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SUBMISSION
I cannot say,
Beneath the pressure of life's care to-day,
I joy in these,
But I can say
That I had rather walk this rugged way,
If Him it please.
I cannot feel
That all is well when darkling clouds con-
ceal
The shining sun;
But then I know
God lives and loves, as I may, since it is so,
And 'Tis will be done."
I cannot speak
In happy tones; the teardrops on my cheeks
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.
I do not see
Why God should permit something to be
When He is love;
But I can see
Though often dimly, through the mystery
His hand above.
I may not try
To keep the hot tears back; but hush that
sigh,
"It might have been,"
And 'Tis will be done!"
Each rising murmur, and to God's sweet will
Respond—Amen
—Selected.

**SCRIPTURE ILLUSTRATIONS
OF THE SHORTER
CATECHISM.**
BY REV. A. B. MACKAY, MONTREAL,
C.V.

BOZOMON, the Royal Preacher, has said, "Be not righteous over much," and many have grievously misunderstood his words. They are often quoted as if he meant to say, "Be not good over-much." There could not be a greater mistake. We cannot possibly be too good; though we may possibly be too righteous. We have to guard ourselves

against the account, and to him who owed him ten thousand talents (\$14,000,000) but inasmuch as he had nothing to pay, his lord commanded him to be sold, and his wife and his children, and all that he had, and payment to be made.

The servant, filled with fear, went to his master and casting himself at his feet, entreated him to grant him some time to pay his debt, before proceeding to such extreme measures, promising that, if he would only have patience he would pay all. The lord of this servant was a good man, and moved by his entreaties, not only compassionately released him from the custody of the agents of justice, but with signal generosity forgave the whole of the enormous debt.

You may imagine the delight of this man, and with what gladness he would have the presence of the king to tell his good news to his sorrowing wife. He was hurrying across the court of the palace, his eye caught sight of a poor servant who owed him one hundred pence (\$7). Immediately he rushed after him, laid hands on him, and taking him by the throat and shaking him, shouted, "Pay me that thou owest!" The trembling servant fell upon at his feet and besought him, saying, "Have patience with me and I will pay thee all." But he was deaf to all entreaties and would be satisfied with nothing but full payment, and until that was made, cast the poor petitioner into prison.

Now, no one could say that this servant was acting unrighteously. Surely a man has a right to his own. The debt was never denied. But was he too righteous? Surely, after his enormous debt had been so generally forgiven, it was unseemly, it was unbecomingly that he should seek to break this paltry sum from that poor

man. The not righteous overmuch. Does not teach you how much you have been forgiven, do not forget this in your dealings with your fellow-men—be not exacting even in demanding the payment of a righteous debt. Generosity on your part will not only benefit on another, but also do yourself much good. As one of our poets has said:—
"The equality of mercy is not striven,
As the gentle rain from Heaven
Falls on the place beneath; it is not to be bribed,
Nor does it give and him that takes."
Again, it is also true that we cannot be too righteous. In a matter of business there are always two parties. For example, in the case we have been considering, there are the creditor

and the debtor. Now, as a creditor, a man may be too righteous, as a debtor he cannot. We may be too righteous in demanding a debt; we cannot be too righteous in paying a debt. The rule for every disciple in the school of grace is "Owe no man anything." We are to live not only soberly, but also righteously. Right and punctilious discharge of every obligation ought to be the characteristic of every saved soul; and by this means, as much as by any, will he adorn the doctrine of the grace of God. The worldly man can understand and appreciate such an outcome of vital godliness better, perhaps, than any other—it is so thoroughly practical, affects him so frequently and touches his self-interest so closely.

These things are made very plain by Jesus. In that matchless prayer He has taught us to pray, there is no petition more practical than the fifth. It is the only petition to which Jesus calls special attention. Most plain, and emphatically does He press its importance. Most solemnly does He assure us that an unforgiving sinner is an unforgiven sinner. It is so practical that Augustine has called it "The terrible petition," and it is terrible to every hard, unforgiving heart. To present this petition from an implacable and revengeful heart, is like the harsh and cruel servant crying to his master, "Deal with me as I have dealt with my fellow-servant." And we must remember that this was just what the master did. We read, "When his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

As this petition is very practical in its bearing on men who are notoriously wanting in the spirit of Christ, so it is very practical in its bearing on those who think that they are so filled with the spirit of Christ as to be without sin.

can sincerely present this petition, we need not be much troubled with his talk about perfection. No twisting or turning of this petition can ever make it a prayer for perfect men, yet the holiest saint that ever lived can never get beyond it. So long as he is in the body, it is an expression of his needs. Not to see and feel that he needs to present this petition, is proof that a man is blinded by the deceitfulness of sin. Supposed perfection is proclaimed imperfection. If any man thinks that he is without sin, that he has no need of forgiveness from day to day, he deceives himself, and the truth is not in him.

Zacharias, the father of John the Baptist, was a man whom the Holy Ghost describes as righteous before God, walking in all the commandments and ordinances of the Lord, blameless. But that this does not mean that he was perfect, is plain from the fact that he was struck dumb for the sin of unbelief. Paul testifies that before he was converted, he was blameless as touching the righteousness of the law. That is to say, he had attained to victory over all known sin, and to the fulfillment of all known duty. To live merely in victory over all known sin, can therefore be done without a particle of faith, without a particle of love to Christ. Saul, the ancient Pharisee, was able to do it. Yes, he sends out a challenge to all his fellow-Pharisees of ancient and modern times, maintaining that he could do it better than any of them. "I, more," is his cry to every man that thinks himself perfect.

Yet he proclaims himself "The chief of sinners." And he does so, not at the beginning, but at the very end of his Christian course. The very lips that cry—I, more—to the perfectionist, cry—I, chief—to the sinner. He does not say, "I was chief," but, "I am chief." Thank God for these two letters, A, M—AM. He who utters them has fought a good fight, he has finished his course, he has kept the faith. His feet are planted on the pebbly threshold of the golden city. The crown of glory is glittering before his eyes. The palm of victory is waving close at hand. But this petition is his passport into Heaven, and all its glory; and Oh! glorious thought! it is free for sinners everywhere. Therefore, casting one wistful glance backward on the sinners left behind, anxious to win more of them to the joys and triumphs of the great salvation, he shouts as he enters in, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Therefore, "In the fifth petition which is, 'And forgive us our

debts as we forgive our debtors,' we pray that God, for Christ's sake, would freely pardon all our sins, which we are rather encouraged to ask because by His grace, we are enabled from the heart to forgive others."

CHRISTIAN GUILDS.

THE Christian Church, from the earliest times, has found it necessary to organize brotherhoods and associations of various kinds, in order to efficiency in Christian work. Such brotherhoods are older than any existing ecclesiastical organization. Among the Greeks, the Romans, and the Jews, associations of various kinds were made, for purposes of trade, pleasure, charity, and religion. The early Christians took advantage of Roman laws and the customs of the several Provinces of the Roman Empire; governing such associations, and organized themselves in the same way. These organizations, or brotherhoods, were of immense advantage to the Christian Church in its origin and early history. They furnished a legal form in which it could organize itself and carry on its religious and benevolent work.

After the Church had gained a strong external organization and a hierarchical constitution, the Christian guilds lost for a while their importance, but the heretical sects still continued to make use of them for the secret propagation of their errors.

In the Middle Ages we find these guilds active in the service of the sects of various kinds, which claimed descent from the pure apostolic doctrine, which had been perpetuated in these secret societies, as they claimed, while the ecclesiastical organization of the Church had misled the Church into error. But the medieval Church was compelled to meet the sects on their own ground, and, accordingly, the monastic orders arose, and numberless religious guilds, with the design of advancing the interests of the Church. There can be little doubt that these monastic orders and religious guilds were of immense service to the Church of the Middle Ages. They did not succeed, however, in their designs of exterminating the

still continued to make use of them, as did their ancestors the heretical sects of the Middle Ages; and they could not be entirely suppressed. The neglect of the Protestants to organize Protestant guilds was a serious mistake, that left it exposed to the more vigorous and better organized forces of the Jesuit order. The Puritans and the Pietists overcame this defect of Protestantism, to some extent, by the organization of pious bands, for prayer and prophesying within the parish churches; and with these organizations the revival of Protestantism began. This method was also used by Wesley and the Methodists in the eighteenth century, and has thus descended to our times.

MODERN ASSOCIATIONS.

The wonderful growth of large cities in the present century, and the increased necessity of religious work in addition to that of the stated ministry, occasioned the rise and development of the modern guilds and associations. The guilds in Europe have been chiefly organized within the parish churches, and in subordination to the Churches. But in America the associations have been chiefly prominent outside of ecclesiastical organizations.

The Young Men's Christian Association is the largest and most important of these associations. It was formed in London in 1844. The Boston Association was organized in 1851. Its growth has been very rapid, and its development marvellous, as it has extended its influence over the globe. The International Association now embraces some three thousand different associations in different parts of the world. It is entirely undenominational in character. It is, however, Protestant as distinguished from Roman Catholic, and Evangelical as distinguished from Unitarian and Rationalistic, but it admits into its membership all the sects of Protestantism. It is friendly to the Evangelical churches, but is entirely independent in its organization and in its work.

The Society of Christian Endeavour was organized in Portland, Maine, in 1881, with sixty-eight members. It has grown even more rapidly than the Young Men's Christian Association. It now reports more than three hundred thousand members. It organizes young Christians within the local church, and aims to set them at work for Christ and His Church. It lays great stress upon meetings for prayer. It embraces both sexes. There are three classes of members: 1. Active members. These must be professing Christians. 2. Associate members. These are those who are not professing Christians, but who are willing to help in the work. 3. Honor-

ary members. Those who, though no longer young, are interested in the society, and desire to help it.

The Society of Christian Endeavour is not a part of the Church, for it has its own independent organization within the Church, and is not responsible to the authorities of the Church. It is, moreover, associated with other societies of different denominations in a general society, which is, and must be, undenominational. But the Society aims to work in harmony with the ecclesiastical authorities of the Church, and therefore the officers of the Church are *ex officio* honorary members, and the pastor is *ex officio* a member of the executive committee; and he may be, and often is, *ex officio* president of the Society. It is evident that the Society of Christian Endeavour is actuated by the same principles, and has the same religious spirit and evangelical basis, as the Young Men's Christian Association. They differ in that the Young Men's Christian Association works chiefly beyond the limits of the local churches, while the Society of Christian Endeavour works chiefly within the local churches.

PARISH GUILDS.

