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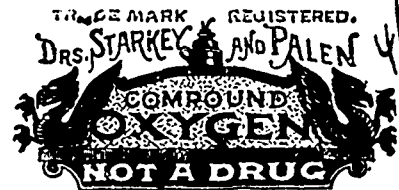
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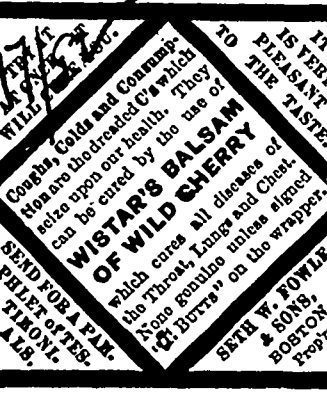
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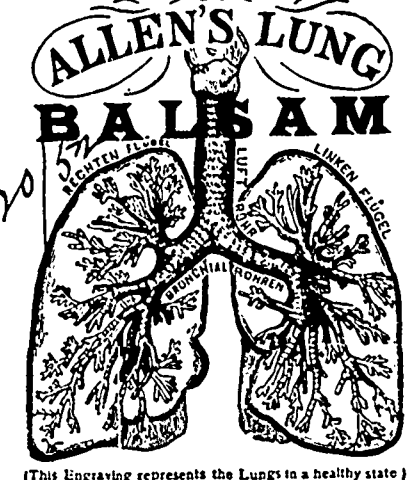
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A professor in a United States Theological seminary concludes a note with these words: I am much pleased with the enlarged form of the PRESBYTERIAN.

A worthy pastor in Eastern Ontario writes: THE CANADA PRESBYTERIAN is a credit to the church in Canada, the principles and polity of which it has ever been an able exponent.

A correspondent favours us with the following: Permit me also to offer my congratulations on the great improvement in the paper, I have been a subscriber since first number and rejoice in this sign of prosperity.

A gentleman who conducted a large and successful business in a Western Ontario town and who has now taken up his residence in Scotland writes: As you know I have been a subscriber to the PRESBYTERIAN from its first appearance, and it is my intention—even at this distance—to continue a subscriber. Your manly editorials on important and often delicate questions invariably commended themselves to your humble subscriber. It is to me a hopeful sign of the progress Presbyterianism is making in your great Dominion, that you have been able from time to time to improve the quality of the PRESBYTERIAN editorially and mechanically, and the recent enlargement and improvement in all departments of the paper are to me a clinching proof of its healthful progress. Those few Presbyterians—I hope they are few—who do not take your paper, do not know how much they are the losers. I am delighted with the new dress of the paper.

Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conducted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—*Empire*.

Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size. THE PRESBYTERIAN has a look of prosperity about it.—*Toronto World*.

A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—*Napanee Express*.

A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—*Barrie Gazette*.

"Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very best. The papers by "Knoxonian" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—*Cornwall Freeholder*.

A Manly and Judicious Exponent

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church paper published on either side of the Atlantic. THE CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—*Stratford Beacon*.

Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—*Brockville Recorder*.

Accurate and Comprehensive

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbyterians of Canada.—*Dunfries Reformer*.

Ablly Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Presbyterians, but to all.—*Kincardine Reporter*.

A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work.—*Canadian Baptist*.

A Most Creditable Organ.

THE CANADA PRESBYTERIAN comes to hand this week greatly enlarged and improved in appearance, being changed to a three column paper. It is in its seventeenth year, and is conducted with tact, taste and ability, in fact a most creditable organ in the interests of the body it represents.—*Wingham Times*.

A Popular Religious Weekly.

This popular religious weekly begins the New Year enlarged and much improved. Ablly edited and containing accurate and comprehensive news of all church work, at home and abroad, it is more deserving of support than ever from the Presbyterians of Canada.—*Waterloo Chronicle*.

Notes of the Week.

IN the first list of subscriptions in answer to the Lord Mayor of London's appeal in regard to the famine in China, we observe that Messrs. Matheson & Co. contribute \$5,000. The head of this firm is one of the most active office-bearers in the Presbyterian Church in England.

OF the new professor of English literature in Toronto University, the Halifax *Presbyterian Witness*, says: Professor Alexander, of Dalhousie College, has accepted the Chair of English Literature in Toronto University. Mr. Alexander's services in Dalhousie are very highly valued, and his leaving us will be much regretted. All the same, we congratulate him on his appointment to the chair in Toronto.

THE last issue of the *Interior* is as bright as new type and eminent editorial ability can make it; yet it has an ingenuously modest way of calling its readers' attention to the mechanical improvement. We have put off putting in new type as long as possible, because we do not like the brilliance which, for a time, it gives to the page. But we shall knock off the new quickly, and get the typography down to harmonious editorial prosiness.

THE twentieth annual Sunday-school convention of Brant County will be held in the Congregational Church, Burford village, on the 7th and 8th of March. Judging from the programme issued it looks as if this convention will equal any that has gone before, and indicates the thorough organization that has been attained; even the Indian Township has its local association, represented by its president, Mr. J. Jamieson, of Onondaga, who is to submit a report on the work among the Indians.

THE authorities at the Vatican are making quiet, but persistent efforts to bring about a friendly understanding between the Bulgarian clergy and the Roman See. There are already some Greek churches that acknowledge the Pope while retaining their own liturgy. The fact that Prince Ferdinand is himself a Roman Catholic seems to present a favourable opportunity for extending Papal influence, and the Princess Clementine is a devoted advocate of the policy of reconciliation with Rome.

AT the social meeting held in Chalmers' Church, Dundee, to welcome their new minister, the Rev. John McNeill was one of the speakers. He said that in regard to their new minister, he did not wish that congregation to do as some people—true to the Scotch instincts of being cautious and long-headed—did. He hoped they would not be so cautious. He did not find that Scotch caution was one of the fruits of the Spirit, and it was not mentioned in the original or revised versions. Instead of walking round their minister with caution, they should make up their minds from that night forward to rally round him. They should open their arms to him, every man and woman of them—the latter proceeding might give him a great scare—take him right to their arms at once, and the day would never come when they would reopen their bosom to cast him out. He was not a prophet nor the son of a prophet, but he was willing to stake his reputation on that prophecy.

A CORRESPONDENT of the *Christian Leader* concludes a vivid description of Dr. Parker's Monday conferences with working-men with the following: The meeting fairly managed itself; any proser was pulled up sharp; even the doctor's occasional parrying created some impatience, the men best like a straight question and a straight answer, as the doctor said, a public meeting can always be trusted to its own contents. That these conferences will do much towards the solution of the problems raised in the audiences, is very doubtful; that they will contribute largely to the dissolution of the barrier between some pulpits and many working-men, is evident enough. It ought not to be possible for any to ask the question which, however met with no reply: "How is it that the majority of working-men think parsons thieves or knaves?" The alienation under such a question is the seriously grave feeling which Drs. Parker, Clifford and others are trying to realize and then to dissipate and destroy.

DR. PARKER, says the *British Weekly*, deserves great credit for the earnestness with which he is trying to get at the real working men. It is lamentably true that these are not to be found to any great extent in London churches and chapels. He has succeeded these last two Mondays beyond expectation in getting the very men wanted to come and listen to him and speak to him. He has been at his best on both occasions, as he always is when really put on his mettle. Nearly everything he said has been true, relevant, bold, and, at the same time, charitable. His replies to questions have also been very effective, both in what he has declined to discuss and in what he has actually said. The impatience of the audience with Established churches is exceedingly noticeable. The questions have largely turned upon the enormous incomes of the Archbishops and Bishops. The question of religious equality has been forced upon the speaker, and he seems to us to have dealt with it in a large spirit, and without bitterness.

EDINBURGH Free Presbytery have had an important heresy case before them. Rev. James Stewart, who was licensed in 1885, has published a book on "The Principles of Christianity," the views in which traverse the teaching of the Confession on the doctrine of imputation; original constitution of human nature; the human nature assumed by our Lord; and justification. Mr. Stewart in his first written statement admitted that his views are not those of the Confession, but in his second statement thought that on the third point he does not differ save in the language employed from the doctrine of the Confession. Mr. R. G. Balfour moved that Mr. Stewart's license be suspended and the case referred to the Synod, but on suggestion he altered the motion to one of suspension alone. Mr. Stewart said that in these days it was impossible for a young man to go deep into the Bible and see eye to eye on all points with the Confession. Why did they not put out Dr. Blaikie, who was not satisfied with the Confession and was about to bring forward a motion on the subject? The motion to suspend his license was adopted without discussion, and he appealed to the Synod. Prof. Blaikie then moved his overture on the Confession, after a long discussion of which an adjournment was made.

IN referring to the spiritual history of the late Laurence Oliphant, the *Christian Leader* says: Lady Grant Duff, in whose house at Twickenham poor Laurence Oliphant died, does not add much in her *Contemporary* article to our knowledge of that strangely compounded mixture of man-of-the-world and mystic. He began life, she says, as "a strict Presbyterian," a statement we are inclined to question; and it is added that he "suffered from the not uncommon recoil produced by that faith." Sir Thomas Wade knocks the "strict Presbyterian" theory on the head when he remarks that Oliphant, whom he knew intimately from babyhood, "began to rove early," and had acquired even in youth "a great indifference for forms of any kind." When he arrived in China with Lord Elgin in 1857, he "seemed to have persuaded himself that revealed religion was an imposture." That he should take to spiritualism, while rejecting the miracles of the Bible, need not surprise us; but the credulity that placed such a shallow impostor as T. L. Harris, with his high-faluting rhetoric, on the same platform with Jesus Christ, is surely unparalleled. Nothing could be more sane and wholesome than Oliphant's early travel books, and he was a highly accomplished diplomatist and man of the world; yet there must have been a crack somewhere. His mother shared, perhaps she may have inspired, his fanaticism. When he slipped out of parliamentary life, leaving his constituents in complete darkness as to his whereabouts, he took up his abode in a remote village not far from Lake Eric, where he peddled cakes and fruits in American villages; and his mother lived a similar life, at one time taking in washing, at another cooking for twenty-five Japanese coolies. Oliphant actually remained under the control of the Yankee charlatan for fifteen years. It is a pleasant relief to turn to Sir Thomas Wade's testimony as to the beauty of his character, and to the pathetic account which Lady Grant Duff gives of his deathbed. It was cancer of the lungs that carried him off.

Our Contributors.

VARIOUS SOLILOQUIES ON THE JESUITS' ESTATES BILL.

BY KNOXIAN.

The Jesuits' Estates Bill puzzles everybody except the people who passed it and the Order that gets the money. Mr. Mercier saw his way clearly enough for even the Protestant members of the Legislature did not vote against the Bill. The people that get the money will see quite clearly that it is their duty to take the cash. They would take more if they got it. Everybody else is puzzled. It is rumoured that some of the Quebec Protestants are puzzled to know whether they should take the \$60,000 that is offered to level up. Politicians are puzzled because they don't care to quarrel with the Catholic vote. Sensible, solid citizens are puzzled. They don't like the Jesuit Bill, but they know that religious strife is the most dangerous of all kinds of strife, and with Ireland before their eyes they hesitate before entering upon a religious war. They know the line must be drawn somewhere, but would much rather not have to draw it if the other party would behave themselves in a half reasonable sort of way. Sensible, patriotic men also know that the constitution of this young country would not stand a heavy strain, and if the Confederation compact were broken we would have annexation or chaos. A great many Canadians don't want either. The ultra Protestants are perhaps the most puzzled section of the community. Everybody asks them to go to the front and justify their claim to superior Protestantism but they don't go.

We may imagine various representative men indulging in a soliloquy on the situation.

THE SOLILOQUY OF THE TORY POLITICIAN.

"I don't like the Jesuit Bill. These people had no legal or moral claim to \$400,000. They are a bad lot, and it is a scandal to endow them with public money in Quebec when they have been chased out of nearly every Catholic country in Europe. If they were mere religionists I would not care so much, but they are politicians as well, and aim at the destruction of civil government. Sir John should certainly have disallowed the Bill. Six years ago he and several of our friends took the ground that "all Provincial Bills should be disallowed if they affected general interests." Another member of the Government declared that a Bill might be dangerous though not unconstitutional, and that the Dominion Government had power to disallow bills against the "peace, harmony and general interests of the country." That same member made a capital point when he said that an unconstitutional bill is not dangerous because the courts can set it aside. The dangerous bills are constitutional ones, that are against the peace, harmony and general interests of the country. Now our friends are forced to swallow all they said about disallowance six years ago, and contend that a Provincial Bill should be disallowed when unconstitutional, and then only. It is a bad business. If the Minister of Justice and Mr. Bowell would only keep their mouths shut, as Sir John does, it would not be so bad, but they go on talking about *ultra vires* and all that sort of thing, when everybody knows they held six years ago that they were bound to disallow dangerous bills whether *ultra vires* or not. Yes, it is a bad business. The Bill ought to have been disallowed. But what could Sir John do? If he disallowed the Bill Mercier would pass it again, dissolve the Legislature, appeal to the people and sweep Quebec like a whirlwind. He would knock the pins from under Sir John's French colleagues, and they would be forced either to go over to him or resign. In any case Sir John would have to go out of office, and of course that is not to be thought of. Office must be kept at any cost. Jesuit Bill or no Jesuit Bill, we must hold on to the solid pudding. Yes, it is a bad business, and there may be some trouble in Ontario too. Pestilential papers like the *Globe* keep shouting at the Orangemen to go to the front, and they may be goaded into passing resolutions in their lodges against the Jesuits. Of course these resolutions are perfectly harmless in Ontario, where they are understood, but the Jesuit papers quote them in Quebec and make capital against our friends down there. Yes, it is a bad business. We may come out all right yet. The Jesuits have their \$400,000, and that will keep them quiet until they want another haul, and as for the Orangemen, some means can be used to quiet them down before the next election. Thanks to a kind Providence, we have turned as bad corners as this in the past, and we may be enabled successfully to turn this one. There is always one comfort left—our party is loyal to their principles and to their chief. We are a unit in saying, Jesuit Bill or no Jesuit Bill, we must keep in office."

