprehension of that revelation, that was defective. Error was unavoidable in all human apprehensions. We might surely obtain clearer views of Divine truth, remove prejudices, and solve difficulties; nay, there might be yet undiscovered truths in the Word of God to be brought to light. No creeds or confessions of faith could possibly be final; at best they were but the inferences of fallible man, drawn from the declarations of the Word of God, and must be regarded as steps in the progress of theological thought rather than as the goal already attained. Theology was not only a science, but a science of vast extent. It was most imperfectly and inadequately taught in our universities. To the four existing theological chairs, we required at least four additional ones—a professorship of apologetics, a professorship of Biblical science and criticism of the Old Testament, a professorship of comparative theology, and a professorship of practical theology.

A GREAT THEOLOGIAN WANTED.

After reviewing the various departments of theology in which progress has been most marked during the century, Dr. Gloag remarked that in the present state of theological views they required a great theologian to arise, to give a full view of Gospel truth, to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Catholicism, more human than that of Calvinism, and more divine than that of Arminianism, one who, like Luther, would embody in his person the spirit of the age, and, like him, bring forth some regenerating truth from the obscurity in which it has lain buried for ages, wield that truth by the overpowering force of eloquence, combined with the mighty rushing Wind of the Spirit, and carry all before him. We might be fast approaching the age of the Spirit, when religion would not only be understood but felt, and our theology would be more that of the heart than of the intellect, when men would be rescued from infidelity, agnosticism, and materialism by a living faith, a faith which says 'I believe, because I see and know!'

At the close of his address the Moderator and the Lord High Commissioner exchanged the usual compliments, and after the singing of the customary psalm the Assembly of 1889 was concluded with the benediction.

THE FREE CHURCH.

(Continued.)

CONTINENTAL MISSIONS.

At the evening sitting of the Assembly, on Monday, Mr. James Balfour submitted the report of the Continental Committee, and expressed the opinion that the Assembly would do wisely to give £300 to the Waldensian Church on the occasion of the celebration of their return to their native valleys as an expression of their sympathy. After a few words from Rev. John Smith, of Broughton-place United Presbyterian church, who bore testimony to the excellent work being done on the continent by the Free Church Mission Stations, Dr. Murray Mitchell, of Nice, said there was a tone of sorrow in Italy that the work there had not gone on so quickly as their friends had expected. The Church should not too strongly urge upon their stations that they should become self-supporting, as in many cases the congregations were very poor. He pointed out that the Church of England was doing far more towards the evangelization of the continent than were the Presbyterian churches, and he attributed this to the circumstance that Presbyterians had not taken in the fact that the stream of Europeans going towards the continent was so broad and deep as it actually was. Their greatest supporter was a venerable clergyman of the Church of England. By far the largest sum contributed to their funds was given by him. He said, "Tell your friends in Scotland that the Scotch Churches are called to do a great work on the continent of Europe."

THE Union Presbyterian Church of Japan has a total membership of 8,690. The increase during the year was 1,331. There are sixty-one churches.

MR. GILKA, a retired merchant at Berlin, has founded a Children's Free Hospital, conducted by six deaconesses from the Paul Gerhard Institute.

MR. CHARLES H. WACKER, of Chicago, recently gave \$10,000 to Ulrick's Orphanage, \$5,000 to the German Hospital and \$5,000 to the Asylum for the Aged.

Special Notices.

DURING the year 1888, the Society for the Propagation of the Gospel sent out twenty-seven men.

THE Southern Presbyterian General Assembly meets at Asheville, N.C., next year, the Northern at Saratoga, N.Y.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientist, Tyn-dall, Huxley and Beale endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite, of which they know nothing, by remedies the result of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrh troubles peculiar to females (whites) this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

OHIO has 6,753 Sabbath schools, but there are still in that State a half million of youth outside of such schools with which to form another 6,000.