The Church of England took the lead in the organization of parish guilds. This was due largely to the Anglo-Catholic revival. These parish guilds embrace communicants of both sexes who desire to engage in Christian work, and to give active help to the officers of the congregation. They have special services, and special prayers composed for them, and vows of service that they assume. These parish guilds are, so far as I know, entirely parochial. They have not been united in any general organization. Such parish guilds have been introduced into the Protestant Episcopal parishes in this country.

The Church of Scotland was the first to undertake the organization of guilds under the ecclesiastical direction of the Church, and in accordance with its forms and methods. The work began in 1881, under the direction of the Committee on Christian Life and Work, Professor Charteris, of Edinburgh, being the efficient chairman. These were the young men's guilds. In 1882 no less than eighty-three parish guilds were organized. These grew in 1883 to 146. Then four Presbyterian

of lectures, text-books, and examinations with prizes. The deaconesses' training school is to give that higher theological education for women which is provided for men in the Scottish universities.

In 1885, the Free Church of Scotland undertook the organization of guilds under the direction of the Committee on the Welfare of the Youth of the Church. They reported to the last General Assembly ninety-two congregational guilds, one Presbyterian guild, and a general guild embracing all the guilds of the Church. The work of these guilds is essentially the same as those of the Church of Scotland.

HOW GUILDS DIFFER FROM SOCIETIES OF CHRISTIAN ENDEAVOUR.

It is clear that the guilds of the Church of Scotland differ from the Societies of Christian Endeavour in several important particulars: 1. They are strictly parish or congregational guilds, not only within the geographical limits of the local church, as the Societies of Christian Endeavour, but also within the organization of the local church itself. The officers of the congregation are not honorary members, but real members, and also directing and governing members. The congregational guild is thus one of the arms of the parish, as much so as the church prayer-meeting or pastor's Bible class, and even more so than the American Sunday-school. For the American Sunday school is often only nominally a part of the church, but really in many cases independent of the pastor and officers of the church, electing its own officers without their knowledge or consent. The parish guild in the Churches of Scotland is the church itself, organized under its own officers for Christian work.

2. The Societies of Christian Endeavour are united with other societies in an undenominational union. This has the advantage of promoting the spirit of good-fellowship between the different denominations. The guilds of the Churches of Scotland have a Presbyterian union. All the guilds of the churches of the Presbytery are united together in a union. Thus the ecclesiastical advantage is gained and the closer union of workers of the same faith and order, working in entire harmony with the Presbytery, the greatest advantage in this. The

terested in certain important matters, and make them a hobby, and organize associations for the promotion of these special objects. Unless there is a sufficient number of zealous persons interested in a variety of objects, some one or more special objects will absorb the attention of a congregation, and other objects of as great, and even greater, interest, will be overlooked or forgotten. If, however, the congregation be large, and there are many enthusiasts in it, there will be several rival associations contending for the mastery. Now the parish guild overcomes both of these evils. Its design is to organize and train Christian workers, and to direct in all forms of Christian work. It covers the denominational work within the parish, and in the relation of the parish to the greater missionary work of the denomination.

It also covers the undenominational work. The guilds of the Church of Scotland are essentially fellowship guilds. The second most prominent feature is the literary branch. All must unite in fellowship and the more specific Christian work; but only a portion will engage in the literary work. There are also singing clubs, Bible classes, white cross branches, temperance branches, athletic clubs. Indeed every form of Christian, social, benevolent, and physical culture may come within the sphere of the parish guild. These are not so many separate and rival organizations, but branches of one organization, so that the unity in the guild does not prevent the variety of the interest. This gives freedom to some to extend the operations of the guild into the social, the literary, and the physical culture, at the same time enables others to confine it to the strictly religious work of the Church.

It will be evident that the guild system of the Churches in Scotland is an advance upon anything that we have yet organized in America. I think that it would be of immense service to American Christianity if each denomination would organize such guilds in all its churches, and associate them in unions in accordance with its own ecclesiastical forms.

THE GUILD OF Y.M.C.A. AND S.C.E.

But some are asking what then will become of the Young Men's Christian Association and the Society of Christian Endeavour?

guilds have been organized to constitute a Presbyterian union, the guild system extends with wonderful rapidity into churches, that have never thought of any kind of association before. Furthermore, when the influence of the Presbytery is given in favour of the guild organization, the guild organization becomes a recognized part of the work of the Church.

3. But the advantages of this Presbyterian union culminate in the training of Christian workers. It is difficult, if not impossible, to train Christian workers in congregational or parish guilds. But if they can be united into Presbyterian unions under the direction of Presbyteries or other ecclesiastical bodies, then the workers may be trained by general co-operation and the employment of competent teachers, lectures, text-books, examinations, and the like. This method of training is at work in Scotland, but it is easy to see that it might be made much more efficient and thorough. It is possible to train Christian workers in an undenominational union; but as things now are, and are likely to continue to be for some time at least, it is better for the Christian workers of each denomination to be trained by themselves. It would be possible to combine a certain elect number for training in undenominational unions; but the great majority of Christian workers who need training would keep away, or be kept away, from such undenominational training, partly because they need training for special work in the forms and methods and doctrines of their own denomination, and partly because of the colourless character of a teaching which many think is calculated to undermine the efficiency of the organized Churches of Christ. If denominational unions of this kind were organized with denominational training, it would not be difficult to cultivate the spirit of union by occasional exchanges of lectures and joint meetings.

4. Another advantage of the Presbyterian unions is that these may constitute a sort of exchange for Christian workers. In this way the weak churches and mission stations may be aided by Christian workers from stronger churches. Such an exchange is greatly needed, especially in our large cities, and also between our large cities themselves and their own suburbs.

5. Another advantage of the parish guild is its flexibility and comprehensiveness. There are two difficulties in our churches at the present time: (1.) The associations are too special. Zealous ladies and gentlemen become in-

Young Men's Christian Association and the Society of Christian Endeavour will only be favourable. If there are any who think that these undenominational societies are destined to break down and destroy the Protestant denominations, the parish guilds will certainly prevent such a ruin. But for those who have a correct understanding of the relation of these societies to the Protestant churches, there need be no difficulty in the parish guild. It seems to me that it will be the work of the parish guild to organize and direct the Christian workers in the parish. It will be the work of the denominational unions to train the Christian workers, and direct and help them by larger experience and counsel. It can only be for the advantage of the Young Men's Christian Association and the Society of Christian Endeavour that all these Christian workers should be organized and trained. The Society of Christian Endeavour is an undenominational union, with which the parish guilds may unite with perfect freedom. The Society of Christian Endeavour in the congregations would be transformed into parish guilds, but they would continue their fellowship with the Society of Christian Endeavour. The organization of an increased number of parish guilds can only be helpful to the undenominational union,—unless that union is ambitious to control the Christian workers in the denominations, and would regard an ecclesiastical union of the guilds as a rival. If there be any such feeling in the general organization of the Society of Christian Endeavour, its death is sure, and the quicker it dies the better. But I have never heard or supposed that it had any other aim than to promote the best work for Christ and His Church. The Society of Christian Endeavour would thus have a grand work before it, as an undenominational exchange for Christian workers.

The Young Men's Christian Association has a work of its own, outside of the limits of Churches. There is little doubt that it sometimes unintentionally encroaches on the work of the local churches, and gives annoyance to Christian pastors and ecclesiastical authorities. But such cases of friction are less than one would be likely to expect. That they are so few is an evidence of the great efforts that are put forth to avoid friction. The work of the parish guild can only be helpful to the Young Men's Christian Association, for it furnishes them a much larger number of trained workers. A

(Continued on page 133)

The Family.

"WHEN SAW WE THINE?"
Then shall he answer how he lifted up,
In the cathedral there at Lille, to me,
The same still mouth that drank the Passion cup.

EARLY PRESBYTERIANISM IN TORONTO.

By Hon. Senator Macdonald.
(Concluded from last week.)
The spirit of the St. Andrew's church,
Which Rev. Mr. Leach admired so much,
Would make no great figure, I fear,

ship Kent contained in a folded paper,
written with pencil, but scarcely legible.
The letter itself, taken from the bottle,
thickly encrusted with shells and seaweed,
was returned to its writer when he arrived,
shortly after its discovery, at Barbadoes,
as Lieut. Colonel of the 93rd Highlanders.

draw's; Isaac Buchanan; Mr. Ross,
of Ross & McLeod, afterwards Ross,
Mitchell, Leslie & McClellan; John
Robertson, Isaac Gilmore, and others,
who were the leaders in the wholesale
dry goods trade of that day.

THE LONGEST DAY IN THE YEAR.

I don't know what the almanac man
said about it, but Dan said it was the
longest, and Dan was certainly the one
who understood the matter best.
It began like other days, only there
was a heavy fog, and Dan knew
it was bad weather for haying, and tip
top for fishing.

LESSONS FROM A LITTLE TEACHER.

Helen was almost five years old, and
it was her first year in Sunday school.
Her teacher, Miss Bell, who had never
before failed to be present, was obliged
to be absent from her class for two consecutive
Sundays on account of illness.

over it every day, and it was safe two
hours ago—but father told me not to
return over it—and I think I had bet-
ter mind father.
So he jogged along on the side of
the fence where the earth was firm.
The stars shone brightly, and he could
plainly see his way.

What of the services in connection with these churches?

First of St. Andrew's. After the re-
turn of the 93rd Highlanders, the
services were held in the old St. Andrew's,
on Prince Edward Street, in the
honourable residence of the late
Lieutenant-General Sir Duncan
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The Children's Corner.

HILL ONE ANOTHER.
As they cuddled down in their cosy bed,
One of us here would softly whisper:
One of us here would softly whisper:
But I'll help you, and you help me,
And then what a big white drift we'll see!

A LITTLE BOYS SERMON.

This must be a sermon, because it
has a text.
'I Keep my Body Under.'
Little Bertie Blynn has just finished
his dinner. He was in the cosy kitchen,
keeping still for a few moments,
waiting, according to his mother's
good rule it is. Bertie was
in his own rocking chair,
reading the newspaper,
heard the child say:
'Thank you, little master.'

I THINK I HAD BETTER MIND FATHER.

SCATTERED all over the coal regions
are great holes; made by the sinking
of the earth after the coal has been
taken from the mines. The miners
know when there is danger of a cave-in,
and, if along the public road, some
signal is given to travelers. These
cave-ins generally happen at night,
when few persons are passing, but there
have been cases in which horses and
waggons, and even houses and people,
have been buried by the sudden
sinking down of the road, when it was
thought safe to travel over it.

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BELIEVERS remain bumble even in
their glorification.—Canstine.