THE SOLILOQUY OF A GRIT.

"This Jesuit Bill is one of the worst things Canada has seen for many a day. It is as bad as the Gerrymander Act or the Franchise Bill. And Mercier made it worse by offering \$60,000 to the Protestants to level up. Either the Jesuits were entitled to that money or they were not. If they were entitled to it, then \$60,000 should not have been offered to the Protestants for assenting to what was in itself right. If they were not entitled to it, the \$60,000 were simply a bribe to the Protestants—hush money to keep them quiet, and perhaps it does keep some of them quiet enough. Yes, the Jesuit Bill is a bad one. But then, what can a fellow do? Mercier is out of all sight the most successful leader in Canadian politics at the present moment. He is a brilliant man with astonishing dash and nerve. He has accomplished almost miracles

since he took office, and, even his enemies being judges, he gives the people fairly good government. He has a surplus, which is something new in Quebec. His only fault is that he stands in too much with these Jesuits. Wonder if Mr. Mowat could prevail on him to keep away from these people. Of course it will never do for our party to quarrel with Mercier. Jesuit Bill or no Jesuit Bill, we must avoid a split in the Liberal party."

THE SOLILOQUY OF A SMASHER.

"Let us smash Confederation into its original fragments."

THE SOLILOQUY OF AN EMPTY-HEADED, LONG-TONGUED DEMAGOGUE.

"I never have any chance to exhibit myself in a quiet time. I love excitement, because then I can come to the front and can shout and make myself heard. People pay no attention to me in a quiet time. When a wave of excitement rises, then I mount the wave, and yell, and make the people look at me. I hope this Jesuit excitement may go on, and see if I am not somebody as long as it lasts."

THE SOLILOQUY OF A SENSIBLE CITIZEN.

"This Jesuit Bill is bad, and the situation is made all the worse because the usual crowd of demagogues are trying to make money or capital out of it. Another unpleasant feature is that the agitation seems to be mainly in Ontario, while the Quebec Protestants—the parties chiefly affected—do not seem to be taking much interest in the matter. Be this as it may, this kind of legislation must be stopped. Jesuits cannot be allowed to govern Canada. They must be stopped, if possible, by constitutional means, but stopped they must be, though the last appeal known among nations should be resorted to. We don't want agitation; we don't want a crowd of blatherskites perambulating the country, exciting the worst passions of the people; we don't want strife; we don't want to injure one hair on the head even of a Jesuit, but we do want and shall have at any cost equality before the law in the matter of religion. If Mr. Mercier were given to understand that once for all, he is just the kind of gentleman that would soon accommodate himself to the situation."

A FEW THOUGHTS UPON PREDESTINATION.

MR. EDITOR,—As the teaching of the Word of God upon this particular article of the faith is often maligned by many who still claim to be Christians, by such expressions as "cast-iron Calvinism," etc., a few reflections, therefore, upon the question may not be out of place in the columns of THE CANADA PRESBYTERIAN. The consideration of the doctrine of Predestination, when entered into, ought primarily to be with the clearly defined conviction of our Creator's omniscient foreknowledge, kept constantly before the mind as being co-existent with His attributes of omnipotence and omnipresence. And when prosecuted with the same amount of studious perseverance which we would employ in the study of any branch of natural or scientific lore; or with a like energy in investigation, often devoted to the every-day concerns of this life, which may be within the scope of analysis; or the various theories of political economy in our own land, or perchance, as to the relative merits or demerits of the various laws, statutes, or treaties of the several civilized nations of the earth. If an investigation, with a view to the comprehension of the doctrine of foreordination, be conducted with the same tenacity of purpose to have removed all obscurity or difficulty or grasping, at first sight, the meaning intended to be conveyed to the human mind, as set forth in the inspired Word of God, concerning this doctrine, with the scheme of redemption through the merits and atoning sacrifice of an anointed Saviour freely offered unto all the sinful sons of Adam, conditionally upon their believing upon and accepting of this, God's only means of reconciliation with our fallen race; then the trend of the teaching must become comparatively clear to most minds, when exercised in the spirit thus indicated, that is to say by a careful and earnest study of the sacred record given unto us.

When the human mind assents to the Omnipotent's foreknowledge of all events, past, present and future; or rather merges the finite's conception of the same, in the Infinite's capacity of an ever present spiritual cognizance of all things, and thereby takes note that one day, according to man's understanding thereof, and eternity, which passeth his present limited comprehension, are synonymous terms to the Eternal. It must thereupon appear more easy and rational to accept the teaching of Paul "that whom he did foreknow, he also did predestinate to be conformed to the image of His Son." And, consequently, from His foreknowledge of all who would resist and reject His call by His Holy Spirit to accept of the provision made for the expiation of all the sins of omission and commission, that these were already sealed unto the day of wrath; and on the other hand, that all who would embrace the only and freely offered substitution for man's transgressions, were foreordained to life everlasting.

But again, although justified by faith upon a crucified Redeemer freely offered unto all, still, man can claim nothing meritorious in the exercise thereof; for though having the freedom of choice, it is nevertheless sovereign grace, seeing that Christ is the author of faith, in and to all, by the power of the Holy Ghost moving us thereto. And man having been allowed the freedom of will to accept or reject, cannot dare to impugn the justice of his Maker's sentence of condemnation upon all who condemn and reject so great salvation, for He willeth not the death of the sinner; but rather that he might turn unto him and live, for lo! He standeth at the door of our

hearts, knocking again and again and again for admittance to our affections, and as proclaimed in the summing up of the sacred canon, inviting "whosoever will to take of the water of life freely."

At the same time, there is something erroneous in the assumption that, because our heavenly Father hath allowed us the freedom of our wills to choose or reject His offered grace, therefore, He may not constrain any of His creatures, by His Holy Spirit, in such a manner, as to cause them to flee into the ark of safety. A striking illustration of His over-ruling interposition must be apparent to all, in the means employed for the conversion of Saul of Tarsus, from being a zealous persecutor of the Christians, so as to be literally forced to surrender and eventually to exclaim "Lord, what wilt thou have me to do?"

And many in our own time, if they have not known by personal acquaintance, may have read of God's dealings with some sceptics who have trusted to their morality or self-righteousness, and to their worldly possessions, for a peaceful and happy exit from this mundane sphere; but whose prospects have been so completely broken down and destroyed by various and oft repeated sore trials in bereavements in their family circle, and likewise in loss of property as to be compelled to flee to God for refuge in the time of their dire calamities, and have recognized Him to be a strong tower and rock of defence in the time of trouble, the Lord thus asserting and proving His omnipotence to rescue the rebellious.

Again, some have been staggered by narratives in the sacred Scriptures of God's election of certain of the children of men over their fellows; overlooking His ability to scan the inward thoughts and imaginations of the hearts that were yet to hold sway over those who then were unborn. As an illustration, the case of Jacob and Esau has sometimes been cited by controversialists, as tending to show forth some inconsistency on the part of believers in Predestination who, at the same time, claim that the Creator is a strictly just God, considering that he had declared before their birth that the elder should serve the younger, although, as yet, they had neither done good nor evil. Jacob was chosen and Esau rejected previous to their birth possibly, and moreover, probably, from God's knowledge that the former would strive to serve the God of Abraham and Isaac, and from the latter's perverse natural inclinations being as conspicuous to the perception of the Eternal. He therefore did not receive the inheritance of his earthly parent, nor the blessing of being a chosen representative of the people of his heavenly Father, thus exemplifying God's foreknowledge and foreordination, as being co-existent from all eternity, the latter being concurrent with the former. Yet, still the Spirit of God striveth with man in order to bring him to repentance, and to the Saviour for redemption from the penalty consequent upon the violation of His holy laws. But many strive against the inward working of the Holy Spirit, and thereby bring down upon themselves God's wrath and subsequent consignment to future endless woe.

But let none be over-anxious, although, they may not be fully persuaded as the certainty of their comprehending the true and entire scope of the doctrine of election, for the offer of salvation is unto all who will believe, accept and obey. And any uneasiness which may arise in the mind with respect to the fear that they may not be of the number of the elect, may be taken as a token of the stirring up of the Holy Spirit within us to cause us to strive to make our calling and election sure, by yielding up and endeavouring to consecrate our hearts and lives unto God. For thus it is proclaimed; "Ho, every one that thirsteth come to the waters. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Seek ye the Lord while he may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." "Or as in Job, "Canst thou by searching find out God; canst thou find out the Almighty to perfection?" It is satisfactory to realize that such proclamations as the following are addressed to all mankind: "Look unto me, and be ye saved all the ends of the earth; for I am God and there is none else." "Come unto me all ye that labour and are heavy laden, and I will give you rest." And when sorely tried, as Paul was, by a thorn in the flesh, he saith unto such, "My grace is sufficient for thee." It is said in the Apocalypse "The Spirit and the Bride say, come, (to whomsoever will) and drink of the waters of life freely," as if to emphasize still further the fulness and freeness of the salvation previously proclaimed by prophets and apostles to all of the human race who may accept of the terms thus set forth: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him might not perish, but have eternal life."

In conclusion, although we may not all be able fully to comprehend the intent of the Scriptural teaching of Predestination, let all rest satisfied that their names are now engraved in the Lamb's Book of Life, that they are of the elect, provided they comply with the Gospel call to true repentance, and faith upon the crucified One; and have therefore been regenerated by the power of the Holy Ghost. And whate'er of mystery may appear to our finite minds, let us ever ponder this, viz., that were there not some truths unfathomable to mortal ken amongst the declarations of the "King eternal, immortal and invisible," the "Great I Am." They would be but, mere

human formulas, and would therefore tend most materially to disrobe them of their divine sublimity and awe inspiring veneration. Thanks be to God there is a sufficiency for the direction of the unconverted unto the Lamb of God, which taketh away the sins of the world, and likewise for the edification of the regenerate, over and above what may be deemed difficult of solution, and that so palpably plain, "that he that reads may run."

LECTOR.

THE JESUIT ESTATES BILL.

MR. EDITOR,—I am glad to see that in your editorials in the last CANADA PRESBYTERIAN, you are endeavouring to open the eyes of your readers to the dangers which Western Ontario, and I may say the Dominion, from that infamous Jesuit Bill passed by the Quebec government; but I do not agree with your statement that the disallowing the Bill by the Dominion Government would only strengthen the government that would re-enact it. I don't think the Dominion House are so much in the power of the Jesuit party as to submit to their dictation in this matter. No doubt little trust can be given to Sir John, but if he had the courage to veto the Bill, I do believe he would be manfully supported and Monsieur Mercier would have to knock under. I would amend that short but pithy sentence in your editorial, where you say, "The plain, grim fact is, Quebec has the key of the position, and rules Canada," by saying "If this Jesuit Act is unopposed, Quebec will soon rule Canada."

If the Jesuit Bill is unopposed, I have no hesitation in saying, Confederation is doomed, as Ontario won't submit to the thraldom of Popery. I hope our French Evangelical Committee will see their way to start an institution like the one at Pointe-aux-Trembles, in Quebec or Levis, and thereby throw a little light into that dark and priestridden neighbourhood. I have been nearly fifty-nine years in Canada, except one or two visits to Britain, and have seen how steadily the French Canadian Papacy is creeping Westward. I conclude with the old words "Watch and Pray."

CANADIAN PRESBYTERIAN.

THE ALLEGED HERESY CASE AT GALT.

MR. EDITOR,—In your issue of the 23rd of January you say the *Christian Guardian*, the organ of the Methodist Church, "pursued a dignified neighbourly course" when it says, amongst other things, about the alleged "Galt heretics," that "these people were religious cranks." Now, sir, having taken some interest in what these so-called "heretics" or "cranks" believe, and having attended all the meetings of Presbytery where this case has been heard, and knowing just what "these people that have turned the world upside down" do believe and teach, let us see whether the term "crank" is a dignified one as used by the *Christian Guardian* to describe "these people." They believe and teach that after the blood of Jesus Christ, God's Son, has been applied to man's heart to the cleansing therefrom of all sin (1 John i. 7); after our bodies have been presented a living sacrifice, holy, acceptable unto God, which is our reasonable service (Rom. xii. 1); after we have tarried for the "promise of the Father" (the Holy Ghost) Acts i. 4; and have accepted of the Holy Ghost in His divinely appointed office, as sanctifier (Rom. xv. 16); after the Holy Ghost has made our bodies His temple (1 Cor. vi. 19), and has set up His kingdom in our hearts (Acts xvii. 5), and after we, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (2 Cor. iii. 18); for these and for acknowledging that He (Christ) gave gifts unto men for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith into a perfect man unto the measure of the stature of the fulness of Christ (Eph. iv. 8, 12, 13), and for learning to "henceforth walk not as other Gentiles walk, having the understanding darkened" (Eph. iv. 17), for these things these seven parties have been adjudged worthy of "suspension" by Knox Church Session and Guelph Presbytery, and to be called "cranks" by the editor of the *Christian Guardian*. All the talk about absolute perfection is all moonshine. They never expect on earth to attain to the "moral perfection" of the Deity or to obtain his moral attributes. Christ never intended this when he issued His command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," in the Sermon on the Mount (Matt. v. 48). But He certainly meant that men were to be perfect "followers of God" through the indwelling power of the Holy Ghost. And Enoch attained to this when he for three hundred years "walked with God" (Gen. v. 22). Samuel knew what this meant when he said, "I have walked before you from my childhood unto this day" (1 Sam. xii. 2). Noah "was a just man and walked with God." Job asked, "Can a man be just with God?" The Psalmist said, "Mark the perfect man." Isaiah spoke of those "whiter than snow." Paul urges those to whom he writes to "go on to perfection." John says, "As Christ is so are His followers in the world," and Christ Himself repeatedly exhorted His followers to be perfect. Is there not such a thing as "Christian perfection" then? We suggest to the *Christian Guardian* the advisability of considering "both sides" of this "Galt question," for, as I heard a Presbyterian who was preaching on this question say, "when the spiritual history of this country comes to be written, Galt will occupy a prominent place." And all that is contained in the points at issue between the parties in the case does not appear on the surface. As Miss Morton, one of the seven, said, when addressing the "fathers and brethren" of the Presbytery, "This is God's work, and you cannot stop it any more than you can stop the river from flowing."