HAVE YOU WEAKE LUNGS? Dr. Hunter's new pamphlet on the cure of Catarrh, Consumption, Bronchitis and Asthma by medicated air, giving all particulars of treatment, will be sent free to those afflicted. If you are anxious about your lungs, don't lose a moment in seeing for it. Address Dr. H. at 73 Bay Street, Toronto.

OVER 43,000,000 copies of the Moody and Sankey gospel hymn books have been issued in America and England. This almost equals the record of Webster's spelling book.

SAMPLE TRIAL SIZE CARBOLIC SMOKE BALL, 25c.

SAMPLE TRIAL SIZE DERELLATOR, 10c.

A sample treatment will convince you. Catarrh, Bronchitis, Asthma, Quinsy and other throat troubles can be quickly and painlessly cured at home, no matter of how long standing. Ask your druggist for them.

Roman Catholicism is very active in the South of Sweden. Two high born ladies of Copenhagen, Denmark, lately became apostates from the Lutheran Church and went over to Rome.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

THE oldest church structure still standing in North America is believed undoubtedly to be the original First church erected in Salem, Mass., in 1634, and now carefully protected, still standing in the rear of Plummer Hall, in that city.

EX-PRESIDENT T. D. WOOLSEY, of Yale University, now eighty seven years old, was upon the campus June 3rd, leaning upon the arm of his daughter, looking about upon the changes going on. His mind is clear, but his step is growing feeble, and he will soon be wholly confined within doors.

C. C. RICHARDS & Co.

SIR,—I was formerly a resident of Port La Tour, and have always used MINARD'S LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character. JOSEPH A. SNOW, Norway, Me.

THE city of Zurich in Switzerland is in danger of handing over its schools to the mercy of the atheists. One of their leaders, who is Professor of Natural Sciences, is agitating for the exclusion of religious instruction from the schools because "Moses stands in the way of Darwin." The Professor will probably gain his point.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. Cures Constipation, Biliousness, all Blood Disorders, Dropsy, Rheumatism, Liver Complaints, Scrophulous and all other Chronic Conditions of the System.



The treatment of many thousands of cases of the most dangerous and distressing ailments peculiar to females at the Invalid Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in the treatment of women's peculiar ailments. Mr. Moore's Favorite Prescription is the only medicine that has been tested and found to be the most valuable of all. Thousands of testimonials received from patients and from physicians who had tried it in the most aggravated and obstinate cases, and had found their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect specific for women's peculiar ailments.

As a purgative and invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For overworked, "worn-out," run-down, debilitated females, neuritis, dizziness, nervousness, "blue-prints," headache, nervousness, and female weakness generally, Dr. Moore's Favorite Prescription is the greatest earthly boon, being unequalled in its effect in restoring vitality, expelling morbid humors, and inducing rest and relief from mental anxiety and depression. Dr. Moore's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to women's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For nervous debility, indigestion, dyspepsia, and kindred symptoms, its use, in small doses, will give very prompt relief.

World's Dispensary Medical Association, 605 Main St., BUFFALO, N. Y.

W. B. EWING, 1220 Queen St., St. Albans Ward, late Fairhair, CABINETS. Oil Paints, Green, Water Colour and Ink Pictures, Engraving in any size. Work equal to any in city. Time of Billing—A Fraction of a Second.

JOHN SMALL, MERCHANT TAILOR. Stylish, good and perfect fit guaranteed. 609 QUEEN STREET WEST, TORONTO.

DR. R. & E. W. HUNTER, Of New York and Chicago, Specialists in Throat and Lung Diseases, have opened a branch office in Canada at No. 12 Bay Street, Toronto.

EDUCATION. Brantford Young Ladies' COLLEGE. Master Term Begins April 1st, 1889. Special inducements offered to pupils who may enter this term.

MORVYN HOUSE. Boarding and Day School FOR YOUNG LADIES. 348 Jarvis Street, Toronto.