Our Story.

THE HOUSEHOLD OF McNEIL

BY AMELIA E. BARR.

Author of "Jan Vetter's Wife," "The Daughter of Eisa," etc., etc.

CHAPTER II.—(Continued)
"Well met, doctor. Are you going to the castle?"
"Even so. I am for an hour's talk with that fine young English minister you have staying at with you."

walk a while with me in the woods, Mr. Selwyn?"

The young man pleasantly complied. He was quite unconscious of anger in the tone of McNeil's request. And for a few yards neither spoke, then the laird, with an irritable glance at his placid companion, said, "Mr. Selwyn, fore-speaking sometimes saves after-speaking. I may as well tell you, that my daughter Helen is intended for the wife of my nephew Colin. If you are thinking of wiving in my house—"

afraid they have been given for my heart-ache.

With two such worries on hand, a man may torment himself indefinitely; and insinuations and in suppositions, all alike full of disappointment and sorrow, the laird let the whole afternoon pass away. Twice someone had gently tried the door, and finding it locked, gone away. He knew it was Helen. He knew she would be uneasy about his fasting and his long seclusion, but it was not until his son began to wester, that he felt any inclination, or indeed any ability, to face the domestic duties that belonged to him.

have eternal life, naturally keep the commandments, which are summed up in one word, love 20.

He felt that he did not possess eternal life. One thing thou lackest: he lacked one thing, but it was the main thing,—that loving trust which consecrated all to God, which is the soul of all good works. Sell whatsoever thou hast: use your property for God, give it all to Him. What does this mean for us? In principle, the same as to Him. He does not ask us to give all to the poor, as He did this man, for He let John retain his home. But whatever He does ask us to do with it we are to do. Not one dollar is to be kept aside from His will.

WONDERFUL RECORD

Mutual Reserve Fund Life Association of New York.

EIGHTH ANNUAL MEETING

NEW BUSINESS 1888. FORTY-ONE MILLIONS.

The Mutual Reserve Fund Life Association of New York, has just held its eighth annual meeting and reviewed its past year's business. Representatives and members of the association were present from England, France, Italy, Germany and Canada, as well as from every state of the Union where the company are doing business.

PERSISTENCY OF MEMBERSHIP.

The Association claims that the popularity of its system is manifest in the persistency of the membership. The amount of mortality call No. 40 (the last one on which a just estimate can be based at present), made upon the members, was \$371,018 37. The amount paid on this call was \$362,725 95, leaving only \$8,292 42 unpaid.

And the laird said, "Come in, doctor."

"No, I'll go home now and give my son a talking to; for by, I see Mr. Selwyn is in the garden with Helen, and perhaps spoil a better talk."

The word struck McNeil with a singular force. His face flushed and he turned it towards the shady walk which traversed the garden, and he wandered through the little pine bordering the sweet place, and which, indeed, the garden strayed upon the impulse of the moment, he walked rapidly towards them.

Helen, you are needed in the house," he said abruptly; and then he turned to Selwyn, asked, "Will you

Sabbath School Work.

LESSON HELPS.

LESSON XI, March 17, 1889.

CHRIST'S LOVE TO THE YOUNG.

Mark x. 13-22.

COMMIT VERSES 21, 22.

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark. x. 14.

He left Colin and

he passed them without a word; the men in the courtyard because he spoke to them in tones of most unaccustomed and undeserved anger. He went to his own parlour, and locked himself in. His coat and necktie oppressed him, he threw them off with a passionate exclamation of chagrin. For a few minutes he permitted himself a full and adequate expression of the storm raging within him.

At 1 the worst of all wounds are those which our own hands inflict. Though the sun was shining brightly, the laird sat in his own shadow, and the future seemed to him full of those fearsome phantoms that haunt darkness of any kind. He remembered now how much Helen and Selwyn had been together, how often he had seen them so eager in conversation that their very walk was but a shadow of movement, coming often to a positive standstill. Was it credible they were only discussing the needs of poverty and ignorance, and the best methods of relieving them? He called himself the hardest of all names for his credulity, for his carelessness, for his wrong estimate of his daughter's character.

"I might have known Helen better! I might have been sure that Colin, with all his beauty and his full height, would be nowhere beside that little saint fighting the devil and all his works. Helen isn't like other women, and I should have had more sense than even her with them. But I'll tell her what he said. If she has any hopes of martyrdom with George Selwyn, I'll let her ken that he does not need her company. It's a brutal thing to do; but there's hurts for which the knife is the only kindness."

Having partially allayed this annoyance by deciding how it was to be conquered, he began to trouble himself about Grizelda. His antipathy to Lord Maxwell was a sincere one, none the less vigorous in its nature because there was no apparent reason for it. And he felt certain that Grizelda liked him; equally certain that Grizelda's reputed wealth was the object of Maxwell's desires. He would not permit himself to suppose that Maxwell was under the influence of a sincere affection.

"And Grizelda is as proud and self-willed as her mother was," he muttered; "what she wants she'll take and have, if it is within the bound of mortal capacity to win at it. Preserve me! To be between two daughters is to be between two fires. I do not feel as if it was right for the Almighty to set a man more than one woman at a time to guide. I have had three," he added mournfully; "my wife Grizelda—Helen give her rest—and the two girls she left in her place. Dear me! I am

good traits do you find in his character? Why did he come running? What does this teach us? What did he want? What is eternal life? What did he call Jesus? What was Jesus' reply? Why did He reply in this way? Did Jesus deny that he was good? How is seeking earnestly after eternal life a proof of wisdom?

III. SEEKING ETERNAL LIFE IN THE WRONG WAY (vs. 18-21).—Was the young man right in seeking the way of eternal life from Jesus? How had he been seeking it? (v. 20.) What did Jesus tell him he must do if he would have eternal life? Must one keep the commandments in order to be saved? (Rev. xxi. 27, 2 Cor. iv. 1, 2, Gal. v. 22, 23.) What was the ruler's reply? Had he really kept these commandments? Was he satisfied? (Matt. xix. 20.) Can any one be saved in that way alone? (Gal. iii. 11)

IV. HOW TO OBTAIN ETERNAL LIFE (vs. 21, 22).—How did Jesus feel toward this young man? (Mark x. 21.) Why did He love him? Did He say what follows because He loved him? What did the man lack? What is the one necessary thing to salvation? (Mark xvi. 16; John i. 12, vi. 40; James ii. 14, 18.) Why? What did Jesus tell this man to do? Why did He ask this of him, while He allowed John, and Peter, and Matthew, and others, to hold property? What does this instruction of Jesus mean for us? (Rom. xii. 1; Luke xvi. 1-14; 1 Tim. vi. 17-19.) Can we be Christians and not commit all we have to Jesus, and seek to use all according to His will? What more must the man do? What is our cross? In what way can we follow Jesus?

PRACTICAL SUGGESTIONS.

I. We here see the love of Jesus for children.

II. Children should go to Jesus very early in life.

III. Older persons should go with the children to church, to Sabbath-school, to Jesus.

IV. Children may be hindered by neglect, by bad example, by wrong teaching, by the habits and influences of their homes.

V. Eternal life the most important thing to seek after.

VI. We should go to Jesus to find eternal life.

VII. It is possible to be very careful of outward works and wholly miss their spirit.

VIII. Outward morality does not satisfy the soul.

IX. Eternal life is given to those who so trust Jesus as to give up everything into His hands to be used according to His will.—P. Leavelle.

And the laird said, "Come in, doctor."

"No, I'll go home now and give my son a talking to; for by, I see Mr. Selwyn is in the garden with Helen, and perhaps spoil a better talk."

The word struck McNeil with a singular force. His face flushed and he turned it towards the shady walk which traversed the garden, and he wandered through the little pine bordering the sweet place, and which, indeed, the garden strayed upon the impulse of the moment, he walked rapidly towards them.

Helen, you are needed in the house," he said abruptly; and then he turned to Selwyn, asked, "Will you

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THURSDAY, MARCH 7, 1880

THE LATE PROF. GEORGE PAXTON YOUNG, LL.D.

THE removal of Dr. Young, whose death after a brief illness was announced in our last issue, is an event which we cannot allow to pass without something more than a mere death notice. He was not one who courted popularity or public notice, but few men occupied a higher place in the estimation of his contemporaries. The offices which at different times he held in connection with Knox College, Toronto University, and the Educational Department of the Province, as well as his high moral character, have made him well known to many to whom he was personally a stranger, and gained him a high reputation as a man and as an educationist.

Dr. Young was born at Berwick, in November, 1818, his father, the Rev. W. Young, being the minister of what was then known as the Anti-Burgher congregation in that town. His mother was a daughter of the Rev. George Paxton, a minister of the same body, and the author of some works well known at the time. George Paxton Young was educated at Edinburgh University and the Free Church College. For some time before being ordained as a minister, he was a teacher in the Dollar Institution, an academy in which not a few received their education. His first pastoral charge was in Paisley, whence he was translated to a Presbyterian congregation in London. He came to Canada in 1849, and for some time preached in Chalmers' church, Quebec, then vacant. Having received a call from the congregation of Knox church, Hamilton, he was settled there in 1850. Here his ministrations were very highly appreciated, and he had soon gathered around him a large body of admiring and warmly attached friends. He always retained a warm attachment to Hamilton, was often called upon to officiate there, and not infrequently went to rest at the hospitable mansion of the late Hon. Isaac Buchanan, by whose family he was greatly esteemed and valued. Professor Esso of Knox College having died in 1853, Mr. Young was appointed his successor, and began his work there in the session 1853-4. Till 1864 he discharged the duties of the chair which he occupied with zeal, enthusiasm and success, as can be attested by all the students who passed through his classes. The Rev. Dr. Willis was associated with him in the work of the College as Professor of Systematic Theology, and Dr. Burns, after 1856, as Professor of Church History and the Evidences of Religion. Professor Young was styled "Second Professor of Divinity," and taught Logic, Metaphysics, and Ethics,

conducting at the same time a class for the critical exposition of Scripture. In 1864 Mr. Young tendered to the Synod his resignation of the Professorship, in consequence of having been offered the appointment of Inspector of Grammar Schools, now called High Schools. Mr. Young's high scholarship, and his experience as a teacher, fitted him admirably for such an office, and for years he discharged the duties devolving upon him with diligence and with the best results. Desiring after some years to retire from this position, he was invited to take charge of the preliminary studies of the young men in Knox College. His return to the College in 1868 was hailed with great delight, and while he continued to teach there the classes were largely attended, and his students were greatly interested in the work, and highly appreciated his instructions and training. In 1871 Dr. Beaven having resigned the chair of Mental and Moral Science in University College, Mr. Young was appointed his successor, and the wisdom of the appointment was soon apparent in the increased number of students and the interest and enthusiasm which his teaching inspired. From 1871 till his death he laboured with unwearied diligence and zeal, every year increasing, if that was possible, the enthusiastic admiration of his students. In the department of Mathematics, as well as in that of Metaphysics, he was recognized, not only here but throughout Europe, as one of the first men of his day, and several of the papers which he published from time to time called forth most appreciative and laudatory notices from distinguished men in Britain and the Continent. His friends often expressed the wish that he would publish some extended development of his views in mental science. He sometimes said that he preferred influencing the minds of his students by his oral teaching, to the writing of books which might perhaps be forgotten. It should have been stated that some years ago his *Alma Mater*, the University of Edinburgh, conferred on him the degree of LL.D., which he was well entitled to receive.