T. DICKINSON.

THE FORMOSA MISSION.

At the meeting of the Foreign Mission Committee, held on Sep. 26, 1888, there was passed the following resolution bearing upon the work in Formosa:

1. "The work of Dr. Mackay in Formosa has always been regarded with the highest satisfaction by the Committee and by the whole Church; and in hundreds of congregations and thousands of homes, heartfelt thanks have been given to God for what He has enabled His servant by His grace to accomplish.
2. "That the Woman's Foreign Missionary Society has always been equally ready to appreciate and by all means in their power to help forward this work.
3. "That this Committee would have deemed these declarations altogether superfluous and uncalled for, but for the allegations contained in the letters referred to of a disposition on the part of the Woman's Foreign Missionary Society to disparage the work of Dr. Mackay, for which allegations this Committee do not find the slightest ground either in the action of the Woman's Foreign Missionary Society or in the reasons assigned for these accusations in the letters of Mr. and Mrs. Jamieson.
4. "That, with regard to the complaint of Mr. and Mrs. Jamieson as to the non-publication by the Woman's Foreign Missionary Society of certain letters of Mrs. Jamieson, this Committee must affirm the undoubted right of the Woman's Society to exercise their discretion as to what parts of the letters received by them from foreign fields they shall publish and what they shall refrain from publishing, and their conviction that in this particular case Mrs. Harvie, Foreign Secretary, and the other officials of the Society, have acted with equal kindness and wisdom.
5. "That the demands and threats contained in these letters are alike extraordinary and inexplicable, and especially as addressed to women, who have all along with ready sympathy and steady perseverance laboured to promote the great work which our missionaries in Formosa, in common with all other missionaries, have in view, and have been heard by this Committee with feelings of painful surprise.
6. "That the Committee, moreover, express their assurance that, on mature consideration, the idea of carrying out these threats will be abandoned.
7. "That the Committee considers the Woman's Foreign Missionary Society fully justified in declining any further correspondence with Mr. and Mrs. Jamieson.
8. "That the Secretary forward a copy of this resolution to the Woman's Foreign Missionary Society, Mr. Jamieson, and Dr. Mackay.

Subsequently it was deemed expedient by the Executive to convene a special meeting of the committee and this was held on the 27th December, 1888, and there was then passed the following resolution:

"That the Committee, having considered a series of nine letters from Rev. Mr. Jamieson of various dates from the 17th of August to the 11th of September, 1888, regret to gather from them that Mr. Jamieson, during a residence in China of more than four years, has not been able to acquire an adequate knowledge of the language or to render any really useful service to the Mission, and are of opinion that it is inexpedient for him to remain any longer in connection with the Mission, but in view of the fact that no answer has been received from Mr. Jamieson or Dr. Mackay in response to Committee's resolution of 27th September, 1888, remit the matter to the Executive, with instructions should no new element of serious moment emerge in the correspondence expected from Formosa, to recall Mr. Jamieson, and that the Executive be directed to issue the matter not later than the first week of February next."

Before the Executive took action there were received from Formosa the letters which follow and another special meeting of the Committee was convened on the 19th instant, when after lengthened discussion it was resolved on a division to recall Mr. Jamieson.—HAMILTON CASSELS, Secretary Foreign Missionary Committee, (W.D.)

TAMSUI, FORMOSA, 11th Dec. 1888.

To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:

DEAR DR. WARDROPE,—With late mail I received from the Secretary of the Foreign Mission Committee extracts from minutes of meeting of the Committee of dates 26th and 27th September, 1888.

In regard to the correspondence between the Foreign Secretary of the Woman's Foreign Missionary Society and Mrs. Jamieson and myself, whatever impression ladies in Canada or the Foreign Mission Committee may have got from our letters, this is certain, that no one here ever thought there was "a disposition on the part of the Woman's Foreign Missionary Society to disparage the work of Dr. Mackay." Although still at a loss to understand some expressions in letters that come to us—if they do not mean that Mrs. Jamieson was able to do mission work and that the opportunity was not afforded her—I willingly submit to the finding of the committee.

In the extracts above referred to is the following: "The Committee are of opinion that it would be well for Mr. Jamieson to inform the committee whether he considers that he is rendering any service to the mission such as warrants the Committee in continuing his employment," etc.

In reference to this very serious matter I have to say that what I have already written to the committee with regard to my past life here is quite true; I have not been able to help the Church, and I did cause much trouble and annoyance to Dr. Mackay and others.

Notwithstanding all this I humbly beg the committee's patience while I lay before you the following facts:

For more than four years Dr. Mackay spent much precious time in teaching me many things about this mission and mission work in general and how to conduct myself among Chinese so as at least not to repel them; also in kindly and patiently trying to convey to my mind practical truths regarding Christianity and daily religious life that I have now come to understand, and the importance of which I now see as I did not formerly.

2. For all these years he bore patiently with many mistakes I made in dealing with natives, etc., and with my coldness and indifference to his earnest teachings and advice.

3. By what Dr. Mackay has done for me, and by what he has borne on my account he has laid me under life-long obligation to him; and for this very reason my earnest desire is to remain with him in the mission that I may have the opportunity of giving him even a little return for his past kindness, and of proving to him and others that his teaching has not been in vain—so living before the eyes of the church here that injury already done may be repaired, and that I may in some measure be a source of comfort to Dr. Mackay—toiling as he is. If I have to leave, such an opportunity would of necessity be lost, and the time and pains he has taken with me would be but wasted, a result that if possible ought, I think, to be avoided.

4. Should I leave the mission and another man be appointed in my place, then what is the necessary consequence? Either that Dr. Mackay will have to begin to teach and direct him as he has me, or else that he (Dr. Mackay) and the whole mission will have to suffer from the mistakes a new-comer if left to himself is sure to make.

People living at such a distance as Canada can have little idea of all that is involved when a new man with western ideas enters a mission here in the east, or of the necessity to a stranger of being taught many things.

5. Whatever the past has been, I am now daily striving to be faithful even in the smallest things, and I am resolutely determined for the future by the help of God to do all in my power to be a support and comfort to Dr. Mackay and all in the church here. If remaining, I wish it to be with the express understanding that I am prepared and willing to do in the mission anything whatever that I am able to do—not as before to be dreaming of some day doing work for which others are qualified, but which I am not able and cannot be able to do.

I will now refer to a matter of which I have not before written to you, and it will doubtless surprise and grieve you, yet I think I ought to let you know this fact. Having my eyes opened in some measure to see many mistakes I had been making, and the wrong I had been doing, my mind during the past year has been at times much exercised about the most serious of all questions. More than once I stated to those round me here that I believed I had not been converted. The reason I did not write to you of this but simply told you of my conduct, was because I was in doubt about the matter, sometimes convinced and again questioning. Now up to this date I am unable to account for such conduct in any other way than by concluding that it is really true I had been observing mere outward forms without a change of heart. One thing I do certainly know, that in 1887 I was asleep, I neither knew myself, the needs of my heart or life, nor had I any true conception of daily duty. Not suddenly but gradually I have got my eyes opened to see these and many other things I did not see in past years, and life and all its concerns and the interests of the Church now appear to me in a different light from what they once did.

In regard to the matter of remaining here, should the committee see fit to accede to my request, that I be allowed to continue in the mission, I do not wish nor can I expect that the full amount of salary hitherto paid to me should be continued. I shall therefore be prepared to accept of whatever the committee may consider proper according to the circumstances. But while making this statement I must not for a moment be understood to advocate the views that missionaries in general should be paid smaller salaries. By no means, for apart from the exigencies of the climate there are expenses to be incurred by foreigners in the East that never meet those at home. Here in Formosa, living costs more than at any of the other ports in China. Servants' wages are nearly double of what they are on the mainland, and provisions, both native and foreign, are about one third dearer, and still rising in price. This is partly on account of the increase of labourers employed in public works, by which the governor is introducing Western improvements; also on account of soldiers being here, of whom some thousands more have arrived within the past month.

In submitting all of the above to the committee, I can but again express deep regret, not only for my conduct here, but also for having given trouble to you and the Church in Canada, and beg that the committee will judge of the case as leniently as possible. I will await with anxiety, and yet with hope the committee's decision.

Humbly yours, JOHN JAMIESON.

Postscript: I have shown the above letter to Rev. Dr. Mackay, who approves of what I have written because it is all truth, and says that, seeing I have really wakened up to realize in some measure my situation and its responsibilities, and am now striving to be a comfort to him, he hopes the committee will not think of removing me from the mission. But as he himself intends to write regarding the same communication from the committee, I need not add more.

J. J.

FORMOSA, TAMSUI, December 17th, 1888.

To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:

DEAR BRETHREN,—I have received a copy (from the Foreign Secretary) of the finding of committee bearing dates 26th, 27th September, 1888.

As regards No. 1, I desire to state the following, viz. For the assurance contained therein, I thank the committee and the whole Church.

For No. 2, I thank the Woman's Foreign Mission Society? When I thus write "thank," I don't mean cold, formal thanking; but the deepest gratitude of this poor heart.

With regard to No. 3, it would be a relief to me not to hear any more about the matter.

Regarding No. 4, I have nothing to say. You, the Foreign Mission Committee surely know best.

As to No. 5, I merely express my individual opinion, that as there has evidently been misunderstanding between ladies in Canada, and Mr. and Mrs. Jamieson, the sooner all about their past correspondence is buried the better.

Then No. 6, contains what the Women's Foreign Missionary Society ought to know best.

But No. 7, is of vast moment, and I must write more fully. I now present the following for the committee's very careful consideration: What Mr. Jamieson has written about not helping in the mission here is all quite true. It is a fact, and I "observed silence" because I judged better so to do, and allow Mr. Jamieson himself to make the truth known to you. I rejoice that you have learned from himself (not from me) about the past. But the past is gone and can never be recalled. The future is before us and can be put to greater things on account of past experiences. I therefore advise the opportunity should be given him to press forward and help us according to his own ability, for it is only "according to that a man hath," he is required to render.

(1) Because of the hours I took from other pressing matters to help Mr. Jamieson and prepare him for work. (2) Because he has already learned much in regard to dealing with Chinese, of which a stranger would be entirely ignorant. (3) Because he has lately waked up to a realization of working for the Lord Jesus, which he never before experienced. (4) Because he is now really in earnest, and anxious to do anything in his power for the work. (5) And because he is determined to set his face against all past errors, mistakes, etc. I therefore trust the Foreign Mission Committee will agree to let him remain, and thus permit him here on the ground to use past experience, in order that he may make his life tell for good in the future.

I am thoroughly satisfied such a course would have a better effect on the work here than to remove him.

Since he has wakened up, preachers and all are anxious that he should be allowed to remain, for he can go on doing work, not dreaming about it as in the past. He knows what he is about, so there is peace and harmony, fellowship and comfort, day by day.

As to No. 8, I thank you for a copy of resolutions. I regret, indeed, exceedingly regret, that the committee should have been troubled with these matters, which were entirely uncalled for. I have always regarded the Foreign Mission Committee as made up of individual members, each having his own work to attend to with all its cares and anxieties, and who as a committee in directing the work of so many distant fields, on behalf of the whole Church, have in hand a responsible, difficult, and too often thankless undertaking, and have therefore little need that altogether uncalled for troubles occupy their attention when meeting to deliberate on necessary and important matters. I am, dear Brethren, Yours sincerely,

GEORGE LESLIE MACKAY.

FORMOSA, TAMSUI, DEC. 18TH, 1888.

To the Convener and Foreign Mission Committee of Presbyterian Church in Canada:—

DEAR BRETHREN,—Yesterday I forwarded you my reply to your communication of 26th and 27th September, 1888. To-day I write you the following, my attention having been called to some statements in a Canadian paper, the *Presbyterian Review*. I am not going to

notice papers or letters unless such go just too far. I write my mind—my meaning to you. Likely enough unnecessary; still I can't see that it will do any harm.

(1.) I am a Presbyterian from conviction; (2.) I believe the Bible teaches (what is called) Presbyterian doctrine, government and discipline; (3.) I teach what I believe and year by year try to make the same known to preachers, students and people. Very recently I devoted several days to the explanation of Sessions, Presbyteries, Synods and Assemblies.

I have given as subjects for essay writing, (a.) Elders who laboured in word and doctrine, (b.) Elders who ruled; (c.) Deacons, etc.

There never was a greater mistake made than to stick on Presbytery, etc., before all the requirements are at hand. Some people have a sort of mania for tacking on meetings, forms, etc. I submit these should be fruits—should be the outcome of labour and teaching. The people must be educated up to it. It should not be stuck on before the people are prepared.

(4.) If you, the Foreign Missionary Committee, know of anything non-Presbyterian in the way of conducting the Lord's work here in North Formosa, I would be exceedingly glad if you communicate directly with myself here. I am anxious that nothing non-Presbyterian be in this field; (5.) as the best thing at present we four pastors meet monthly, if possible, to discuss matters, and minutes are kept. All are on a level. I preach Parity of Ministers, etc., (6.) circumstances are such that I may be misunderstood or misrepresented. A man enters this field. What am I to do? He does not know and cannot know about the work, people, etc. What is to be done? The rule is that men leave their native lands with one mind and in two or three years change their views entirely. The exceptions are few, few, indeed.

I repudiate all insinuations about views being held according to Episcopalianism. Again I state I am a Presbyterian, and am trying to model this church accordingly, with open Bible. (7.) I observe the future of Canada, politically, is being discussed. It may not be out of place to state here, that as a native born Canadian, I left that land a loyalist to the British Crown. I have never changed my mind unless it be to be more loyal still. And I expect to breathe my last a loyalist to the Empire that unfurls the banner of liberty to many an oppressed and down-trodden people.