C. C. RICHARDS & Co. SIR,—I was formerly a resident of Port La Tour, and have always used MINARD'S LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character. JOSEPH A. SNOW, Norway, Me.

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The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an invaluable blessing. Dr. W. H. Haine, New Bern, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

The head and stomach are always in sympathy, hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Sample Watch Free TO AGENTS. The offer is good for 30 days. This is a chance to get a watch for nothing. The watch is a fine one, and is worth \$5.00. The offer is good for 30 days. The watch is a fine one, and is worth \$5.00. The offer is good for 30 days. The watch is a fine one, and is worth \$5.00.

SEE MY \$45 PLUSH PARLOR SUITES Jas. McArthur, 371 Yonge St.

LOT OF Church Seats FOR SALE CHEAP. GEO. F. BOSTWICK, 24 Front Street West, Toronto.

THE SCOTCH BAKERY, 182 Queen St., Parkdale, BREAD, CAKE AND PASTRY BAKER. Bread delivered daily. W. Wilson, Proprietor.

EMPORIUM OF DENTAL ART. A true problem in science is now solved, in which is combined Utility, Beauty, Comfort and Durability. In one of the most important improvements of MODERN DENTAL ART.

NEW PROCESS. Of DR. C. H. LAND, of Detroit, Mich., no matter how badly teeth may be decayed, they can be restored to their normal appearance of purity whiteness that is the pride of time, and even old teeth can be made to assume a natural appearance so perfectly that the art is concealed, and with the facilities now available the whole extracting of the natural teeth is becoming a thing of the past, and no true teeth are the displacement of conspicuous gold or any artificial filling. The operations are expertly performed by the practice of Modern Dental Art.

Under the supervision of Drs. F. G. CALLENDER, H. HIPPINS, F. J. CAPON, and J. B. MEACHAM, No. 12 Carlton St., Toronto.

MEDICAL LAKE. Washington Territory, U.S.A. is discovered in a beautiful grove of pines, and is led by Springs of Mineral Water of such strength, that by evaporation, a dry powder is obtained, which possesses marvellous curative properties, called Medical Lake.

SALTS. Though known for centuries, it is only in the present day that the springs were discovered to be a true mineral water. It is a natural product of the earth, and is found in the same way as the salts of the sea. It is a natural product of the earth, and is found in the same way as the salts of the sea. It is a natural product of the earth, and is found in the same way as the salts of the sea.

WILL POSITIVELY CURE RHEUMATISM. Send for a packet of Medical Lake Salt with full directions for use.

PRICE ONE DOLLAR A PACKET. A.L.P. BROW, CO., 55 King St. West, Toronto, General Agents for Canada and Great Britain.

ELIAS ROGERS & CO. G. T. MACDOUGALL, Dealer in all kinds of WOOD AND COAL, 251 Queen St. East.

CLINTON H. MENEPLY BELL COMPANY TROY, N.Y. Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

BUCKEYE BELL COMPANY. Sole of Pure Copper and Tin for Church Bells. Warranted. Catalogue sent free. VANDUZEN & TIFF, Cincinnati, O.

NIAGARA RIVER LINE. FOUR TRIPS DAILY. Cibola Leaves Toronto 7 a.m. and 2 p.m. Chicago 11 a.m. and 4-45 p.m.

Long Branch Summer Resort. Large Shelden Hotel, "Rogers", and Cottages, Bath, and the finest of the Lake Hotel (on European Plan) Now Ready for Guests.

READ THIS. DYSPEPSIA—Incurable Proffered—Wanted. Simply read FOPF'S FOLKLEINER, Philadelphia, Pa. Mention this paper when writing.

Dixon, PHOTOGRAPHER. IS NOW OPEN FOR BUSINESS AT HIS NEW GALLERY. Corner Yonge and Temperance Sts.