There is but one feeling throughout the Church of highest respect for the memory of Dr. Young, and the high estimation in which he is held by all who were his contemporaries. The critical readings of the Scriptures in the original and the Bible class, which he conducted for some years, were highly appreciated, and we have heard many of the ministers of the Church declare that the benefit which they derived from his instructions was incalculable. His theological views probably did not in every respect harmonize with those of his brethren; but his views were held conscientiously, and he held them for himself; at the same time his simple faith in Christ, his deep reverence for divine things, and his pure and lofty Christian character, attested the genuineness and depth of his personal religion.

In private Dr. Young was a very delightful man. His simplicity and transparency of character, his genial disposition, his tender regard for the feelings of others, attracted to him the esteem and affection of all who had an opportunity of being acquainted with him. He scarcely entered into general society, but he enjoyed intercourse with friends, and was a centre of attraction wherever he was. For a number of years two nieces lived with Dr. Young and lovingly ministered to his comfort and happiness.

On Friday last the funeral took place. A private service was held at his residence on Bloor street, conducted by Rev. G. M. Milligan, Rev. Mr. Desbarres and Rev. Dr. Reid. Thereafter the remains were borne to the Convocation Hall of Toronto University, where a large number of students and others had an opportunity of reverently looking upon them. The University authorities, the faculty of University College, the faculty of Knox College, many ministers of the city and from other places, and very many of the citizens of Toronto, were present, testifying to the high regard in which he was held. After a simple and impressive service conducted by the Rev. D. J. Macdonnell, Rev. G. M. Milligan, and Rev. Dr. Caven, and an appropriate address by Sir Daniel Wilson, the venerable President of the College, the remains were borne from the Hall, and the procession was formed, proceeding by Yonge street to Mount Pleasant. A closing prayer was offered by the Rev. Dr. Gregg, who had been a fellow student in Edinburgh, and the mortal remains were deposited in the vault, to

be afterwards laid in their last resting place, awaiting the resurrection day. Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

EDITORIAL NOTES

THE filling of the Chair of Mental and Moral Science in the Provincial University, rendered vacant by the lamented death of Professor Young, is a matter of very special interest to the theological colleges in affiliation with the University, inasmuch as a sound training in Mental and Moral Science is essential to the equipment of a well-furnished theologian. A false step now, on the part of the authorities, would alienate from the University the sympathy and support of a large class of students whose confidence it is of present importance to retain, and who in future years will have large influence in moulding opinion on educational affairs. The heads of the affiliated Colleges, which have seen fit to identify themselves with the Provincial University and upon whose loyal support the well-being of the University largely depends, have a right to expect that they should be consulted, and that no appointment should be made that would be distasteful to them and thereby interrupt the very harmonious relations that have for some considerable time past subsisted between the University and at least two theological halls, to their great mutual benefit and the progress of sound secular and theological education. It is, therefore, to be earnestly hoped by all friends of the University that no appointment will be made of any but a first-class man, one worthy in every respect to wear the mantle of the departed Christian philosopher. It goes without saying that a candidate for the vacant chair who cannot rely on preferment upon his academic achievements as known to scholars, but who resorts to the unscholarly trick of striving to win the public ear by a cunning dissemination, by wire and post, to the public prints, of "puffs" of his own superlative merits as a publicist and philosopher, is wholly unworthy to take the place of that great but supremely modest

of the underhanded methods taken, to prejudice the public mind in favour of an aspirant for the vacant chair, we may mention that during the past week we have, in common with other journals, received from New York, a skillfully prepared eulogium of a gentleman who is said to be a candidate for the late Professor Young's place—and it is hinted for even a higher place in the University—but so adroitly mixed up with the discussion of a public question as easily to escape the notice of the unwary. Even if this gentleman's fitness for the position on the score of scholarship were conceded—which it is not—his method of seeking to obtain the place should, and we would hope will, effectually dispose of his candidature.

THE vote of seventy-two to fifty six in the Legislative Assembly of Ontario, against the proposal to confer upon unmarried women and widows the franchise at the Provincial elections, is not by any means so overwhelming as to cut off the hopes of those who favour the passing of such a measure, that a workable woman-suffrage act will, at no distant day, be placed on our Statute Book. There may be some force in the arguments employed to defeat the Bill, that to give the franchise to women would injure domestic life, and that the Bill before the House was too narrow, making no provision for giving the franchise to married women, whereas the law as it now stands gives manhood suffrage. But the real hostility in some quarters, we are inclined to think, was based on a secret dread that women, if enfranchised, would sweep away the liquor traffic and other licensed evils, and generally turn the politicians' world upside down. Whether the women who desire the franchise would be any the happier or any the more beloved for its possession and exercise, may be a matter for discussion, but there is no room for doubt most women are intellectually and morally much fitter to enter upon such a privilege than many men who unquestioned exercise the right. In the meantime, women who have not as yet the right to go to the polls, can indirectly make their influence felt there by projecting the influence of Christian womanhood in the family into the affairs of State. And in this way

at least, they should go early to the polls and at every opportunity.

It is very gratifying to note that the Executive Committee of the Evangelical Alliance for the Dominion of Canada, meeting last week in Montreal, in addition to other business discussed the question of the Jesuits' Estates Bill. It was determined to take the following steps—

- First To prepare a petition to the Governor General in council in support of the appeal to the Protestant minority under the provisions of the British North American Act in relation to education.
- Second To prepare a petition to the Queen rehearsing the facts in the case and praying her to take such steps as she may deem wise.
- Third To issue an appeal to the people of Canada asking them to support the above mentioned petition to the Queen.
- Fourth To petition the Dominion Parliament in relation to the whole matter.

Considerable discussion, it is stated, ensued as to the legal ground for petition number one. The Rev. Dr. Shaw contended that the matter did not touch the rights of the Protestant minority. The Jesuits' Estates, valued at two millions of dollars, were formerly held in trust for superior education, Catholic as well as Protestant, and the termination of this trust affects the rights of Romanists as much as Protestants. With the exception of this legal point the Executive were a unit. A committee was appointed to prepare the petitions and appeals, and they will be given to the press as soon as they are prepared.

REV. P. F. LANGRISH writes to the REVIEW—

Miss Renton, of Kingston, Ontario, assisted by a friend in Toronto, collected the handsome sum of fifty dollars, with which to purchase a bell for the Stanhope Indian Mission School, in charge of the Rev. W. S. Moore, B.A., N.W.T. This bell will not only save the missionary many a tramp of miles over the prairie, hunting for boys who go off during noon hour, with bow and arrows shooting gophers, but will also call together the Indians from the adjoining reserves, to the service, conducted on the Lord's Day by the missionary. The ladies of Truro, Nova Scotia, have responded very liberally, and have contributed to the same amount. A thousand dollars and more are required to enlarge the building, in order to accommodate the children who would attend the school. Roman Catholics are striving by every means, fair and unfair, to draw away the children to their schools. Money has been paid to Indians by priests for this purpose. The writer knows whereof he speaks, and having visited the school conducted by Mr. Moore, and seen the valuable and successful work being done, commends it very heartily to the sympathy and liberality of all.

THE late terrible railway accident at St. George, Ontario, whereby several deaths have occurred and much suffering brought to many homes, has been the occasion also of the display, on the part of some of the survivors of the calamity, of rare courage and self-sacrifice. By common consent the name of Miss Agnes Nicholson, of Hamilton, is pre-eminently worthy of a place on the roll of fame beside those of Florence Nightingale and Grace Darling. We need not repeat here the thrilling story of her work of rescue, amid the appalling scenes of that dreadful ravine, and her care of the bleeding victims of the disaster whose wounds she bound with strips of her own clothing. It is now on every lip. And though Miss Nicholson, with the modesty of true worth, is "unconscious of having done anything but what any other sensible woman would have done under similar circumstances," nevertheless her conduct on that trying occasion is in the highest degree worthy of some token of public recognition.

As we go to press we are in receipt from Mr. William Mortimer Clark, of this city, now on his way to the Holy Land, a very interesting and graphic description of a visit paid by him when at Cairo, Egypt, to the University Mosque, a famous Moslem institution. Mr. Clark's letter will appear in our next issue. In a private letter Mr. Clark says:—"Mrs. Clark is this morning (Feb. 15th) away with one of the ladies of the American Mission visiting some Arabian harems, and possibly may give you some account of this and of what she sees. We go up the Nile for three weeks. We have visited the Pyramids twice; last night by moonlight when we had such a sight as will never be

forgotten. Among other places we visited Lichopolis. Only one obelisk remains, and on this the eye of Joseph must have rested as he went for his bride. But of all this, again."

THE attention of our readers, specially interested in the religious instruction of young people by the Church, is invited to the very able paper on our first page from the pen of Rev. Prof. Briggs, of Union Theological Seminary, New York. In view of the resolution adopted at last General Assembly—"That the Sabbath School Committee be instructed to inquire into the working of the Scheme for the Welfare of youth of the Free Church of Scotland, consider whether it, or some modification of it, would be suitable to the circumstances of the Church in Canada, and if so prepare such a Scheme for consideration by next Assembly," the paper is of special and present interest.

We would direct the attention of those of our readers who are willing to assist those engaged in rescue work, to the letters in another column respecting Mr. Legan's Boys and the Victoria Industrial School.

Literary Notices.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS. PROVED BY DISTINGUISHED WITNESSES. By Rev. John Liggins, with an Introduction by Rev. Arthur T. Pierson, D.D. The Baker & Taylor Company, New York; John Young, Toronto.