As I am not in the habit of ever re-writing letters, etc., but dashing my views off with one writing, you may perhaps misunderstand some sentences. If so, it will be thankfully corrected by asking a question or two about it. Yours sincerely,

GEORGE LESLIE MACKAY.

TAMSUI, FORMOSA, December 21st, 1888.

DEAR DR. WARDROPE,—Your letters of 8th and 10th October came duly to hand. Thank you for forwarding to Dr. Mackay and me copies of Minutes of Assembly. Though neither of us has as yet received them they are no doubt on the way. We received the copies of Foreign Mission Report some time ago.

The Secretary sent me a copy of the Committee's Resolutions of dates 26th and 27th September, and I have forwarded to you a reply. In regard to the correspondence with the Foreign Secretary of the Ladies' Board, I assure you that no one here dreamt of such a thing as that the Woman's Foreign Mission Society disparaged Dr. Mackay's work. I mentioned this in reply to the Committee's Resolutions. What troubled us was the impression we received from letters that the Woman's Foreign Secretary with a few other ladies believed that Mrs. Jamieson had not "opportunity" to engage in mission work. Pamphlets referring to the subject had been sent to ladies of the Woman's Society some time before we got any word from the Foreign Mission Committee. Our object in sending was simply to make the matter more plain to all concerned, and I hoped they would be looked upon only in that light. We are both very sorry that there should have been any misunderstanding at all.

I note what you say regarding my mistake in sending such information about myself directly to newspapers without first making known the same to the Foreign Mission Committee. I confess that you and all the members of Committee would have just cause for being indignant at such a course.

In a letter I sent to the *Presbyterian Review* for publication, a copy of which I forwarded to you along with this, I acknowledged this error.

Thank you for the information regarding the amount allotted to this mission for this year. Here we are all well aware of the hearty sympathy the Committee has with the work in North Formosa. At the same time when one considers the rapid extension of this mission, its economy of forces, the fruits to be seen here on the ground so full and substantial in proportion to the means expended, the serious difficulties already overcome and advantages gained by hard toil, should it not be evident that the church here has a strong claim upon all Presbyterians in Canada? In their discharge of responsible duty the Committee have the warm sympathy of Dr. Mackay and native labourers. Of the difficult and trying work the Committee undertakes Dr. Mackay often speaks, and would himself endure much rather than give them trouble. Though well knowing that it is impossible for people in Canada really to comprehend the difficulties of the work here, when otherwise much tried the thought of their willing sympathy has I know often been to him a source of much comfort.

For myself I can only say that I much regret having given to the Committee trouble that might have been avoided, and trust that the future will find my duty more faithfully discharged. Humbly yours,

JOHN JAMIESON.

TAMSUI, 4TH JANUARY, 1889.

To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:—

DEAR DR. WARDROPE,—A report of the action of the Executive of Foreign Mission Committee at its meeting on 1st November of last year, was forwarded to me by the Secretary. It arrived on 1st inst., by which you will see it takes letters considerable time to come or go.

The announcement that the Committee was to meet on 27th December, "to consider the question of Mr. Jamieson's recall," gives me distress and anxiety more than I can tell you, and I wish it could have fallen on me alone. I brought this on myself, but why should I have caused so much trouble to the Committee and to all around me here? When the news came, Dr. Mackay was in Bang-kale, and hastened out at once to send a telegram. He is in great anxiety, and though we are all now in suspense, it is most trying to him on account of having the interests of the mission in minutest detail ever a heavy burden on his mind, and knowing well as he does how much a change of men here would involve. Letters were sent some time ago in reply to the Committee's resolutions, of dates 26th and 27th September, wherein they desired that I inform the Committee whether I considered I was rendering any service to the mission such as warrants the Committee in continuing my employment, etc. At that time, seeing the serious aspect of the case, Dr. Mackay proposed to send a cablegram, but I thought the Committee would likely delay any definite action till our letters replying to resolutions of 26th and 27th September should reach Canada. After carefully considering all the circumstances, Dr. Mackay concluded not to telegraph, and now, of course, we are all sorry he did not at that time act according to his own mind. He is very much grieved that the Committee should have been put to so much trouble, and often say it is a great pity they should have such annoyance from this mission. I know that had I only long ago given heed to his advice, there need not have been any trouble at all. Let any word should have been altered in transit, I enclose a copy of the telegram sent to you on 2nd January. For myself I know not what to say, or indeed to think. I see more and more plainly the mistake I was making in past years by attempting to do more than I was able while I might have been happy and busy all the time just doing what ever I could, for the field is wide and there is a variety in the work. I know I do not deserve the privilege of remaining in the mission,

but I do hope the Committee will allow it, not for my sake, but because, if otherwise, the mission I see plainly would have to turn back to where it was just five years ago, so far as receiving any benefit from another Canadian labourer is concerned.

I passed through a time of anxiety and darkness, especially during months of last year, and this no doubt gave colouring to what I then wrote. I was in trouble and doubt about my own spiritual condition, as in this heathen land many things led me to consider seriously whether or not my past life had been anything more than merely attending to outward forms taught from childhood. Dr. Mackay saw that I was in this troubled state, and bore patiently with a vast deal of trial that I caused him; but now that I have come into the light he thinks it would be too bad to lose services which I am now able and willing to render, more so considering that all he did and bore in the past would be lost; and says he would never again devote the same amount of time to teaching or directing any new comer. He is therefore anxious I should remain to render helpful service. It was arranged some time ago that I should be at Chin-nile for next Sabbath, and I leave for that place to-morrow. The following Sabbath I will be at another station, and thus continue making the round.

Let my answer to the Committee's resolutions of September 26 and 27 may not be thought sufficiently direct, I again state: I consider that I now am rendering sufficient service to the mission such as warrants the Committee in continuing my employment. So also say Dr. Mackay and others that I now am. Dr. Mackay was silent when there was nothing he could write about, but now you will hear from him as I labour on.

The coming weeks, till we receive definite word, will be a time of trying suspense to Dr. Mackay, the other pastors, and all the preachers; indeed, to every one in the mission. They say that to remove me now without having a chance to make up for the time when I was not thoroughly awake would be very serious. Humbly yours,

JOHN JAMIESON.

FORMOSA, TAMSUI, Jan. 4, 1889.

To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:

DEAR BRETHREN,—When in the country a few days ago I received a communication from your secretary, dated Dr. Reid's Office, Toronto, Nov. 1, 1888. Though busy in the midst of hard work, I came out at once with a sorrowful heart, grieved that I must take time to reply again—grieved that you, the Foreign Mission Committee, should be so troubled with the matter referred to. You have not deserved such annoyance at the hands of a single soul in this mission. In reply to your first communication I have sent my views, and in reply to this one I have sent a telegram, asking that Mr. Jamieson be allowed to remain here, seeing that he has waked up and is doing all in his power not only to undo mistakes of the past; but to help in any and every way possible. So also is Mrs. Jamieson.

Now, though I should write at length, perhaps I would not give the exact information which you might desire. Therefore I suggest that if you think it necessary to write and ask questions, I will endeavour to answer them to your entire satisfaction. If not necessary it will be a great relief to me, for it is with pain I think of the whole affair; but I think also I have borne patiently for more than four years what you would judge incredible. Now I have comfort and help, and in view of that (letting the past be quickly buried), I wish all here ask that Mr. Jamieson be allowed to labour as he is now doing.

Perhaps the following may throw some light on the matter for you.

(1.) Because Mr. Jamieson himself I observe has written to you about his anxiety regarding his conversion when coming here. I feel more at liberty to refer to that very serious and delicate subject. At one meeting held by us four Pastors he stood up and said he did not think he was a converted man, only going through outward forms etc. (2.) I cannot help thinking Mr. Jamieson landed here a formalist in religion and is now a converted man. One thing is certain the Jamieson of to-day is not the Jamieson of 1886, 1887 and part of 1888. (3.) He came to me in tears over and over again seeking more light, etc. (4.) After going through a time of darkness he came out apparently a changed man. (5.) Now this is a very serious matter for a fellow labourer to write about. What could I do but be silent and hope and wait for a change? This of course you did not know. (6.) Mr. Jamieson made a mistake in rushing into print without letting you know. I told him so the moment I heard he did so, and he wrote to apologise. (7.) There is work here for a man of Mr. Jamieson's ability. Whoever referred to his "inefficiency" etc., but himself when yet in darkness etc. and I observed Mrs. Jamieson in her somewhat hasty letter. He is from Knox College, was up in years and was licensed by Presbytery. He is not a fool in that sense. But for several years he was dreaming that some-day he would do wonders instead of doing whatever his hands found to do.

That is what we need, work, work, work, just according to a man's ability. Mr. Jamieson is trying all in his power to do so now. He is grieved to the core that he did not heed my advice from the day he landed on that point. To remove him now would be a very serious mistake (according to my judgment). I cannot send this away without again stating to you my continued profound respect for Convener and Foreign Mission Committee.

Not a shadow of blame will ever be attributed to the F.M.C. about this matter of Mr. Jamieson's published letters, etc., etc., the whole affair indeed, if it lies in my power to prevent it. It would be most unjust if even a hint should be expressed by any one in Canada.

Mrs. Jamieson also has profited by the past and no more hasty letters will go from here.

For the future then, if you leave Mr. Jamieson here we all will work on as in the past and he helping us we will have peace, pleasure and success. A word from you agreeing to the above will greatly relieve a grieved heart, Yours sincerely,

G. L. MACKAY.

Pastor and People.

A DESCRIPTION OF CHRIST.

During the public ministry of Jesus Christ upon the earth, the following description of His person was sent by Publius Lentulus, President of Judea, to the Senate of Rome. It is from an ancient manuscript:

"There lives a man of singular character, whose name is Jesus Christ, in Judea. The barbarians esteem him as a Prophet, but his own followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows into those beautiful shades which no united colour can match, falling into graceful curves below his ears, agreeably couching upon his shoulders, and parting on his head like the head of a Nazarite. His forehead is smooth and large; his cheeks without either spot, save that of a lovely red; his nose is smooth, and formed with exquisite symmetry; his beard is thick, and of a colour suitable to the hair of his head, reaching a little below the chin, and parted in the middle like a fork. He rebukes with majesty; commands with mildness, and invites with the most tender and persua-

sive language; his whole address, either in deed or word, being elegantly graceful and characteristic of so exalted a being. No man has ever seen him laugh; but many have seen him weep, and so persuasive are his tears that the multitude cannot withhold theirs from joining in sympathy with his. He is very temperate, modest and wise, and in short, whatever this phenomenon may turn out in the end, he seems, at present, from his excellent bearing and divine perfection, every way surpassing the children of men."

Such a word picture of Him of whom the Bible says: He is the chiefest among 10,000; yea, He is altogether lovely.

FOR THE CANADA PRESBYTERIAN

THE CHRISTIAN'S CONFESSION.

BY REV. JOHN DUNBAR.

I am not now what once I was
Without, within,
So heedless of God's love and laws
Mastered by sin.

I am not yet, what I would be,
Sin still assails,
Though striving at what I should be,
It oft prevails.

I am not even what I might be
Mid mercies great,
When I, alas, in God's light see
My sinful state.

I am not here what I shall be
Before the Lamb,
But by God's grace bestowed on me
I'm what I am.

Ein feste Burg.

The history of "Ein feste Burg," like that of most of our old chorales, is invested with some degree of uncertainty. Dr. Burney and other historians plainly assert that Luther wrote the hymn, set it to music, and sang it as he entered Worms in 1521. According to the testimony of several of the reformer's contemporaries, the tune was composed in the castle of Coburg, during the period of the diet of Augsburg, 1530. The latter date is the one which has been generally accepted, a strong point in its favour being the fact that Luther left at Coburg a copy of the tune in his own handwriting, dated 1536. The first publication of the tune was in Kophi's "Psalmen und geistliche Lieder," printed at Strasburg about 1530. The original form of the melody, as seen in this collection, is somewhat different from that now in use, being almost entirely free from "passing notes," and having several other variations in the rhyme. The form which is now employed was first adopted by Sebastian Bach.

Several of the great composers have made use of "Ein feste Burg" in their works. In "Les Huguenots" Meyerbeer put it into the mouths of the old Huguenot soldier and his companions—not very appropriately, as we think—the death song of the Huguenots was not likely to have been a German chorale, but rather one of the melodies set to Marot and Beza's Psalms. A more fitting use of the tune was made by Mendelssohn in his "Reformation Symphony," where, by the way, it is given without the passing notes in the initial strain, and without the repetition of the first two lines. Other notable uses of the melody are—by Bach, in several of his cantatas; by Raff, in an overture, and by Wagner in his "Kaiser Marsch."

"Luther's Hymn" is the popular name by which the hymn beginning "Great God, what do I see and hear?" and its accompanying tune are known.

The hymn is, however, incorrectly called Luther's, and the tune cannot with probability be ascribed to him. The hymn has had a complicated history. It is founded upon one written by Bartholomew Ringwaldt, a village pastor in Prussia. Dr. Collyer, a dissenting minister in London, at the beginning of the present century met with a translation of the first verse made by some unknown person. He composed two additional verses; and this, with one or two changes, is the hymn which we possess. Though generally regarded as Luther's, the tune we have indicated is not distinctly ascertained to be his. Winterfield does not include it in his collection of "Luther's Scriptural Songs," published at Leipzig in 1840; and although another editor gives it, he adds a widely credited story to the effect that Luther picked up the melody from the singing of a travelling artisan. The tune was first printed in 1535, but it had served before that as a second melody to the hymn "Nun freuteuch lieben Christen g'mein," written by Luther in 1523. The most, therefore, that can be said for the tune is that it is ascribed to the reformer with uncertainty. At one time it was frequently to be heard at musical festivals, and sacred concerts in our own country. It was sung by Braham, and Harper, the celebrated trumpet player, accompanied it with very telling fanfares between the lines, such as may be seen in the version of this tune given in "Cheetham's Psalmody."