O.P.R. MEAT MARKET, 1288 Queen Street West. We wish to notify the public that there is more than one butcher in Parkdale that cures and smokes meats—for we cure and smoke our own meats, render our own lard, and we also carry a first-class stock of fresh and salt meats, potted meats and game in season. Fresh eggs, butter, fish, etc., always on hand, and a full supply of fresh vegetables. We will not be under sold by anyone in the business, although no goods are given away. Orders called for and delivered promptly. Every Morning.

**ROYAL BAKING POWDER Absolutely Pure.**



This powder bakes faster. A matter of purity strength and whiteness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in Cases. Royal Baking Powder Co., 100 Wall Street, N.Y.

**FOREIGN TRAVEL.**

A lady, much accustomed to foreign travel with her own family, and speaking several languages, would take motherly charge of a young lady, or more, for a lengthened foreign tour. Highest social references. Address, X. Y. Z.

**Underliners.**

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**J. YOUNG,**  
THE LEADING  
UNDERTAKER AND EMBALMER  
317 Yonge Street. Telephone 679.

**PROVIDENT LIFE AND LIVESTOCK ASSOCIATION (Incorporated).**

**LOSS OF LIVESTOCK**  
(Of the members.)  
Read for prospectus, claims paid, etc.  
WILLIAM JONES, Managing Director.

**Births, Marriages, Deaths.**  
Announcements under this head 25 cents each insertion.

**Births.**  
PARKER.—At 210 Cote St. Antoine Road, Cote St. Antoine, Montreal, on June 19th, a son, to Mr. and Mrs. George Parker.

**Marriages.**  
RYAN—ROSE.—On May 29th, at Port Perry, by the Rev. J. McMechan, George Henry Ryan, of the late Rose, daughter of Charles Ryan, all of Reach.

**Deaths.**  
FRASER.—At his residence, Brandon, June 25th, Rev. S. C. Fraser, aged 84.

**Presbyterian Review.**  
THURSDAY, JUNE 27, 1889.

The "Presbyterian Review" has the largest sworn circulation of the Presbyterian newspapers in Canada.

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

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

REV. A. STEWART has resigned the Tavistock part of North Easthope and Tavistock charge.

THE anniversary sermons of St. Paul's, Peterboro', were preached by Rev. Dr. Parsons, of Toronto.

MISS BLACKADDER, of our Trinidad Mission, has lately addressed W.F.M.S. meetings in Guelph and Hamilton.

MR. L. C. ENES, a graduate of Knox College, was licensed by the Presbytery of Orangeville at a special meeting held on June 4th.

REV. JOHN MCKINNON, B.D., late of Queen's University, has been inducted into the pastoral charge of Roslin and Thurlow, Presbytery of Kingston.

REV. A. E. MITCHELL, M.A., has accepted the call to Waterloo. His ordination and induction will take place in the church there on Wednesday, July 3rd.

THE Rev. Dr. Anderson, St. George's Road U. P. church, Glasgow, Scotland, addressed a crowded audience last week in his son's church, East Ashfield, on "Presbyterianism in Scotland."

THE directors of the Brantford Ladies' College have appointed Miss Mary Frances Lee, Lady Principal of the College. Miss Lee is a graduate, after a seven years' course, of Houghton Seminary, Clinton, New York, and has had large experience in such ladies' colleges.

WE clip the following from the Stratford Daily Herald:—"Mr. D. M. Buchanan, B.A., a student of Knox College, Toronto, preached two good sermons in Knox church yesterday. Mr. Buchanan, it is understood, will assist Rev. Mr. Wright in his ministerial labours during the summer."

MR. JOHN A. CLARK, assistant editor of the Dundas Banner, it is stated, is about to sever his connection with that journal, with a view to preparing for the ministry of our Church.

A CALL from the congregation of Kenyon, in the Presbytery of Glengarry, to the Rev. D. McLeod, B.A., of Princeville, will be considered by the Presbytery of Orangeville at its next meeting, July 9th.