The numerous articles appearing in prominent papers and periodicals during recent months, declaring that Foreign Missions are failures, are met by this most timely little work in an admirable and telling manner. The author does not theorize on the subject. He simply arrays facts and testimony as borne by distinguished and trustworthy witnesses—consuls, diplomatic ministers, naval officers, scientific and other travellers, viceroys, governors, and military officers who know whereof they speak, and who give no uncertain sound in witnessing to the priceless value and success of Christian Missions among the heathen. The changes that have been brought about in such places as Fiji, Madagascar, New Zealand, the New Hebrides, the Sandwich Islands, Terra del Fuego and other countries, are set forth in a most interesting and convincing manner, when accounts are given of the progress of their territories, and the great difficulties with which Christianity has had to contend in these lands. These difficulties, especially the hindrances to the good work in connection with the evangelization of India, are very clearly set forth by the author. Missionary advocates would do well to study such a work as this, to the end that the good name of Foreign Missions may not be at the mercy of any "uppant or hostile" writer or speaker who may appear upon the scene. Such enemies, although for the most part unworthy of notice themselves, are capable of doing injury to the work by falling back upon the dicta of certain eminent persons who have of late been very bold in their attacks upon this department of Christian activity. Although all the changes made have been ably met and refuted, they are still echoing round the world, and will undoubtedly be encountered, from time to time, to be disproved and repelled by such facts and arguments as are presented in Mr. Liggins' book. Apart from its special worth as a champion of missionary success, a perusal of this work will be found helpful and inspiring to those already in sympathy with its purpose. It is convincing. It is brief. It is well-arranged. It is cheap, with good paper and excellent print, and we recommend it as a valuable addition to home libraries, as well as to those of Sabbath-schools and missionary societies.

THE FLAW IN THE IRON, OR, THE Weak Place in the Character that Failed in Temptation. By the Rev. J. A. Davis. Philadelphia. Presbyterian Board of Publication and Sabbath School Work. N. T. Wilson, London, Ont. 16mo.; illustrated, pp. 384.

THIS book explains in its title its mission and message. Few lessons need more to be learned by boys in their school-days than those which are here taught. There are many temptations to leave flaws and weak spots in character, covered up in the growing life. For a time they are not discovered, but there comes a day when the stress falls at the very point of weakness and the man fails. The only way to be safe in all life's testings, is to make the character perfectly honest and good throughout. This story illustrates this vital truth, and also shows well how such character may be formed.

THE March issue of *The Book Buyer* [Chas. Scribner's Sons, New York,] contains a portrait and biographical sketch of the well-known literary Charles Dudley Warner. *The Book Buyer*, as usual, is handsomely illustrated, and contains much valuable information and criticism respecting the books of the day.

THE leading article this month in the *Missionary Review of the World* is "The City as a Factor in the World's Evangelization" by Dr. Sherwood. The whole number is of unusual excellence. It does not surprise us to learn that the demand for the *Review* is so great this year as to necessitate the reprinting of the January and February numbers. [Funk & Wagnalls, New York. \$3.00 a year.]

THE most interesting paper to Canadian readers in the March *Harper's* is "Comments on Canada," by Charles Dudley Warner, a record of personal investigation, giving on the whole, a very fair and sympathetic picture of our country, people and government. Accompanying this article and forming a full page frontispiece is a portrait of Sir John Macdonald. Among others of more than passing interest are "The Institute of France" by Theodore Child, with sixteen illustrations; "The Origin of Celestial Species" by J. Norman Lockyer, and "Norway and its People" by Bjornsterne Bjornson. [Harper & Bros., New York.]

IN continuation of its exceedingly interesting and instructive articles on Railways, *Scribner's* gives us in the March number "The Railway Mail Service" with first-class illustrations. In addition to the serial "The Master of Ballantrae" by Robert Louis Stevenson, the short story "An Eye for an Eye" by Robert Grant, there is a paper of special interest to readers of the ancient classics, "A German Rome" (the Modern Treves). We commend to the notice of all brain workers, and all engaged in school teaching, the very timely paper "Economy an Intellectual Work." [Chas. Scribner's Sons, New York. \$3.00 a year.]

THE March *St. Nicholas* contains the beginning of a story by Joel Chandler Harris, called "Daddy Jake, the Run-away," which tells of child-life in the South in slavery times, and Kemble's pictures make it exceedingly life-like. There is a fairy tale called "The Sun's Sisters," a Lappish story freshly rendered by Hjalmar Hjorth Boyesen. A cold weather story tells of life near Hudson's Bay,— "When the Brigades Came in." There are poems by Harriet Prescott Spofford, Walter Learoad, Malcolm Douglas, and Sydney Daye, a sketch of animal life by John Russell Coryell, and the usual department [Century Co., New York.]

THE frontispiece of the March *Century* is a portrait of the Grand Lama of the Trans-Baikal, from a photograph given to George Kennan in exchange for his own. The only other visit to this special Grand Lama by a foreigner as is known, was that of Dr. Erman, nearly sixty years before the death of the Lama.

AMONG the interesting papers in the Correspondence of Mr. Miles Grosvenor, a study of the progress of a New York politician from a liquor saloon to a residence in Montreal. "The Time of the Time" are "Election Laws for Congressmen," "The English Language in America," and "Lincoln's Distinctness." Marion J. Verdery, in "Open Letters," writes of the South under the Harrison Administration, from a Southern point of view. [Century Co., New York.]

Current Opinion.

THE JESUITS' ESTATES' BILL. WHILE in Britain last summer I read on the platform of *Exeter Hall*, in a French paper from Quebec, an account of the passing of the obnoxious Bill, and was more than a little surprised at the comparative silence and inaction of Protestants respecting it in and out of Parliament. Business and political considerations, together with a lack of knowledge of what it involved, may partly account for this conduct, but unpatriotic indifference at that time, so far from being a sufficient reason, as some journalists argue, for doing nothing now, should act as a powerful spur to our earnestness and activity in seeking to neutralize the error of the past, and that justice should be done with as little delay as possible. Accordingly on my return home in September I looked into this extraordinary piece of legislation—which I wish others would do before they preach about it—and brought it under the notice of the *Presbytery* of Montreal, which uttered a unanimous protest against it and forwarded a memorial to the same effect to the Governor-General-in-Council. This was the first public movement in the matter. Then followed similar action by the Dominion Evangelical Alliance, and the refusal of the Executive to veto the Act.

Is this to be the end of it? Certainly not. Judging by the trend of public opinion in all parts of the country, it is very obvious that the question is not yet settled, and is not to be set at rest by the touch of the magic wand of party politicians. The blow struck by our most cherished educational rights under the Constitution affects the whole Dominion, and is too keenly felt to admit of any such settlement. This is not a mere squabble over a sum of money, probably not much larger than has been sometimes spent in congressional election enterprises on this continent. It may suit the purposes of some to affect to view it in this light; but principles at stake are of vastly greater significance, and the summary rejection

of memorials by the Minister of Justice and his colleagues does not close every door at which we may legitimately knock.

It is still open to us to approach the Sovereign, but before doing so it is quite certain that additional memorials will reach the honourable gentlemen who reign at Ottawa, and that they may have abundant opportunities of putting things right. They shall hear this time, not from a Presbytery or an Evangelical Alliance, but from the rank and file of the voters of the Province. Meanwhile there need be no feigned alarm of violent measures being adopted as far as Protestants are concerned. All that is called for and contemplated is honest manly firmness in maintaining what is just and right, and in refusing to let it go at the beck of those whose present or prospective exigencies dictate that they should do otherwise.

I venture to predict that if any count upon manipulating this affair forced by the Jesuits through the Government of Quebec and by the recent action of the Ottawa Cabinet before the country for a verdict—in such a manner as to try, to secure in future the solid ecclesiastical vote without affecting serious changes in the ranks of their Protestant followers, they make a mistake, and one that will result in much harm and loss to them. It will be found that very many fair-minded and patriotic citizens are ready to blot out party lines in view of the grave issues now pending. Not a few have already taken this step, and are waiting to show, at the proper moment where they stand.

The rights of the people and the honour of the British Crown have been invaded by the Jesuit Act, and it is reasonable and certain that those who passed it and those who take the responsibility of refusing to make it void will be held to account. The lack of inclination and courage to set it aside, arising from party reasons, and not the lack of legal power, is what many judge to be the cause of the present crisis. The people understand full well how to estimate the assertion with which their memorials are dismissed, that this is a fiscal matter which cannot be interfered with by the Dominion Cabinet. Everyone knows that it is wholly an educational question, pressed into its present position by the governing force of a compact ecclesiasticalism which politicians of every stripe do not care to displease. The pith of the transaction may be given in few words. Mr. Mercer and his Government have done the bidding of the Pope, the Jesuits, and the Hierarchy, and in recognition of this he is made a Doctor of Laws by the Jesuit University of Washington, and will receive many other honours.

It is a well-known fact that the Jesuit Act is a violation of the British North America Act for the exercise of the veto power in such case.

Having carefully considered the history of the matter, I venture to say emphatically that the British Sovereign, in taking possession of the estates in question and designating them in perpetuity for educational purposes, was not guilty of any such spoliation of the suppressed Order of Jesuits as is implied in Mr. Mercer's "Act of Compensation." No "compensation," on "moral" or any other grounds, can be allowed for wrongs which the British Government never inflicted on the Jesuits. To propose such is a reproach and an insult to England. Even if it could be shown, which it cannot be and never has been, that the Jesuits suffered unjust loss by an Imperial Act, surely it is not for the Legislature of Quebec to arrogate to itself the functions of the British Parliament and Crown, and what is equally illegal and pre-eminently offensive, call in the aid of the Pope to settle such loss. What loyal subject of our Queen can fail to resent the indignity shown to the head of the nation and its Government by such proceedings? The Jesuits' Estates Act is *ultra vires* on the part of the Provincial Legislature, and should, on this ground alone, be set aside. In direct contravention of British law and practice, it recognizes in connection with the work of legislation the authority of a foreign potentate, and thus encroaches upon the freedom and independence of Parliament, and is therefore most dangerous to the interests of our country. How else can such statements as the following in the Act itself be understood? "The Holy Father reserves to himself the right of settling the question of the Jesuits' Estates in Canada." The property is to be disposed of "with the sanction of the Holy See." The agreement with the Government is to be "binding only so far as shall be ratified by the Pope." The Government is to retain the \$400,000, "until the Pope has ratified the settlement and made known his views respecting the distribution of the amount in this country." Thus the Act of a British Provincial Parliament has to be "ratified" by the Pope and public money is to be distributed in this country as he wishes. Nor is all. These estates have been sold by Father Tougeon, the representative of the Jesuits, at \$2,000,000, and a hundred and sixty thousand dollars have been disposed of by this Act, what has become of the remaining million and a half? Can anyone answer this question? On what

"moral" ground is this information withheld from the country? Do the Protestant Committee of the Council of Public Instruction intend to homologate the provisions of this unjust Jesuits' Bill by accepting the \$60,000 offered them? If they do so it is certain that they will act in direct opposition to the convictions and efforts of those they are supposed to represent. Their wisdom would be to refuse to be allured by this little prize, and to delay action in this behalf until the petitions being now signed throughout the Province have reached the Governor General in Council and have been disposed of, and even until action has been taken upon the memorials from all parts of the Dominion that may be laid at the foot of the Throne.—*Rev. Principal MacPhear, D. D., in Mail.*

Contributed.