Another tune we must notice before leaving the land of Luther is that very fine melody associated with the hymn, "Nun danket alle Gott."

This has very appropriately been called the "Te Deum of Germany." The hymn was written by Martin Rinkart, pastor of his native town of Eilenburg, in Saxony. The tune is by Johann Cruger, one of the most prolific composers of chorales who ever lived. Its first appearance was in a collection of his tunes, arranged for four voices and two instruments, published at Leipzig in 1649. This work passed through innumerable editions; the thirtieth bears date Berlin, 1703. Cruger was born in 1598, and died in 1662. In 1622 he was appointed cantor at the Church of St. Nicholas, Berlin, a post which he retained till his death. The tune of "Nun danket alle Gott" finds a place in almost all our English collections, and is, beside, well known from its use by Mendelssohn in his "Lobgesang."—*Quiver*.

THE CANADIAN MUTUAL AID ASSOCIATION.

ANNUAL MEETING.

The eighth annual meeting of "The Canadian Mutual Aid Association" was held at the Company's offices, 10 King St. East, Toronto, on Thursday, 24th inst., a good representative gathering being present.

The President, Mr. William Rennie, occupied the chair and in opening the meeting expressed his pleasure at seeing so many of the policy-holders present, and was also specially pleased to see the number of the active agents of the Company present. Great success, he said, had been the experience of the past year. Although steady progress had marked the work of the Association from its organization yet the past year far exceeded its predecessors in the volume of new business. He attributed this to the growing popularity of the assessment system of insurance and more especially to the equitable and popular plan of our Company. We issued during the year 1888, new and renewed policies, 1,508, representing insurance to the amount of \$2,306,000; the total number of policies now in force being 4,393, representing a total insurance of \$9,017,000. In Reserve Fund there is now to the credit of policy-holders \$40,000. During the past year there was paid out to beneficiaries the large sum of \$88,776; and the many flattering testimonials from the widows and orphans of policy-holders show how it has been appreciated. This system of insurance, he said, evidently filled a long felt want, giving, as it did, insurance at such rates as were within the reach of the people who most needed such protection. Our Company aimed, not alone at cheap insurance, but rather reliable insurance at reasonable cost, and our success is the best evidence of the wisdom of our plan of insurance. He then referred, in flattering terms, to the work of the agents of the Company, who, he said, were the chief factors in its progress.

The Manager, Mr. W. Pemberton Page, was then called upon to read the Directors' Report. The following is condensed from the Financial Statement :-

ASSETS.	
Amount loaned upon real estate by mortgage, first lien :- (Reserve funds).....	\$34,390 00
Cash at head office	\$ 803 46
Cash in banks	7,888 10
Agents' ledger balance	1,125 46
Interest due and accrued	\$9,817 02
Amount due from members on assessment to be made for claims accepted	1,072 13
Furniture and fixtures.....	20,400 00
	366 77
Total assets	\$66,045 92
LIABILITIES.	
Claims for death losses -	
1. Due and unpaid	None.
2. Adjusted but not due	\$24,000 00
Resisted in suit	1,000 00
	\$25,000 00
Due on account of general expenses	2,128 80
Total liability	\$27,128 80
Surplus to credit of policy-holders	38,917 12
(Assets in excess of liabilities.)	
INCOME.	
Membership fees	\$13,769 60
Annual dues	9,847 30
Reinstatement fees, change of policies and all other income	1,201 47
Collected on assessments for the year	95,582 31
Medical examiners' fees	3,136 00
Total paid by members	\$123,536 68
Interest	1,944 44
Total	\$125,481 12
Amount on hand at beginning of year	1,887 45
Total income	\$127,368 57
EXPENDITURE.	
Cash paid for death and disability losses	\$88,776 25
Legal expenses	130 33
	\$88,906 58
Commissions and fees retained by agents from membership fees	\$13,430 13
Cash paid for salaries and other expenses of officials including general agents	7,254 00
Cash paid for rent and taxes	375 15
Medical examiners' fees	3,136 00
	\$24,195 28
Postage, printing, etc.	3,953 77
Total expenditure	\$117,055 63
Amount of cash on hand (including amount carried to "Reserve and Disbursement Fund")	10,312 94
Total	\$127,368 57

AUDITORS' REPORT.

To the President and Directors of the Canadian Mutual Aid Association :

GENTLEMEN,—We have carefully audited the books and accounts of your Company, and compared vouchers with expenditure for the year ending 31st December, 1888, and have found them correct. We have also had free access to all bonds, mortgages and other securities held by the Company, and have much pleasure in certifying to their accuracy as shown in the Directors' Report.

We find \$23,000 of the funds (Reserve and Disbursement) invested at 6 per cent., \$11,390 at 7 per cent., and all deposits in banks are drawing 4 per cent.

We would also express our approval of the very satisfactory manner in which we find the affairs of the Company.

JOHN PETERS, Hastings, } Auditors.
JOHN WALES, Oakville, }

Toronto, January 24, 1889.

Following the reading of these reports were congratulatory speeches made by several policy-holders present, among whom we mention Rev. Dr. Smyth, of Calvin Presbyterian Church, Montreal, and Wm. Petley, Toronto.

Votes of thanks were tendered to President, Manager, Board of Directors, etc., after which the meeting closed.

WESTERN ASSURANCE COMPANY.

ANNUAL MEETING OF THE SHAREHOLDERS.

The thirty-eighth annual meeting of the Shareholders of the Western Assurance Company was held at its offices in this city on Thursday, the 21st instant, the President, A. M. Smith, Esq., being in the chair. The Managing Director, J. J. Kenny, read the following

DIRECTORS' REPORT:

The Directors beg to submit the Annual Statement of the Company's Accounts for the year ending 31st December last, and have pleasure in being able to report to the Shareholders so favourable a condition of the affairs of the Company as these exhibit.

The total income, it will be observed, was \$1,659,877.56, and after providing for all losses incurred during the year, and expenses of management, two half-yearly dividends at the rate of ten per cent. per annum have been paid upon the Capital Stock, and \$50,000 added to the Reserve Fund, while \$7,853.72 remains at the credit of Profit and Loss Account. The total surplus funds of the Company now amount to \$832,853.72, but out of this the unexpired risks under policies current at the close of the year have to be provided for. The sum estimated as necessary to reinsure or run off these is \$536,096.24, which leaves a net surplus over and above the capital and all liabilities of 296,757.48.

While congratulating the Shareholders on the gratifying result of the year's transactions, the Directors desire to acknowledge their appreciation of the efficiency and zeal displayed by the officers and agents of the Company in securing and supervising the large volume of business which is summarized in the accompanying account.

REVENUE ACCOUNT.	
Fire premium	\$1,286,129 58
Marine premium	647,760 43
Total	\$1,933,890 01
Loss re insurance	316,261 50
Interest account	\$1,617,628 51
	42,249 05
	\$1,659,877 56
Fire losses, including an appropriation for all losses reported to Dec. 31st, 1888	\$672,919 65
Marine losses, including an appropriation for all losses reported to Dec. 31st, 1888	382,775 84
General expenses, agents' commis'n and all other charges	496,646 16
Balance to profit and loss	107,535 91
	\$1,659,877 56

PROFIT AND LOSS ACCOUNT.	
Dividend paid July, 1888	\$25,000 00
Dividend payable Jan. 8, 1889	25,000 00
Total	\$50,000 00
Carried to reserve fund	50,000 00
Balance	7,853 72
	\$107,853 72
Balance from last year	\$317 81
Profit for the year as above	107,535 91
	\$107,853 72

LIABILITIES.	
Capital stock paid up	\$500,000 00
Losses under adjustment	114,970 19
Dividend payable January 8, 1889	25,000 00
Reserve Fund	\$825,000 00
Balance, profit and loss	7,853 72
	\$32,853 72

ASSETS.	
United States bonds	\$534,095 00
Dominion of Canada bonds	179,917 50
Loan company and bank stock	124,530 00
Company's building	65,000 00
Municipal debentures	85,599 42
Cash on hand and on deposit	186,753 18
Bills receivable	59,531 48
Mortgages	22,100 00
Re-assurance due from other companies	31,218 31
Interest due and accrued	6,071 39
Agents' balances and sundry accounts	178,007 63
	\$1,472,823 91

A. M. SMITH, President. J. J. KENNY, Man. Director.
Western Assurance Office, Toronto, Feb. 14, 1889.

AUDITORS' REPORT.

To the President and Directors of the Western Assurance Co. :
GENTLEMEN,—We hereby certify that we have audited the books of the Company for the year ending 31st December, 1888, and have examined the vouchers and securities and find the same carefully kept, correct and properly set forth in the above statements.

R. R. CATRON, } Auditors.
JOHN M. MARTIN, F.C.A., }

Toronto, Feb 14, 1889. The President, in moving the adoption of the Report, congratulated the stockholders on the favourable showing which the Company made at the close of the thirty-eighth year of its existence. He referred to the wide field over which the Company's business extended, embracing nearly every State in the Union, as well as some of the West India Islands, while in "this Canada of ours" the "Western" had become almost a household word from Nova Scotia in the East to Manitoba and British Columbia in the West.

The aim of the management during the past year has continued to be to make quality rather than quantity of business the first consideration, and in carrying out this policy they are working as far as possible upon the lines of the experience gained in the Company's various fields of operation, reducing the amounts carried on certain classes of risks, or cutting off altogether such as have yielded no profit in the past. There would have been no difficulty, had they been less conservative, in showing a large increase in the premium income; but this might perhaps have been at the expense of the profit balance, and it would, moreover, have left a corresponding increased liability on current policies at the end of the year.

In the Fire Branch the results of the past year show an improvement on those of 1887, and with the maintenance of existing tariffs he thought that they might continue to look for a fair return upon the business transacted. He need not tell the shareholders that at home the "Western" continues to maintain its position in the front rank, both as to the amount of its income and its low loss ratio; and he was happy to say that the efforts during the past few years to place the Company's fire business in the United States on an equally satisfactory footing are meeting with encouraging success.

In its Inland and Ocean Marine Business the Company appears to have had a varied experience, for while a good profit is shown in some departments, in others this branch shows a considerable loss. Changes, however, which have been decided upon in the direction of discontinuing altogether certain lines of business, will, it is hoped, bring about more uniformly satisfactory results in the future.

The total expense of conducting the business bears, within a small fraction of one per cent., the same ratio to income as last year, and he thought he was safe in saying that it is as low, if not lower, than the average expense ratio of companies doing a similar business.

The assets of the Company, amounting to nearly a million and a half dollars, consist of unquestionable securities, and would readily realize the figures at which they stand on the books.

The only item of the liabilities that might call for any reference was outstanding losses, of which in such a large business there must necessarily be a considerable number at all times awaiting further proof, and under adjustment; but he might say that by far the larger proportion of those that were outstanding on the 31st December were settled and paid in the early part of January.

He was sure that they would agree with him that in all that constitutes material prosperity, either from a shareholder's or a policyholder's point of view, the statements presented show that the "Western" during 1888 had made a most gratifying step forward, and while they had not got far enough into the present year to venture to forecast what 1889 might bring forth, he felt that they might confidently look forward to at least a fair share of any good fortune it may have in store for those engaged in the business of Fire and Marine Underwriting.

Wm. Gooderham, Esq., Vice-President, seconded the adoption of this Report, which was carried unanimously, and a vote of thanks was passed to the Directors for their services during the past year.

Messrs. Wm. Anderson and J. K. Nevin were appointed to act as scrutineers, and reported the following gentlemen unanimously re-elected Directors for the ensuing year: Messrs. A. M. Smith, Wm. Gooderham, Hon. S. O. Wood, Robt. Beaty, A. T. Fulton, Geo. A. Cox, Geo. McMurrich, H. N. Baird and J. J. Kenny. At a meeting of the Board held subsequently, A. M. Smith, Esq., was re-elected President and Wm. Gooderham, Esq., Vice-President for the ensuing year.

BRITISH AMERICA ASSURANCE COMPANY.

THE FIFTY-SIXTH ANNUAL MEETING.

ANNUAL REPORT, 1888.

The fifty sixth annual meeting of the stockholders of this Company was held in the Company's offices, Front Street, on Wednesday, Feb. 20th, the Governor, Mr. John Morison, occupying the chair. Among the gentlemen present were Henry M. Pellatt, W. J. Macdonnell, Thos. Long, J. Y. Reid, G. M. Kinghorn (Montreal), Robert Thompson, George H. Smith (New York), A. Myers, Dr. Robertson, John Leys, J. Wardrop, H. D. Gamble, John Downey, Alex. Wills, George P. Hamilton, J. Morison, Jun., Wm. Adamson, J. K. Niven, Alex. Smith, John Hoskin, J. Jackes, J. M. Brooks and R. M. Gikison. The Assistant Secretary Mr. W. H. Banks, read the following :

ANNUAL REPORT, 1888.

The Directors have the honour of submitting the fifty-sixth annual statement, exhibiting the financial position of the affairs of the Company, accompanied by the balance sheet for the year ending 31st Dec., 1888, duly audited. The marine branch shows a very marked improvement resulting from the action of the Board in abandoning the ocean business, as mentioned in last year's report. The following amounts have been written off to profit and loss, namely, bills receivable amounting to \$2,898.26, and from office furniture account, \$494.35. Your Directors have pleasure in bearing witness to the efficient work done by the Company's agents and special agents throughout Canada and the United States. The reports received from these gentlemen indicate a decided improvement in rates and in the quality of the business, and it cannot but be gratifying to know that with the present general revival in trade, together with the thorough supervision of the Company's business, the prospects of the coming year lead to the conclusion that it will prove more profitable than the past.

All which is respectfully submitted,
JOHN MORISON, Governor.

STATEMENT OF ASSETS AND LIABILITIES FOR THE YEAR ENDING DECEMBER 31st, 1888.