THE Venerable the Moderator of the General Assembly, Rev. Principal Grant, occupied the pulpit of St. Andrew's, Toronto, last Sabbath morning, preaching from the texts, Matt. xxii. 32; Ex. li. 14, his theme being the resurrection of Christ.

REV. C. TRON, deputy from the Waldensian Church, Turin, Italy, occupied the pulpit of Knox church, city, last Sabbath morning, and of St. James' square church in the evening. Mr. Tron gave a résumé of the history of the Protestant Church of Italy and profoundly stirred the sympathies of his hearers.

THE graduates of Princeton Theological Seminary who attended the meeting of the General Assembly, in Halifax, a year ago, met and, after spending an hour in reviving old associations, decided to form a Princeton Association which would embrace all Princeton graduates in the Dominion and meet each year in connection with the meeting of the General Assembly. The members who were present at the recent Assembly met and dined together at the Palmer House on the 17th inst. A very pleasant hour was spent after dinner when officers were appointed for the year. All the Synods of the Church were represented. There are about sixty Princeton men in the Dominion, of whom the following were present at the recent Assembly: Revs. Drs. Cochrane (Pres.), Moore (Secy.), Kellogg, McCurdy, Laidlaw, Battibry, Robertson, Duval; Messrs. Martin, Cameron, Beattie, McIntyre, Little, Edmigan, Casswell, McClain, Jordan, Edmondson, McKenzie and Hayne.

**Meetings of Presbyteries.**  
BELLEVILLE—West Winchester, July 9th, 6 p.m.  
BRUCE—Chealey, July 9th, 1 p.m.  
CALGARY—Calgary, Sept. 3rd, 10 a.m.  
CHATHAM—Windsor, July 9th, 10 a.m.  
COLUMBIA—New Westminster, Sept. 10th, 3 p.m.  
GUELPH—Guelph, July 10th, 10.30.  
HURON—Goderich, July 9th.  
KINGSTON—Belleville, July 2nd, 7.30 p.m.  
LONDON—London, July 9th, 2.30 p.m.  
MAYLAND—Wingham, July 9th, 11.15.  
MONTREAL—Montreal, July 2nd, 10 a.m.  
ONTARIO—Orangeville, July 9th, 10.30.  
PETERBORO—Peterboro, July 9th, 9 a.m.  
QUEBEC—Richmond, July 9th, 7.30 p.m.  
SAGUENAY—Harrison, July 9th, 10 a.m.  
SARNIA—Sarnia, July 10th, 10.30 a.m.  
TORONTO—Toronto, July 2nd, 10 a.m.  
WHITBY—Newcastle, July 16th, 10.30 a.m.

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The transfer books of the company will be closed from the 17th to 20th June, inst., 6 days inclusive. By order of the Board, JAMES MASON, Manager.

Toronto, June 14, 1889.

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Toronto, Ont., 20th March, 1889.

MESSES. BRYCE BROS., Toronto.  
DEAR SIRS,—Replying to your favor of the 10th inst., I have pleasure in stating that the "Bryce's Patent Asphalt Pavement" laid by you in this Company's purifying house at the works and in the yard and cellar of the Company's Office, Toronto Street, in December last, has given entire satisfaction. That laid in the yard has been exposed to the rain, snow and frost during the winter, and has not cracked at all, and seems to be quite as good as when laid down. The pavement is also laid above the cellar and has proved perfectly water-tight, not allowing any moisture whatever to penetrate through into the cellar, although wet snow has been allowed to remain on it for a considerable time.

Yours truly, W. H. PARSON, General Manager and Secretary.  
Toronto, March 20th, 1889.

MESSES. BRYCE BROS., Toronto.  
DEAR SIRS,—Replying to yours of yesterday, in reference to the stable floor which you laid for me some time ago with your pavement, I have pleasure in saying that when I last saw it, which was after it had been in use about four months, it appeared to be standing very well indeed, even the sharp winter calks having made very little impression on it.

Yours truly, D. H. DICK, Architect.

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