THE VALUE OF RIGHT THINKING

HOW SHALL SUCH THOUGHT BE AWAKENED IN THE CHILD?

THE mother of a little girl, who died at an early age, found in her daughter's desk a paper on which was written—"The minute I wake up in the morning I will think about God. I will mind my father and mother always. I will try to have my lessons perfect. I will try to be kind and not get cross. I want to behave like God's child. Surely this obedience, gentleness and faithfulness to daily duty were the outgrowth of the purpose and determination, "I will think about God." Such thought forms character right. All character is formed by thought. A criminal never becomes such by acts alone. Crime has been thought of, pondered over, and excused until it has become so familiar it seems no longer crime. A saint becomes a saint only by constant communion with God; with His thoughts turned over and over in the mind until they become part and parcel of the man. The thought life is the only real true life. "As he thinketh in his heart, so is he."

Thought controls action. Some one has said "The world is full of purposeless people, who are content to drift or float through life." Alas! that the Church is full of purposeless Christians, who expect to float into heaven, because of their Church membership. And the Sunday school full of purposeless teachers, who feel their duty done when they "get through" the lesson. All these are without purpose or success, because so without thought, for as right thinking forms character, so also right thinking determines purpose.

If this is the case, how shall we do more important work for the teacher than to lead the child to serious thought, since "children of to-day are the men and women of to-morrow." How shall it be done?

1. We must be such thinkers ourselves, for whatever else the children study, they never fail to study us. The teacher is one of the first books. To make the children what we wish them to be, we must first make ourselves what we should be. We need not think to preach unless we have first practised; for the old truth holds good in the moral as in the natural world, "water rises no higher than the spring from which it issues." Some one has said "A wonderful diamond is on its way to England from Africa to be cut. Cut in one way it will be the most valuable brilliant on earth, in another, it only becomes a third-rate stone." Shall it be carelessly or thoughtlessly cut? If God gives to your hand and mine valuable diamonds which—whether we will or not—shall bear our impress through eternity, shall we dare to run the risk of making them "third-rate stones" through our lack of thought? It is impossible to over-estimate the influence on the child of holy thoughts worked out in the life of the teacher.

2. Give the child something to think about. Just going through a lesson never arouses thought. The stories have sometimes become so familiar, that they may cease to be interesting, unless presented in a way to hold attention. If the lesson is old, let us make it new by a new way of putting it; for what is good teaching but the "art of putting things." If we find our children inattentive, and if we are conscious of sameness in our teaching, let us be sure the fault is in us. Perhaps in the way we studied the lesson; we are so apt to study just for our classes, then we shall fail every time. If we study first to nourish our own spiritual life, and for our own growth in grace, if we have thought the lesson into our own hearts, we may be sure the children will not fail to get something new and strong every time we teach.

3. We must have with our teaching the accompanying power and blessing of the Holy Spirit. We may crowd into the child mind much of the truth—even the solemn truths of God's Word—and it will be labour in vain, unless the Holy Spirit touches with His fire the little hearts, making them burn with love and holy thought. And we need never teach without this power—for if God has ever promised anything, He has promised freely to give the Holy Spirit to them that ask. "Go speak to Jesus first, think with His thoughts—burn with His sacred zeal—then meet the child as one who comes transfused from the mount of prayer." February 14th, 1889.

CHRISTIAN GUILDS

(Continued from first page.) parish guild would naturally have a committee to look after the work of the Young Men's Christian Association, just as is the case at present in the guilds in the Church of Scotland, and this committee would cooperate with the Young Men's Christian Association, and so remove many occasions for friction.

SHOULD THERE BE SEPARATE GUILDS FOR THE SEXES.

In one respect, the Scottish Churches, in my opinion, have made a mistake. The organization of separate guilds for young men and young women may be better for Scotland, and possibly for some Churches in this country; but it is better for most American churches to combine the sexes in the parish guild, as in the Societies for Christian Endeavour. However, there is no reason why the parishes should not have their freedom in this matter. But, whatever may be decided upon in the parishes,—and it is certain that there will be differences of opinion on this point,—all men's guilds and women's guilds should be united in the same union.

The guild system opens up many questions of great importance for our times. It is clear that the Christian Church never has been efficient when it has depended altogether upon preaching from the pulpits by ordained ministers. It could not have mastered the Roman empire, or the German tribes, without the organization of the laity in associations, guilds, and orders for Christian work. There never was a time when the Christian Church had a greater strain upon her energies than at present, and this strain can be sustained only by the organization of the entire Church—men, women, and children,—as workers for Christ. The great military organizations of Europe teach the Church that she must organize her citizens in some similar efficient method as an army of Christ, and set it on the march to that great war that will result in the conquest of the world for our God and Saviour.—S. S. Times.

Correspondence.

THE VICTORIA INDUSTRIAL SCHOOL.

(To the Editor of the PRESBYTERIAN REVIEW.) DEAR SIR,—Will you kindly permit me to make through your columns the painful announcement that we have received the last boy we can accommodate at the Mimico Industrial School. We have crowded the lads together as much as we could, and have been compelled to close our doors. We have done all we can and have undertaken heavy financial responsibilities in erecting the building we have, and providing for the proper maintenance of over one hundred boys.

The crying need of a school is evidenced by the number of applications pouring in. Its efficiency has been shown by the improvement of the boys under our control; but we cannot under present circumstances proceed with the erection of another cottage, which would, moreover, accommodate only sixty of the seventy present applicants. We can only place the responsibility on the people in general. The case is serious—awfully serious. We realize the hardship that these boys will undergo and we can do nothing. Scores of boys are drifting, through force of circumstances, into a life of vice, dishonesty, drunkenness and rapine and may be murdered. We can only look on and grieve.

Yours respectfully, W. H. HUSTON Hon. Sec. Toronto Industrial School Association.

HOME MISSION FUND.

(To the Editor of the PRESBYTERIAN REVIEW.) SIR,—I beg leave to remind congregations that the Home Mission Committee meets in Toronto, on the last Tuesday of March, and that all contributions for Home Missions and Augmentation, should be in the hands of Dr. Reid, not later than the 15th day of March. So far the contributions sent the treasurer, are not sufficient to meet the loans effected, last October, (and which are now coming due) to pay the claims of Missions and augmented congregations, due 30th September last—not to speak of the claims for the present half year, which alone will amount to \$35,000. Unless, therefore, a very large sum comes in before the above date (15th March) the Committee, in view of the large deficit, will be compelled to retrench in its grants for 1889-90.

Ordained Ministers and Probationers, desiring appointments in the North West and British Columbia, or any other special fields, should send in their names at an early date, to the Convener.

The Trustees of the Nisbet Memorial School, at Prince Albert, have asked the Home Mission Committee to select a minister who shall assist in teaching in the school, and also do mission work upon the Sabbath. Applications for this position will also be received. Fuller particulars regarding the duties required may be learned from the Rev. Dr. Jardine, Prince Albert, N.W.T. Yours, etc., WILLIAM COCHRANE, Convener Home Mission Committee, BRANTFORD, February 20th, 1889.

MR. FEGAN'S BOYS.

(To the Editor of the PRESBYTERIAN REVIEW.) SIR,—Knowing your columns are always open to the advancement of humanity, I venture a few lines on a subject near my heart, viz. the poor boys under the special care of J. W. C. Fegan, Esq., of the Southwark Home, London, England. Mr. Fegan is truly a man after God's own heart, whose chief

aim is to win the boys for Christ, as well as to shape their characters for a successful future.

Your readers will be delighted to hear of God's blessing on these efforts. I am in touch with these boys and read with intense interest numberless little notes from them and their masters. On a boy, J. F. writes "I can give the boy credit for being truthful and willing to do what he can, he is a member of the Methodist church and meets in Bible class."

Mr. C. E. writes "I will keep him another year at \$125. At our annual S. S. meeting we appointed him treasurer of the school, have taken him from the Bible class and made him one of the teachers. He has seven boys in his class, two of them are P. B. and W. P. (our Home boys). I think he will do well, the boys seem pleased with him." The Colonial Superintendent, Mr. Bruce, suggested at New Year's (to about 200 who are wage earners), that it would be very nice for them to join together and send a surprise New Year's gift to Mr. Fegan to help to feed some of the hungry boys in the five million peopled city, and to help to give some other poor chap a chance where he could be sure of work and do well; and almost incredibly the little gifts, as low as fifty cents, came rolling in from willing and grateful hearts for help received in the time of need, to the grand total of \$507.85.

A more powerful argument for the success of the work and the character of the boys could not be.

Mr. Bruce left recently for England, and will (D.V.) return April 10th to the Distributing Home, 255 George St. Toronto, with 100 fine fellows, for distribution among farmers.

Those anxious to secure a boy may write to the Home, or either of the Canadian Council, H. P. Dwight, Esq., Supt. North-Western Tel. Co., Toronto; J. Hedley, Esq., Monetary Times Office, Toronto, or to Yours, etc., Wm. GOODFRAM

Church News.

TORONTO PRESBYTERIAL SOCIETY.