ASSETS.	
United States Bonds	\$417,400 00
Bank and other Dividend Paying Investments	413,856 86
Cash in Office	1 72
Cash in Banks	47,545 06
Real Estate	150,000 00
Business Maps, Office Furniture, etc.	\$19,774 20
Less Depreciation	494 35
	19,279 85
Agents' Balances	92,246 88
Interest due and accrued	7,589 73
	\$1,147,919 10

LIABILITIES.	
Capital Stock	\$500,000 00
Losses under Adjustment (Fire)	93,236 11
Losses under Adjustment (Marine)	7,608 55
Dividend No. 89	3,293 62
Dividend No. 90	17,500 00
Balance	526,282 82
	\$1,147,919 10

PROFIT AND LOSS.	
Fire Losses, paid	\$456,921 55
Fire Losses, unsettled	93,236 11
	\$550,157 64
Marine Losses, paid	\$68,210 08
Marine Losses, unsettled	7,608 55
	75,818 63
Commissions and all other charges	245,355 16
Government and Local Taxes	17,404 81
Rent Account, including Taxes	3,888 41
Balance	43,785 61
	\$935,408 26

Fire Premiums	\$812,819 98
Less Reinsurance	62,876 77
	\$749,943 21
Marine Premiums	\$88,533 74
Less Reinsurance	12,208 04
	86,325 70
Interest	33,713 22
Rent Account	5,928 35
Profit and Loss, increase in Investments, etc.	60,467 78
	\$936,408 26

SURPLUS FUND.	
Dividend No. 89	\$ 17,500 00
Dividend No. 90	17,500 00
Balance	526,282 82
	\$561,282 82

Balance from last Statement	\$517,497 21
Profit and Loss	43,785 61
	\$561,282 82

REINSURANCE LIABILITY.	
Balance at credit of Surplus Fund	\$526,282 82
Reserve to Reinsure Outstanding Risks	391,346 88
	\$917,629 70
Net Surplus over all Liabilities	\$134,935 94

To the Governor and Directors of the British America Assurance Company, Toronto.

Gentlemen:—We, the undersigned, having examined the securities and vouchers, and audited the books of the British America Assurance Company, Toronto, certify that we have found them correct, and that the annexed balance sheet is a statement of the Company's affairs to 31st December, 1888.

R. R. CATRON, } Auditors.
HENRY M. PELLATT, }

Moved by the Governor, seconded by the Deputy Governor, that the report now read be adopted and printed for distribution among the shareholders. Carried.

Moved by John Hoskin, seconded by Alex. Smith, that the thanks of the shareholders are due and are hereby tendered to the Governor, Deputy Governor and Directors of this Company for their attention to the interests of the Company during the past year. Carried.

Moved by John Wardrop, seconded by J. Jackes, that Messrs. W. J. Macdonnell and Henry M. Pellatt be appointed scrutineers for taking the ballot for Directors to serve during the ensuing year, and that the poll be closed as soon as five minutes shall have elapsed without a vote being taken. Carried.

The following is the scrutineers' report: We, the undersigned scrutineers appointed at the annual meeting of the British America Assurance Company on the 20th February, 1889, declare the following gentlemen duly elected Directors for the ensuing year: Messrs. John Morison, John Leys, Hon. Wm. Cayley, J. Y. Reid, A. Myers, G. M. Kinghorn, George H. Smith, Thomas Long and Dr. H. Robertson.

W. J. MACDONNELL, } Scrutineers.
HENRY M. PELLATT, }

The meeting then adjourned. At a subsequent meeting of the Board Mr. John Morison was unanimously re-elected Governor, and Mr. John Leys Deputy Governor for the ensuing year.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

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MR. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.

The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 27, 1889.

PREACHERS and writers who belabour the Dominion Government for not disallowing the Jesuit Bill, and square the account by saying, "Mowat is just as bad," need scarcely go to the trouble of lecturing politicians on want of moral courage. People are very apt to think such nice balancing is not evidence of moral courage.

A CORRESPONDENT of the *Globe* tells too much or too little when he writes in that journal that a Toronto preacher said the other day that "If a man were to go out on the street and kill a Jesuit, he doubted if British law would punish him." If any Toronto preacher talks in that way, his name, in justice to the rest of the clergy, should be given to the public. British law, as administered in England, would hang a man for shooting a Jesuit as fast as for shooting any other kind of man. It is not safe to assume, that because the civic authorities failed to punish the men who mobbed O'Brien on the streets some months ago that the judges at Osgoode Hall would wink at the shooting of a Jesuit. If British law permits the shooting of Jesuits, it is no better than Jesuit law.

MR. EVANTUREL, M.P.P., one of the very few French-Canadians in the Ontario Legislature, said the other day in an interview:

The \$60,000 given to the Protestants of Quebec by Mr. Mercier was a mere act of generosity, and a pure donation to give another tangible proof of the liberality of Quebec to the minority. They had not the slightest claim to the grant, and the leading members of the Protestant hierarchy in Quebec have thanked the Government for this generous gift.

We should like very much to know who these "leading members of the Protestant hierarchy are." We have heard several prominent names mentioned, but so far cannot get any thoroughly trustworthy information. If the "leading members of the Protestant hierarchy in Quebec" have written to thank Mr. Mercier for the gift brought by his Jesuit Bill, a good many Ontario Protestants will soon fail to see why they should worry over the matter.

MANY ministers and others who have their shoulders at the wheel, will add a hearty amen to the following pungent observations from that sensible plain-speaking journal, *The Christian-At-Work*:

There are, in almost any congregation, a set of croakers and carpers, whose shoulders are seldom, or never, seen at the wheel of Church work, but whose tongues are constantly heard wagging forth a series of feeble snarls at the heels of their pastor.

These are just the people, and often the only people, whose tongues do constantly wag feeble snarls at the heels of their pastor. If they simply did nothing themselves, their conduct would not be so provoking. Not satisfied with doing nothing, they too often try to hinder others from working, and when they cannot hinder, they wag forth the feeble snarls at their pastor. On what principle do such people expect to hear the welcome: Well done thou good and faithful servant?

BROTHER HUGH JOHNSTON, of the Queen Street Methodist Church, is reported to have delivered himself on the Jesuit Bill in the following lively style:

Rome could say to Sir John Macdonald, "Down, you hypocritical, grey-headed old fool, and kiss the Pope's great toe," and it would be done. In the same fashion would it say to the premier of our own Province, "Down and kiss the Pope's toe," and honest little Oliver would adopt a form of worship not customary in his Sabbath devotions.

"Little Oliver" is not exactly a respectful term to apply in the pulpit to a man sixty-eight years of age, who has for many years occupied the highest

positions in the gift of the people. Mr. Mowat would not call Mr. Johnston "Little Hugh" in his place in Parliament nor in any other place, though the term would in some respects be quite appropriate. Having disposed of Mr. Mowat, who has nothing whatever to do with the Jesuit Bill, perhaps Mr. Johnston would tell the world what he thinks of his brother Methodist, Mr. Mackenzie Bowell, who though a Methodist, an Orangeman, an ex-Grand Sovereign, and a prominent member of the Dominion Cabinet did not secure the veto of this obnoxious Bill, or resign. Did he too go down on his marrow bones and kiss the Pope's toe?

THE *Christian-at-Work* says:

It was stated last Sabbath in a Newark pulpit, that there are twenty-five thousand young men in that city alone who do not attend any church, nor exhibit the slightest concern about religion. These twenty-five thousand young American heathens give no sign of fault-finding with sermons. They do not, alas! care enough about God, or their own souls to even talk of sermons, or their authors. But the preachers ought to care, and to care so anxiously as to ask, with intense yearnings and struggling prayers, every day: "What is the matter with our preaching that we cannot get hold of these wanderers, and draw them within the influence of the glad tidings of the sanctuary?"

There may be nothing the matter with the preaching. These young men, it seems, do not care enough about God, or their own souls to even talk about sermons. How can any kind of a sermon do a young man good if he does not hear it? The only remedy in such cases is for the Christian people of a town or city to bring the godless young man to church, if possible, and then perhaps the preachers may do them some good. How could the preachers of Newark wait personally on 25,000 young men and attend to their other duties at the same time? Twenty-five thousand is a large number, and young men who have no fixed place of abode are often hard to find out. If the whole membership of the churches took a hand in the work a certain proportion of the 25,000 could no doubt be brought into the Church.

THE following communication from W. H. Houston, honorary secretary of the Toronto Industrial School Association, deserves earnest and thoughtful attention. The good work this admirable institution, up to the full measure of its resources, has been enabled to accomplish is ampler guarantee that it is deserving of the most liberal support. It is earnestly hoped that the subjoined appeal will evoke a response that will largely increase the capacity and usefulness of the Victoria Industrial School:

Will you kindly permit me to make through your columns the painful announcement that to-day we have received the last boy we can accommodate at the Mimico Industrial School. We have crowded the lads together as much as a regard for their health will permit, but this afternoon, with seventy applications on hand and more coming in every day from the city and the country, we have been compelled to close our doors. We have done all we can and have undertaken heavy financial responsibilities in erecting the buildings we have, and providing for the proper maintenance of over one hundred boys.

The crying need of the 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 vileness, dishonesty, drunkenness and rapine and maybe murder. We can only look on and grieve.

THE contention that the Dominion Government have power to disallow the Jesuit Bill has not, so far as we have seen, been successfully met. It certainly is not met by saying that the veto can be used only against acts passed in excess of legal powers. Acts of that kind are illegal and can be dealt with by the courts. If the veto power is simply judicial power and nothing more, where was the sense in giving to the Dominion Government powers possessed by the courts and now exercised by the courts every day. Sir Alexander Galt, one of the framers of the constitution, certainly understood that the veto power could be used for the good of the people, even when the Bills vetoed were strictly legal. In his well-known pamphlet on Church and State, published a few years after he helped to frame the Confederation Act, Sir Alexander says:

The veto by the Federal Government is the real palladium of our Protestant liberties in Lower Canada. I have already shown that our educational rights are oily safe under its shelter, and that our representation guarantee will some day dissolve into thin air without its exercise. Let me now point out that in the firm, but modest, use of this vast power safety may yet be found from the undue encroachments to which both Protestants and Catholics are exposed. But it is negative only, and if the opportunity for its exercise is lost it is impotent to remedy the evil.

Read in the light of passing events these words seem prophetic. The veto, firmly but modestly used, Sir Alexander thought, would save the Protestants of Quebec from the undue encroachments to which they are exposed. That is exactly what it did not do in the case of the Jesuit Bill.

THE New York *Evangelist* has this to say about the Galt case:

It is Knox Church, in the flourishing Dominion city of Galt, that is, or was, adorned by two or three members, who believed themselves to have attained to a very exalted condition—that of entire sanctification—so that ordinary temptations found nothing in them. Esteeming them greatly mistaken, their brethren expostulated with them; finally, it may be, in an unkind and censorious temper, in view of their presumption, or what was regarded as such. But this had no good result, and so these "moral peacocks," as some might esteem them, were handed over to the Presbytery of Guelph for further admonition, and, if needs be, discipline. It seems a pity that matters have taken just this direction, when, as one of our contemporaries has suggested, a much better use might have been made of these brethren. Taking them at their word, they should have been rejoicingly invited to perform some of the most onerous and self-denying tasks of the church, such as visiting the sick, carrying succour to the very poor of the parish, especially collecting any subscriptions long due the Trustees, and it might be, lending a hand generally in aid of the envelope system, at hard places: "These and similar tasks call for a high degree of devotion and consecration for their punctual performance, and if these brethren proved fully equal to such ordeal for a series of years, they would inevitably be adjudged by common fame and consent men and women of saintly attainments. Whereas, falling short in anything, they must needs give up their high claims, themselves being judges. In any case, the church would be the gainer, as compared with the present course.

We think it may be stated that the persons in question were not dealt with in an unkind and censorious temper by the Session of Knox Church, Galt, and certainly not by the Presbytery of Guelph. As regards the tests suggested by the *Evangelist*, they were all tried. The members suspended had every opportunity to visit the sick, help the poor, collect subscriptions long due to the treasurer, and work the envelope system. We are not aware that even after some of them had made very high attainments in divine things they displayed any special aptitude for collecting old subscriptions. Their consecration does not seem to have run in that line.

THE LETTERS FROM FORMOSA.

THE correspondence from the mission field in North Formosa for some time past has been of a somewhat remarkable character. Much that has been published has certainly not been for edification, neither has it been of a kind to deepen an interest in Foreign Mission work. So impressed were we at the time that the publication of the first portions of the correspondence would serve no good end that we felt strongly disposed to consign them to the customary receptacle for unavailable MSS. This considerate suppression, however, was at the time rendered impossible from the fact that copies of it had been forwarded to various newspapers throughout the province. And what has come of it all? With the correspondence which through courtesy of the Secretary of the Foreign Mission Committee appears in this issue, the matter is different. The inexplicable mystery of the Jamieson letters rendered it desirable that the Foreign Mission Committee should take the Church into their confidence without any unnecessary delay.

Now that all is told that is likely to be, how much more light has been cast on the cause of the difficulties that in some respects have resulted in a manner so undesirable. There is the repetition in the Formosa letters of Mr. Jamieson's indisposition to be guided by Dr. Mackay's advice; the reiterated confessions that this was a mistaken course; incapacity to acquire a sufficient knowledge of Chinese that could be turned to much good account; inability to render anything like adequate service to the mission; and the same regrets that Dr. Mackay's patience should have been so long and so sorely tried by a course of conduct the nature of which is left in nearly as nebulous a state as ever. What does it all mean? There is, however, a new element to which both Dr. Mackay and Mr. Jamieson make reference. It is clear that Mr. Jamieson had passed through an important spiritual crisis. He evidently came to the conclusion that he had entered upon his work an unconverted man. The deep distress made upon his mind by this discovery had a most depressing effect. In passing through that experience he seems for the most part to have wrestled alone. In the gloomy state occasioned by spiritual anxieties he penned those unfortunate epistles and arranged for their wide publicity—all, as it now appears, without taking counsel with Dr. Mackay, who, like every sensible man, regrets the publication of such despondent letters. Both are now at one that a most blessed change has been experienced

and that henceforth the converted missionary is desirous of labouring in the field where he now is. In direct reply to the resolutions sent them by the Foreign Mission Committee, Dr. Mackay and Mr. Jamieson state that, in their opinion, it would be best for the work in Formosa that the last-named should be permitted to continue. It is stated that this also is the desire of the native ministers.