TORONTO Presbyterial W. F. M. Society held its fourth annual meeting in Cooke's church, Wednesday, February 27th, there being two sessions, one at 10.30 a.m., the other at 2 p.m. The morning session was opened with devotional exercises, conducted by Mrs. G. H. Robinson, the first Vice-President, (who, in the absence, through illness, of the President, Mrs. Brimer, occupied the chair), assisted by Mrs. Fizzell. The minutes of last annual meeting were read and sustained. The Treasurer's statement showed a balance to the credit of the Society of \$5,011.89. This sum was contributed by thirty-one Auxiliaries and sixteen Mission Bands within the bounds of the Presbytery of Toronto, with a donation of \$272 from the Woman's Association of St. Andrew's church. Nearly 2,000 lbs of clothing, about one-third of which was new, was sent during

of warmest gratitude.—An organ for Miss Mackay's school was sent from ladies of Old St. Andrew's church, and has also reached its destination. The "Topp" Auxiliary, Knox church, and Old St. Andrew's Auxiliary, sent school supplies to Mr. Hugh McKay at Round Lake. The Secretary's report showed an increase of six new Auxiliaries and two Mission Bands during the year, with a gratifying increase in the membership of all the Mission Bands. Interest in the work of Foreign Missions is not diminished. Although the offering this year falls slightly below that of the preceding year, it was demonstrated that there were sufficient reasons for the deficit, one being the number of outside appeals for aid responded to by members of the Society. The reports were adopted. The officers for the present year are: President, Mrs. W. B. McMurrich; First Vice-President, Mrs. Brimer, Toronto; Second, Mrs. Bell, Newmarket; Third, Mrs. Argo, Norval. The efficient and valued officers, Miss George and Miss Reid, were re-elected as Secretary and Treasurer. A Committee was appointed, with Mrs. J. C. Hamilton, Convener, in take charge of the clothing for Mission reserves for the ensuing year. The session closed with prayer, led by Mrs. Shortreed.

During the recess the Presbyterial Society were hospitably entertained at lunch by the ladies of Cooke's church. The afternoon session was largely attended, the main body of the church being comfortably filled. A cordial welcome to the Society was given by Mrs. Patterson, and response made by Miss Bruce, of Elmira. An invitation from Newmarket for the semi-annual meeting was accepted, to take place on the last Friday of September. It was decided to hold the next annual meeting in Charles street church, Toronto, on the last Friday in February, 1890. Other invitations were presented for both occasions, but a vote being taken the result was as above. Mrs. Cameron offered the dedicatory prayer, after which, Mrs. Harvie, on behalf of the absent president, made a short address. She stated that although the Society was this year slightly behind in funds, there was no reason for discouragement, and pointed out the prime necessity of supporting the work to which, as a Society, the W.F.M.S. is pledged. Mrs. Smallie, of Fergus, gave a most interesting account of a visit to some of the North-west Indian reserves. A paper on "Some of the Hopeful and Discouraging Aspects of Missions," by Mrs. McCurdy, was read by Miss Smith. Both papers were much appreciated. The questions were answered by Mrs. Harvie in place of Mrs. Parsons, who was unable to be present. These were of the usual interesting and practical character, and were disposed of by Mrs. Harvie in the most satisfactory manner—many of the delegates assisting, at her request, in giving the desired information. A Missionary quartette, by young ladies of the Central church, was much enjoyed. Greetings from the Methodist Women's Board were presented by Mrs. Goodfram, who expressed the kindest feeling on behalf of her Society towards the work of the women of the Presbyterial Church. A cordial vote of thanks to the hostesses of the occasion—the ladies of Cooke's

church—was unanimously carried, also a standing vote of the Society, thanking Mrs. Brimer, the retiring President, for her manifold labours in the discharge of the duties of her office, and for the very efficient service she had rendered to the cause of Missions during the year. The Hymn, "Of more day's work for Jesus" was sung, and, after prayer led by Mrs. McMurrich, and the singing of the Doxology, the meeting closed.

REV. JAS. BARCLAY, of St. Paul's, last week read an essay on "Browning under the auspices of the W. C. T. U. Montreal. The *Canaille*, in closing an extended notice of the lecture, says it was "one of the most interesting literary lectures heard in Montreal this many a day."

The statement of the secretary treasurer as given in the report (a pamphlet of twenty pages just published, of Fort Massey congregation, Halifax, N.S., Rev. Dr. Burns, pastor, shows that beginning with a debit balance of \$1876.21, claims for current expenses have been paid, and there remains a balance of cash in hand at the close of the year, \$977.53. The mortgage debt at the beginning of the year was \$10,500, with a balance of cash in hand of \$413.69. The receipts for the year amount to \$1,102.35. There has been paid on account of the mortgage \$1,500, leaving a balance due on it of \$9,000. Reference is made to the pastor in the following affectionate terms: "Your committee have again to thank our Heavenly Father for preserving us in health and strength our dear pastor, to whose ministrations we are indebted for fresh light upon the way of life. No stronger evidence of the unity and affection of the congregation can be afforded than the result of the past year's finances. The total receipts for all purposes were: Sabbath offerings, \$4,271.82; special contributions, \$722.25; Debt Extinguishment Fund, \$1,102.35; Schemes, etc., \$2,502.67; total, \$8,599.09. This is an exceptionally good showing for a congregation of some ninety families and 260 members. The items for schemes, etc., are: Congregational Missionary Association, \$1,170; W. F. M. Auxiliary and Mission Band, \$175; Sabbath School, \$217; Y. P. S. C. Endeavour, \$230.91; Y. P. Association, \$100; Cobourg Road Mission, \$292; Thanksgiving collection, \$75.76; other objects, \$230; total, \$3,402.67.

THE induction of Rev. Edward Cockburn, M.A., late of Uxbridge, Ont., to the pastorate of Dumfries street church, Paris, took place February 13th in the presence of a very large assemblage of people from the town and surrounding country. The services were of a very impressive character. Rev. H. C. Rose, of Ingersoll, preached. Rev. Dr. Cockburn charged the minister; and Rev. R. Pettigrew, an old friend and classmate of the newly-inducted pastor, gave the people well-timed and practical counsel. Rev. Mr. McGregor, Moderator of the Paris Presbytery, presided. The soiree in the evening in the Town Hall was one of the most successful and well managed affairs of the kind ever held in the town. Fully 500 people attended to listen to and happily accept of the following receipt: "I have accepted of the pastorate of the church of St. Paul, Paris, which commenced at eight o'clock. After the open-

ing exercises, Mr. Thomas McCosh, clerk of session, temporarily occupied the chair, when a resolution of thanks to Dr. Cockburn for his unwearied services as Moderator during several vacancies in the congregation during the past twenty five years, was moved by Mr. D. Brown, seconded by Mr. John Penman, and supported by Messrs. Allan and Hall. Mr. McCosh presented the resolution, which was carried by a standing and unanimous vote, to the Rev. Doctor, together with a cheque for \$100. Dr. Cockburn replied in a touching and happy manner. Rev. Mr. Whyte, of Paris, welcomed Mr. Cockburn in a few well-chosen remarks as the pastor of the chosen Presbyterial congregation, and was followed by Rev. Mr. Laworth, of the Congregational church, on behalf of the Ministerial Union of the town. Rev. Mr. Hardie, of Ayr, and others, gave excellent addresses. The musical part of the programme was made up of organ and vocal solos, and well rendered selections by the choir of the congregation, which was ably assisted by a number of amateurs.

Books.

ARE YOU A MUSIC TEACHER?

The best way to make the most of your teaching is to make the best of your books. The best books are those that are best adapted to the needs of the teacher and the student. The following books are well adapted to the needs of the teacher and the student, and all are in stock. Richardson's New Method for the Piano-forte (32) N. E. Conservatory Method for the Piano-forte (32). Mason & Hoadley's System for Beginners on Piano, 50c. and Mason's System of Technical Exercises (32.50). Bellini's Analytical Method for Piano (for beginners, 50c.) and Winner's Ideal Method (for beginners, 50c.). Every Music Teacher needs a full set of Dime & Co.'s great catalogue, describing fully the largest stock in America. An interesting while, just as well as a subscription to Dime & Co.'s Monthly Musical Record (11c.) which describes intelligently every new music book as it is issued, and every new piece of music, piano, violin, voice and song, disc, wax, gramophone, and gives a condensed "Record" of the world's music. School Music Teachers are invited to examine and use the newest of our successful School Music Books, *Seven Minutes* (11c. 30 cents, or 83c. per doz., 10c. 20 cents, or \$2.30 per doz., 12c. 30 cents, or \$3.60 per doz.), by L. O. Emerson. Thoroughly good and interesting graded course. Also *Seven Minutes* (10c. cents, or 83c. per doz.), by L. O. Emerson, to be used in High School or for adult singing class.

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NEW BOOKS.

- 1. Report of the Missionary Conference, London, 1888. 2 vols. \$1.50.
2. Yale Lectures on the Sunday School. By H. C. Trumbull, \$1.50.
3. The Gospel according to St. Paul. By J. Oswald Dykes, D.D., \$2.00.
4. Landmarks of New Testament Morality. By George Matheson, D.D., \$2.00.
5. Gospel Sermons. By James McCosh, D.D., \$1.50.
6. The Training of the Twelve. By A. B. Bruce, D.D. 4th edition, revised, \$2.50.
7. Jesus Christ, the Divine Man. By Dr. J. F. Vallentyne, M.A., \$1.00.
8. Abraham: or, The Obedience of Faith. By F. B. Meyer, B.A., 90 cents.
9. The Bible. By J. H. Rapp, D.D., \$2.00.
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Church News.

We are thankful for items of Church News...

A VERY successful tea meeting under the auspices of the Band of Wiling Workers...

PRE-COFT congregation closed the financial year with a surplus of \$18 in the treasury...

MRS. EWART, President of the Woman's Foreign Missionary Society, organized a Young Woman's Auxiliary...

The following are the statistics of the St. John church, St. John, N. B., for 1888...

The first annual meeting of the Bincarth Manitoba Ladies' Aid Society was held on the 7th Feb...

The twentieth annual convention of the Sabbath School Association of Brant, the Banner County of the Province...

At a congregational meeting of Bloor street church, Toronto, Rev. W. G. Wallace, M.A., S.D., pastor, Friday evening, February 22nd...

The annual meeting of the Stratford Presbyterian W.F.M.S. Society, which was held in Lutetia on the 15th ult...

ACCORDING to the Kingston News Rev. John Mackie, pastor of St. Andrew's, on closing his sermon on Sabbath morning, Feb 24th...

REV. WALTER R. ROSS, late of Carman, Man., received a hearty welcome from the people of his new charge, Chilliwack, B.C.

fine, as the valley lies among the Cascade or Coast Range Mountains...

WE clip the following from the New York Christian at Home: A large gathering greeted Rev. Dr. Junior...

FROM the report of First church, St. Catharines, Rev. J. H. Baillie, pastor, we learn that while there has been no net increase to the communion roll...

THE annual congregational meeting of Willis church, Clinton, Rev. A. Stewart, pastor, was held on Thursday evening, the 14th inst.

A CORRESPONDENT writes to the REVIEW:—On the 17th inst., the Rev. Mr. Kay, Milverton, conducted the anniversary services of Knox Church, Palmerton.

PRIOR to his leaving Carman, Man. for his new charge, Chilliwack, B.C., Rev. W. R. Ross was entertained at a farewell social by the congregation of Carman and associated stations.