This much is clear, that whatever want of harmony there may have been among the brethren in Formosa, they are now on their own testimony reconciled. Dr. Mackay is anxious that past misunderstandings and previous want of sympathy may be buried beyond recall. So far as the correspondence now published goes there is cordial unanimity, and certainly this unanimity strongly urged pertains to the request for the continuance of Mr. Jamieson's labours in Formosa. To this request the Foreign Mission Committee have given a reply in the negative. Whether this decision is right and wise there will be differences of opinion. The statement of the secretary is to the effect that "after a lengthened discussion it was resolved on a division to recall Mr. Jamieson." There is no doubt whatever that the matter pressed for settlement, and neither is there any doubt that each member of the Foreign Mission Committee who took part in the deliberation and cast a decisive vote, did so under a deep sense of responsibility. Perhaps the decision arrived at is the right one, but of this every one who takes an interest in the Formosa Mission cannot be certain. That much can be said on both sides is very evident, and in view especially of what the latest letters from the missionaries disclose and Dr. Mackay's pointed request for Mr. Jamieson's continuance, final decision might have been deferred till the meeting of the General Assembly, and its ultimate finding, though it might be precisely the same as that now reached by the Committee, would be more readily acquiesced in by the whole Church than is likely to be the case at present. It is not for a moment hinted that the Foreign Mission Committee have gone beyond their province in formulating the decision they have reached. This they had the fullest right to do, and no doubt they were deeply impressed with the sense of responsibility resting upon them to bring the matter to an issue as speedily as possible, and this in the best interests of all concerned, and having a regard to the effective prosecution of the work of the Gospel in Formosa. The conclusion arrived at may be the best solution of the difficulties that for some time have been occasioning great anxiety, but no interest could have seriously suffered by the comparatively short delay that would intervene between now and the meeting of the General Assembly, when the onerous responsibilities of the Committee would have been shared by the Church's representatives from all parts of the Dominion, and whose decisions carry a degree of weight with them that no Committee, however wise and influential, can command.

THE TREATMENT OF CRIMINALS.

THE problem with which people are wrestling is how to diminish crime by making punishment effective and at the same time humane. Opinion seems to vacillate between vigorous and vindictive methods on the one hand and gushing sentimentality on the other. The harsh and brutal treatment of criminals common a century ago would not now be tolerated in any civilized country, yet from overcrowding where prison accommodation is totally inadequate, is caused an amount of needless suffering that when it becomes known is anything but creditable to the Governments that permit such abuses to continue. The revelations made by George Kennan as the result of his investigations in Russia have brought out in clear relief the agonies endured by political prisoners who are compelled to herd with the worst class of criminals. Something depends on the class of prison officials. If humane and considerate men are in charge there will be no unnecessary suffering inflicted on offenders beyond what is inevitable. But cruel and heartless subordinates have it in their power to add much to the sufferings of the prisoners under their control. The easiest and least intelligent kind of management is in the exercise of brute force. The impression of some is that a degraded and criminal class can only be restrained by fear, and they think it the most effective weapon to use. The same idea as to the management of the insane was at one time widely prevalent, and the sufferings endured by unfortunates bereft of reason was painful in the extreme. Happily for these, other ideas are now in the ascendant, and the methods employed for the amelioration of the condition of the insane are more in accord with Christian sentiment. There is no valid reason why criminals should be subjected to wanton cruelty while detained in prison for their offences. There are other motives and feelings,

even in the breast of an obdurate criminal, than fear, and well directed appeals to his better nature will not be found to be so visionary as some are disposed to imagine. Here, as elsewhere, there is room for patience having her perfect work.

While there is a tendency in some quarters to treat prisoners with undue severity and harshness there is also an inclination to regard them as heroes and special social pets. The more notorious and revolting a crime has been, its perpetrator, the justice of whose conviction has been placed beyond all reasonable doubt, has been lionized and made the recipient of the most delicate attentions that sentimental womanhood could possibly devise. The effect of such silly exhibitions of extravagant sensibility has only been and can only be injurious to all concerned. In the minds of these fair ministrants to criminal prodigies there is a painful confusion of correct moral distinctions. There may be extenuating circumstances, and these should have their due weight, but the glorification of crime in the person of a highly interesting criminal is not a thing to be encouraged in any well ordered community. In the criminal underworld there are always individuals, who cannot regard the frequent visits of fair damsels having dainty presents to notorious criminals other than as pleasing rewards for distinction in crime. Between cruel treatment and sentimental coddling of rascals there is a golden mean accordant with reason, common sense and humanity.

Of late the treatment of criminals in Canada has been receiving considerable attention, and it is evident there is urgent need for reform. Is all being done that might be done to lessen recruitment to the criminal ranks? There are influences constantly present that expose many children to the danger of lapsing into crime. The children of drunken and dissolute parents have few safeguards thrown around them, and their condition is perilous. The street is not a good school for the training of the young, and it is not wonderful that those in a position to know tell us that news-boys and girls have acquired precocious lessons in crime on the streets of large cities. Efforts have been made to look after and care for this particularly exposed portion of the youthful population, and it looks as if some better supervision would ere long be exercised over them. It is an old and familiar saying that prevention is better than cure and in this case it is peculiarly applicable.

Prisons should have a deterrent influence on the criminally inclined, but it is doubtful if under existing conditions this is really the case. A man's need must be extreme when he voluntarily desires seclusion and shelter for the winter within the walls of a jail, yet such is occasionally the case. Here in Canada at the present time, men are suspected of committing petty offences in the hope that they themselves will be committed to prison for the winter. In addition to being made asylums for the indigent our prisons are made places of detention for those afflicted with insanity.

There is a perversion of the purpose for which prisons are established. Their resources are unequal for the work which properly pertains to them. What is condemned on all hands is the indiscriminate overcrowding of the corridors by neophytes in crime and the hardened wretches who have grown old in wickedness. This should not be suffered to continue. The prison, instead of becoming a deterrent, is virtually a seminary of crime where experts indoctrinate the juveniles in all the dark and devious ways that lead to wasted and ruined lives. In an excellent paper by Dr. Rosebrugh, read before the Canadian Institute, the following recommendations are made:

- (1) County gaols should be maintained only as places of detention for persons charged with offences and awaiting trial, and should not be used for prisoners after trial and conviction.
- (2) County gaols should be conducted strictly on the separate or cellular system.
- (3) Persons convicted of crime should not be detained in county gaols, but should be dealt with according to the age and natural proclivities of the criminal.
- (4) A boy under fourteen years of age, not previously vicious, should be restored to his parents upon their giving a guarantee of his future good conduct. Failing in this, he should be sent to an Industrial school.
- (5) A boy under fourteen years of age, having a natural tendency towards crime, or being convicted of a second offence, should be sent either to a reformatory direct, or to an Industrial school on trial, according to the circumstances, and a special court should be organized to deal with these cases as well as with females charged with light offences.
- (6) Industrial schools and reformatories should not be considered as places for punishment, but should be utilized wholly for the reformation of character. The young persons sent to these institutions should not be committed for any definite period, but they should be detained until reformation is attained irrespective of the time required. The officers of these institutions should be carefully selected preferably by a system of examination and promotion, and without reference to party or social influence.
- (7) As industrial employment is a necessary step towards reformation, and as this cannot be supplied by the county gaols, the necessity arises for prisons or reformatories of ample dimensions where such employment can be provided and

where other influences of reformatory character may be utilized.

(8) The expense and maintenance of such persons in such institutions should be borne by the county from which they are sent, when such expense exceeds the proceeds of the industrial labour of the person so sent.

(9) Tramps and habitual drunkards should be sent to an institution where they can be provided with productive industrial employment and where they can be brought under reformatory influences, and they should be detained in said institutions not less than three months. Incurables should be sentenced to penitentiary for life. They should be considered as having forfeited all right to regain their liberty unless reformation takes place.

(10) In order to meet the requirements of the case, there should be sufficient prison accommodation in Ontario to relieve the county gaols of all persons undergoing sentence. This accommodation should be provided either by enlarging the Central Prison, or by erecting two additional prisons, one in the east and one in the west. There should be unification in our prison system. The prisons should be graded and the reformatory principle in its most improved form, and after the best models, should be incorporated with such prison system.

(11) The question of prison labour should be removed from the arena of party politics, and members of labour organizations should look at this question from a patriotic, rather than from a trades or selfish standpoint.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston.) The literary emanation from Queen's is bright and attractive as ever, and contains several notable communications, not the least valuable being Professor Carmichael's lecture on "The Gael."

PHARISAISM. A sermon preached in Chalmers' Church, Quebec. By the Rev. Thomas Macadam, Strathroy. (Quebec: J. T. Moore.) This thoughtful discourse was published by request of those to whom it was addressed in the ancient capital. It is evident that they appreciate a good sermon when they hear one. Mr. Macadam has treated an important, practical subject in an earnest and impressive manner, and deduces the lessons it is well fitted to teach the present generation. The literary merits of the discourse also deserve recognition.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.) The February number of *Knox College Monthly* has a goodly array of attractive and profitable reading. Rev. R. P. McKay, of Parkdale, discusses "Spiritualism," Dr. Thompson, Sarnia, writes on "The Catholicity of Scripture." William Neilly describes "Mission Work in the Far West," and John Knox Wright has something interesting to say about "Couva." The Rev. John Neil pays a fine tribute to the memory of the late Rev. John Gibson, B.D. whose devoted service in the mission field was recently terminated by his death.

THOUGH this is midwinter and it is not always easy at first sight to discriminate between a garden and a plowed field, there are nevertheless pleasing reminders that spring and summer are on the way. Among these harbingers of spring must be reckoned the seed catalogues that blossom out so luxuriantly at this season. Steele Brothers, Toronto, are out in good time with an extensive and attractive CATALOGUE FOR 1889. The large and enterprising establishment of D. M. Ferry & Co. of Windsor and Detroit has issued their handsome SEED ANNUAL. F. W. Wilson of Chatham, Ont. has forwarded us his ILLUSTRATED CATALOGUE of Fruit and Ornamental Trees, raised in his nurseries.

THE THEOLOGICAL MONTHLY. (Toronto: James Bain & Son.)—The second issue of this most promising monthly amply justifies the expectations awakened by the first, as the following list of contents and writers will show: "The Dollinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome," by William Arthur; "What is a Miracle, and the Proofs of it?" by Prebendary Reynolds; "Schools of Chinese Writers," by Joseph Edkins, D.D.; "The Signs of the Times," by Canon Fausset, D.D.; "Belief and Conduct," by Gregory Smith; "Cremation and the Clergy," by Sir T. Spencer Wells, Bart; "Palestine Life—The Clapping of Hands," by James Neil, and the usual synopsis of Current Literature.

GENTLEMAN DICK O' THE GREYS; and other Poems. By Hereward K. Cockin. (Toronto: C. Blackett Robinson.) The short poem with which this handsomely got-up little volume opens is a fine example of concentrated stirring and dramatic power. The other poems range over a great variety of subject and are treated in diverse styles, yet most effectively. There is touching pathos and twinkling humour in many of the pieces. Some of them are unconventional but never devoid of exquisitely good taste and rich kindly feeling. The volume as a whole attests the fact that a fresh, vigorous and healthy poet has made his mark in Canadian literature, one who does not indulge in sickly subjectivity, but whose deep sympathy with nature and human nature keeps him in touch with the popular heart.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON

CHAPTER XVI.—(Continued.)

"I will help you if I can. I hope you may be mistaken in thinking that Crombie knows your story. I think, at the worst, it is only a guess he has made."

Allison shook her head.

"He saw the names of my father and mother on the headstone that their son has set up over their grave. Willie may be at home still, but I hope he has gone away to America. Oh! if I were only sure that he were I would go to him at once. I could hardly be brought back so far. And I might hide myself in that great country so that I could never be found."

"Allison," said John gently. "Think of me as a friend, who will help you whatever may happen."

"I thank you kindly, and I trust you. I will hide still where I am while I may, for oh! I dread the thought of these first dark days coming on me again."

"I do not think you need to be afraid of Crombie. He would not wilfully injure you. He is a good man, though his sense of duty makes him sometimes say or do what looks hard."

"Yes. He might think it right to betray me not that it would be betrayal, since I have not trusted him or any one else."

She made a great effort to quiet herself and to speak calmly. But she was anxious and afraid, and she grew sick at heart at the thought that all the dreariness and misery of the first days of her stay in Nethermuir might come back upon her again, or that she might have to go away among strangers.

"But I will not go to yon man's house whatever befall," she said in her heart.

The cloud which had hidden the moon for a while passed and showed the trouble in her face, and John's heart smote him as he saw it. To whom might this poor soul turn in her distress? And why should she tell her story to any one? Since she had kept it so long to herself, it could not be an easy one to tell. Why should she tell it? Whether she had been right or wrong in her flight and her silence, it could not be helped now, and if she could be saved from her present fear and pain, it would be right to help her.

"Allison," he said in a little, "you say you can trust me. I also trust you. You do not need to tell your story to me. Some day, perhaps, you may tell it to my mother. No one can give you wiser counsel or warmer sympathy than she will. And I think you need not fear Saunners Crombie. At any rate, he would speak first to yourself, or to one whom he knows to be your friend. He would never betray you to your enemy."

"Well, I will wait. I will not go away—for a while at least. And you will be my friend?"

"I will try to help you," said John.