ACCORDING to the Kingston News Rev. John Mackie, pastor of St. Andrew's, on closing his sermon on Sabbath morning, Feb 24th...

A CORRESPONDENT writes to the REVIEW:—The new church at Hawkesville, Ont., was opened for divine service on Feb. 17th.

Guelp, preached at the three services. The Rev. H. Porteous, of Galt, assisted in the services. The Rev. H. Norris, of Glenallen, was expected to preach in the afternoon...

THE reports presented at the annual meeting of Knox church, St. Thomas, Ont., Rev. W. H. W. Boyle, B.A., pastor, indicate a year of steady growth...

THE first meeting of the Sarnia Presbyterian W.F.M.S., was held in St. Andrew's church, Sarnia, February 14th.

THE annual meeting of the Guelp Presbyterian W.F.M.S. was held in Berlin Thursday, February 21st.

THE annual meeting of the Guelp Presbyterian W.F.M.S. was held in Berlin Thursday, February 21st.

excellent paper. A very practical discussion of the questions in the Drawer followed, joined in very generally by those present.

THE annual meeting of St. Paul's congregation, Hamilton, Rev. Dr. Laidlaw, pastor, was held Jan. 21st, Mr. M. Leggat, Chairman, Mr. Lyman Lee, B.A., Secretary.

THE annual meeting of the Stratford Presbyterian W.F.M.S. Society, which was held in Lutetia on the 15th ult...

MEETING OF PRESBYTERY. MET at Hensall, on January 15th. Mr. Martin was elected Moderator for the ensuing six months.

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Presbyterian Review

THURSDAY, MARCH 7, 1889.

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

In former issues, 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. W. G. MILES, B.A., of Sunderland, Lindsay, Presbyterian, has declined the call to Markdale and Flesherton.

Rev. R. WHITMAN, of Hintonburg, who takes a deep practical interest in temperance, has established a branch of the Carleton Co. Temperance Alliance in Carp.

The Presbytery of Barrie has sustained the call from Beeton and Tottenham to Rev. R. M. Grassford, of Wauabushere. The call will be forwarded to Mr. Grassford, who is prosecuting his studies in New York.

The anniversary social of Erskine church Sabbath school, Hamilton, was held Feb. 26th, the superintendent, Mr. James Newlands, presiding. After tea a fine programme of music and recitations by the pupils was rendered.

Mr. J. C. GIBSON, leader of the choir, Knox church, Paisley, was recently presented with an address and gold watch in recognition of his many services to the congregation. A local paper says of him: "No truer friend of the cause lives in Paisley to-day."

Messrs. JAMES OSBORNE, Sr., W. Crawford, W. H. Pickard, and W. Fourney have been ordained to the eldership of Calvin church, Montreal. The services were conducted by the pastor, Rev. Dr. Smyth, Revs. W. Cruikshank and Principal MacVicar, assisting.

On Sabbath afternoon, February 24th, Rev. John Wilkie addressed, in Knox Church, Montreal, a union meeting of Sabbath schools, Crescent street, Erskine, Stanley street, St. Paul's and St. Gabriel being well represented. His address was upon the aim and scope of mission work in India, and he dwelt particularly in reference to the condition of the young.

At a social gathering, held in Melville church, Brussels, on February 26th, an address was presented to Elder Alex. Stewart, in which the congregation expressed its appreciation of the valuable services rendered by him in many ways during the past twenty five years, and for ten of which he has filled the position of treasurer. The address was accompanied with a purse of \$50 in gold.

A LARGELY attended meeting, under the auspices of the Woman's Board of Foreign Missions, was held in the American Presbyterian Church, Montreal, Saturday afternoon, February the 23rd, Rev. Dr. Wells in the chair. Address bearing on mission work were delivered by Rev. Dr. Judson Smith, of Boston, Rev. J. Wilkie, of our Central India Mission, and Rev. Dr. Robertson, Superintendent of Missions, Manitoba and North West.

Rev. M. L. LEITCH, late of Valleyfield, Que., was inducted into the pastoral charge of Knox church, Elora, 21st ult. Rev. J. B. Mullen presided. Rev. J. C. Smith, of Guelph, preached, Rev. Dr. Mackay, East Paslinch, addressed the newly inducted pastor, and Rev. J. M. Gardiner, of Erasmus, the people. At the close of the service, Mr. Leitch, on being introduced to the people by Mr. Davidson and Dr. Torrance, received a very hearty welcome.

THE annual tea-meeting of Carholme congregation was a very successful affair. It is deserving of mention that this congregation within the past year has spent a considerable sum in church repairs. The building has been painted without, decorated within, and other improvements, necessary to the comfort of the congregation, have been made. The shed, unroofed by the severe wind-storm of a few weeks ago, has been moved to a place much more convenient to the church.

THE annual congregational social of Knox church, Montreal, was held last week in the lecture room, and was most enjoyable. The first part of the evening was devoted to a short musical programme. Short addresses were also delivered by the pastor, Rev. James Fleck, Mr. K. Henderson and Mr. Walter Paul, in which the large increase in church membership and the necessity for increased accommodation were referred to. There had not only been an increase in members, but a spirit of increased activity pervaded all the associations connected with the church. A committee has been appointed to consider the question of more accommodation.

ON the occasion of the departure of Rev. Mr. and Mrs. Cockburn for Paris, to which town he has been called, the congregation of Uxbridge presented Mr. Cockburn with a handsome gold watch and Mrs. Cockburn with a beautiful tea service, both suitably engraved. The presentation was made in the church before a very large congregation composed of members of every denomination in town. The Mayor occupied the chair. Mr. and Mrs. Cockburn leave Uxbridge with the best wishes of all for their future happiness and welfare. Mr. Cockburn has been pastor of the Presbyterian congregation in Uxbridge for nearly sixteen years. Miss Mary Cockburn was also presented with an address by the Lend-a-Hand band of which she was an active member.

Rev. JOHN WILKIE has received, through Rev. K. McNabb, of Beachburg, Ont., \$50, the amount voted by the congregation for the support of native Christian work in India. Mr. McNabb, in forwarding this money, says: "An equal amount, we trust, will be sent next winter. I may say this special effort has in no way interfered with our ordinary contributions to Missions. Our ordinary contribution to Foreign Missions in 1888

was considerably over contributions in 1887. Including this \$50, we contributed to S. letters in '88, \$334.10; '87, \$250.00; '86, \$134.10. This is certainly a good showing, and indicates what quiet and earnest effort can do. The figures above given are conclusive proof that in the Beachburg congregation there are true missionaries in addition to the faithful pastor and his worthy wife.

In many of the city pulpits last Sabbath reference was made to the death of Professor Young, of Toronto University. Rev. D. J. McDonnell, in closing, a lengthened eulogy of Professor Young's life and labors, referred to the triumphal character of the funeral service in Convocation Hall, and said that when he saw the Professor's cap laid on the coffin lid, he felt as if a soldier were being borne to his grave by those who had fought under him the battle of truth against falsehood, of reality against a phantasm, of God against the evil that is in the world. Rev. G. M. Mangan, after pronouncing a high tribute to the Christian character and worth of the deceased, said he found him a preacher of righteousness, and he prayed to God that his mantle would fall upon worthy shoulders. He referred to the efforts made by parsons and politicians to pull wires already to secure the chair for unworthy men. He deprecates this, and said that a true philosopher, like the late Professor, would not lower himself to such indignities, he would like the office to seek him.

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Meetings of Presbyteries. BARRIE—Barrie, March 19, 11 a.m. BRANTFORD—Portage la Prairie, March 11, 1930. BRIDGEVILLE—Brockville, March 12, 3 p.m. BRUCE—Paris, March 12. CHATHAM—Chatham, March 12, 10 a.m. GILGARRY—Cornwall, March 19. GUELPH—Guelph, March 19, at 10:30. HENRY—Clinton, March 12, 10:30 a.m. KINGSTON—Kingston, March 19, 3 p.m. LONDON—London, March 12. MONTREAL—Wingham, March 12, at 12:30. MONTREAL—Chatham, March 19, 10:30. MONTREAL—Montreal, March 19. OKANAGAN—Orangeville, March 12, 10:30. OWEN SOUND—Owen Sound, March 19, 7:30. PATERBORO—Port Hope, March 19, 3 p.m. PARIS—Chalmers Church, Woodstock, March 12, 12 o'clock. QUEBEC—Sherbrooke, March 12, at 8 p.m. SASKATCHEWAN—Saskatoon, March 9, 10:30 a.m. SAGUENAY—Palmerston, March 12, 10 a.m. STRATFORD—Stratford, March 12, 10:30 a.m. WHITBY—Whitby, April 16, 10:30 a.m.

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

Births. WILSON.—At 105 Pape Avenue, Toronto, on February 27, the wife of W. G. Wilson of a daughter. Marriages. PAINE—WYLLIE.—On February 27, at Owen Sound, by the Rev. John Semervilla, M. A., Warren A. Paine, of Sydney, Australia, to Jean (Madge) Wyllie, only daughter of the late Andrew Wyllie, M.D., Walsall, England. THOMAS—HELL.—At Galt, on February 27, by Rev. J. A. R. Dickson, B.D., Wm. Thomson to Kate Bell, both of Galt. Deaths. YOUNG.—At 121 Floor St. East, Toronto, on February 26, George Paxton Young, B.S., Professor of Mental and Moral Philosophy in University College, in the 71st year of his age. MR. FORSTER, ARTIST. Portraits sketched to the Salon of France, Studio, 41 King St. East. N.B.—Portraits in Oil a specialty.

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WALL PAPERS. The imported productions of Messrs. Jeffrey & Co. of London, England, were one of the chief attractions at the Arts and Crafts Exhibition, lately held in London. The Victorian series of wall papers made by this firm, and designed by Leslie F. Day, Walter Crane, J. D. Sedding, and others, are well known to our stock. All other lines made by this firm, from 12 cents per roll upwards, are in the most perfect taste, and allow of the selection of really artistic designs at prices usually paid for common plain designs. We are sole importers of Messrs. Jeffrey & Co.'s productions. We will also show a beautiful line of Liberty's wall papers, designed and coloured especially to harmonize with their celebrated silks and hangings. These papers are not at all expensive, and will no doubt find a large sale. We have, beyond question, the largest stock in Canada of Japanese and French Leather and Relief Papers, among which are to be found some of the most delightful conceptions in decorative art. Our importations of Japanese leathers direct, via British Columbia, will embrace the productions of three establishments, including the Government factory.

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