But all the thoughts which were passing through John Beaton's mind would not have made a pleasant hearing for his mother. A sudden, strong temptation assailed him, at which he hardly dared to look, and he strove to put it from him.

"As to Crombie," said he, "he is an old man and growing forgetful. It may all pass out of his mind again. That would be best."

"Yes," said Allison, "that would be best."

They walked down to the gate together.

"And you will forgive me, Allison, and—trust me?"

"I will aye trust you. And it is you who need to forgive me," said she, holding out her hand. "But it never came into my mind—"

John held her hand firmly for a moment.

"Allison!" said he, and then he turned and went away.

It was his mother who should befriend Allison Bain. But how to tell her story? If it had to be told, Allison must tell it herself. As to speaking with Saunners Crombie about Allison Bain and her troubles—

John uttered an angry word, and hurried down the lane and past the gardens and the green, and over the fields and over the hills, till he came to himself standing in the moonlight within sight of the "Stanin' Stanes." And being there he could only turn and go home again, carrying his troubled thoughts with him.

He had many of them, and the thought which pressed upon him most painfully for the moment was one which need not have troubled him at all. How was he to meet his mother and speak to her about Allison Bain with all this angry turmoil in his heart? He was angry with himself, with Crombie, even with Allison.

"How could I have thought—" she had said, looking at him with entreaty in her lovely eyes. While she had been in his thoughts by day and in his dreams by night, he "had never come into her mind!"

"But I could have made her think of me if I had not been a fool, with my fine plans about rising in the world! I could make her care for me yet," said John to himself, quite unconscious that from the window of her room his mother's kind, anxious eyes were watching him.

"Something has happened to vex him," said she to herself. "I will not seem to spy upon him. He will tell me, if he needs my help, in his own time."

But she waited and listened long before his footstep came to the door, and he went to his room without coming to say good-night as he passed.

"He is thinking I am asleep," she said with a sigh.

There was nothing to be said. That was the conclusion to which John came that night. What could he say to his mother about Allison Bain? If he were to speak a word, then nothing could be kept back. His mother had a way of knowing his thoughts even before he uttered them, and why should she be vexed at seeing the trouble which, if he spoke at all, could not be concealed from her?

If the story must be told to his mother, Allison herself must tell it. But why need it be told? If only that meddling old fool, Crombie, had had the sense to hold his tongue. What good could come of speaking? Why should not the poor soul be left to forget her troubles and to grow content? Even his mother could only warn her and help her to get away

if it ever came to that with her. But until then silence was best.

He would have a word with Saunners to find out what he knew and what he only suspected, and he would do what might be done to keep him silent.

John had his word with Crombie, but it did not come about in the way which he had desired and planned. While he was the next day lingering about the kirk in the hope of getting a word with him, Crombie was asking for John at his mother's door.

"Come away in, Mr. Crombie," said Mrs. Beaton when she heard his voice. "I have been wishing to see you . . . his while."

Then there were a few words spoken between them about the sorrow which had come upon him, and of his wife's last days, and of the long journey he had taken to lay her in the grave. Saunners told of the bonny, quiet place on the hillside, where he had laid her down, and before he had taken time to consider, the name of Allison Bain had been uttered.

"I saw the names of her father and her mother—'John Bain and Allison his wife'—on a fine, new headstone that had been put over them by their son. They had been dead a year and more. Decent folk they seem to have been. He farmed his ain land. I heard about it from a wee bowed wife who was there in the kirkyard. She had something to say o' Allison Bain as well."

And then Crombie came to a pause. Mrs. Beaton was startled by his words, but kept silence, for she saw that he had not meant to speak. But in a little while he went on.

"It was a queer story that she told altogether, and I have been in a swither as to what I was to do with it, or if I was to do anything with it. I cam' the day to speak to your son about it, but taking a' the possibilities into consideration, I'm no' sure but what I have to say should be said to a prudent woman like yourself. I would be loth to harm the lass."

"I will never believe an ill word of Allison Bain till she shall say it to me with her own lips," said Mrs. Beaton, speaking low.

"Weel, I have no ill to say o' her. There was no ill spoken o' her to me. That is, the woman thought no ill, but quite the contrary—though mair might be said. Ye're her friend, it seems, and should ken her better than I do. I've tell ye all I ken myself, though it was to ye're son I meant to tell it."

"And why to my son?" asked Mrs. Beaton, gravely.

It is possible that Crombie might have given a different answer if the door had not opened to admit John himself. The two men had met before in the course of the day, and all had been said which was necessary to be said about the death and burial of Crombie's wife, and in a minute Crombie turned to Mrs. Beaton again.

"As to the reason that I had for thinkin' to speak to your son, there was naeboddy else that I could weel speak to about it. No' the minister, nor his wife. It would be a pity to unsettle them, or to give them anxious thoughts, and that maybe without sufficient reason. And John's a sensible lad, and twa heads are better than ane."

John laughed and mended the fire, and asked "whether it was Robin or Jack this time, and what was ado now?"

"It's aboot neither the one nor the other," said Saunners, with a touch of offence in his voice. "It's aboot the lass at the manse—Allison Bain."

It had been a part of Crombie's plan "to take the lad by surprise" when he mentioned Allison's name, and he peered eagerly into his face "to see what he could see." But the peats, which John had put on with a liberal hand, had darkened the fire for the time, and he had taken his place beside his mother's chair and was leaning on it, as he had a way of doing when anything special was to be said between them, and Saunners saw nothing.

"Begin at the beginning," said Mrs. Beaton.

So Saunners began again, and getting into the spirit of the affair, told it well. They listened in silence till he came to a pause.

"It is a curious story," said John, by way of saying something.

"It was a curious story as I heard it," said Saunners.

"Is the wee wife 'a' there?" asked John quietly.

"I'm by no means sure o' it. She looked daft-like when she shook her neive (fist) at the man Brownrig behind his back and called him ill names. And her laugh when she told me that the man had never touched his wife's hand since the day he put the ring upon it, and when she swore that never had he touched her lips, was mad enow."

John's mother felt the start which her son gave when the words were spoken.

"And is it true, think ye?" said she.

"There seems to be truth in the story, but where it lies I canna say. And whether it be true or no, I am beginning to think that I have no call to make or meddle in it."

"There is just one thing that I must say again," said Mrs. Beaton—"I'll never believe an ill word of Allison Bain till with her own lips she gives me leave to do it! She is a good woman, whatever trouble may have been brought into her life by the ill-doing of others."

"What think ye, John?" said Saunners.

"I think ye did a wise thing when ye came to consult with my mother. She kens a good woman when she sees her."

"There may be truth in the story. It may be a' true. But the question for me to decide with your advice is whether a word o' mine will help or hinder the right thing being done?"

"Yes, that is the question," said Mrs. Beaton. She hesitated to say more. For she knew that to set one side of a matter in a strong light was the surest way to let Crombie see more clearly all that might be said on the other side.

"She's a weel doin' lass," said Crombie.

"She is invaluable in the manse," said Mrs. Beaton.

"It would unsettle them sadly to lose her, or even to have a doubtful word spoken o' her," said Saunners.

"Especially just now, when Mrs. Hume is not quite well," said Mrs. Beaton.

"And what say ye, John?" asked Saunners.

"Do ye feel responsible to this man—whatever his name may be—that ye should wish to take up his cause? I mean, had ye any words with him about her?" added John, as his mother touched his hand in warning.

"No' me! The wife said he was aye waitin', and watchin', and speirin', and there was a chance that he would have a word wi' me. I didna bide to be questioned. I just took the road without loss o' time, whether it was wise to do it or no."

"To my mind it was both wise and kind," said Mrs. Beaton. "As ye say, there may be truth in the story; but the telling of it here will be the same thing to Allison Bain, whether it be true or false. She is alone and friendless, it seems, and that a young lass should be spoken about at all is a harm to her, and a word might be the means of sending her out into the world without a friend. Surely the Lord was keeping His eye on her for good when he sent her to the manse, and into the hands of such a woman as Mrs. Hume."

"Ay, that's the truth. And what say ye, John?"

"I say that my mother seldom makes a mistake when she lets herself speak strongly about any matter. I agree with her that ye took the right course when ye made up your mind to say nothing about the matter."

Crombie fidgeted in his chair, and was silent for a minute or two.

"I said nothing to the man himself, but I did drop a word to Allison Bain. She said nothing, but I saw by her face that she understood. I only hope I may no have done ill in speakin'."

The others hoped the same with stronger emphasis, and not without some angry thoughts on John's part. But to speak the old man fair was the wisest way. There was no time for many words, for Annie brought in the tea, and Saunners was prevailed upon to stay and share their meal. When it was over it was beginning to grow dark, and he rose to go, and John rose also, saying he would go with him a bit of his way.

The talk between them as they went on was not of Allison, but of quite other persons and matters, and it was kept steadily up and not suffered to turn in that direction. When Saunners spoke of the strange things that might be happening under "our very een," John listened in silence, or brought him back to the kirk, and the new members, and the good that was being done, till they came to the little house by the side of the moss, out of whose narrow window no welcoming light was gleaming.

"I'm na' used wi' ye," said Saunners with a groan, as he fumbled awkwardly trying to put the clumsy key into the lock. "It's the hardest part o' my day's work, this coming hame to a dark house. But folk maun bide what's sent, and be thankful its nae waur. Gude-night to ye. Ye have shortened my road, and mony thanks, I winna ask ye to come in."

"No. I must be early up and awa' in the morning, and it may be long ere I be home again. Ye might look in on my mother whiles, when ye're down our way. She's much alone."

If John had planned his best to win Saunners to friendliness, and to silence concerning the affairs of Allison Bain, he could have said nothing more to the purpose than that. Saunners accepted the invitation, and came now and then to inquire for the health of Mrs. Beaton, and "heard only good words from her," as he said.

He had something to say to most of his friends about the place where he had laid down his wife to her rest beside her own folk, and even spoke of the "daft wife" that he had seen there; but he never uttered a word as to the story she had told him, and in course of time, as he thought less about it, it passed quite out of his remembrance—which was best for all concerned.

CHAPTER XVII.

"Fear hath a hundred eyes that all agree
To plague her beating heart."

As for Allison, the thought of going away from Nethermuir to escape the threatened danger did not stay long with her. It would be wrong to go away now, she told herself. For another little daughter came to the manse about this time, and Allison's strength and skill were tried to meet all demands upon them for awhile. Yes, it would be wrong to leave these good friends who had been kind to her, and above all, wrong to steal away, as in her first alarm it had come into her mind to do.

And besides, even if that which she feared were to come upon her, and if by means of Crombie, or by any other means she were discovered, the times had gone by when force could be used and a woman carried away secretly against her will. There would be a good many words to be said before she could be forced to go with Brownrig, even though he might, as he had said, have "the law on his side."

"I must wait patiently; I must not let myself fall into blackness and darkness again. Whether I have done wrong, or whether I have done right, there's no turning back now."

As far as Saunners was concerned it soon was seen that she had nothing to fear. He had only kindly words for her now, and though his words of greeting were few, they were kindly also. The words of caution and counsel which it was "his bounden duty" to let drop for the benefit of all young and thoughtless persons when opportunity offered, had reference chiefly to the right doing of daily duty, and the right using of daily privileges and opportunities, as far as Allison was concerned.

And so the days passed till November was drawing near. Then something happened. Auld Kirstin came home to the manse. "Home," it must be, thought the neighbours, who saw the big "kist" and the little one lifted from the carrier's cart. And Allison, to whom Mrs. Hume had only spoken in general terms as to the coming home of their old servant, could not help thinking the same, and with a little dismay. But her year's experience had given her confidence in the kindness and consideration of her mistress, and she could wait patiently for whatever might be the decision with regard to her.

The minister's wife and the minister himself had had many thoughts about the matter of Kirstin's coming home long before she came. For as the summer days drew to a lingering end, Mrs. Esselmont had fallen sick and had appealed to them for help.

She was not very ill, but her illness was of a nature which made her residence at Firhill during the winter not altogether impossible, but undesirable and unwise, as she told them, since she had the power to go elsewhere. She could spend the winter with her eldest daughter, she said, but as her home lay in one of the cold, English counties, washed by the same sea from which the bleak winds came moaning through the firs on her own hill, she would hardly better herself by the change. What she wished was to go further south to a place by the sea, where she had already spent more than one winter, and some of the winter days there, she told them, might well pass for the days of a Scottish summer. What she could not endure was the thought of going away alone.

British and Foreign.

"I had my Mary with me when I was there last, and I dread the thought of the long days with no kenneled face near me. Milne is growing old and frail like myself, and I will need to spare her all I can. And now will you let me have your Allison Bain for a while?"

"We can tell you nothing about her except what we have seen since she came into our house," said Mrs. Hume gravely. "It was a risk our taking her as we did, but we were sorely in need of some one."

"But you are not sorry that you took her into your house?"

"Far from that! She has been a blessing in our house, as doubtless she would be in yours should she go with you."

"There is no doubt but it would be to her advantage to go with you. And we could not prevent her if she wished to go when her year with us is at an end," said Mr. Hume.

"Yes, it would be better for her to go. We ought not to hinder her," said his wife; but they looked at one another, thinking of Marjorie.

"I thank you both gratefully for your kindness in being willing to spare her to me," said Mrs. Esselmont. "But that is only the beginning of my petition. The child Marjorie! Would it break your heart to part with her for a while? Wait, let me say a word before you refuse to hear me. The child is evidently growing stronger as she grows older. Allison has helped her, but there is more in the change than that. I am certain—at least I have hope—that she might be helped by one who has been proved to have skill in dealing with such cases. Let me take Marjorie to Dr. Thorne, in London. He is a great physician and a good man. He is my friend, and I know that whatever can be done for the child he can do, and will be happy in doing it. Think of your gentle, little darling grown strong and well, with a useful and happy life before her!"

A rush of tears came to the eyes of Mrs. Hume. The minister went to the window and looked long on the swaying branches of the firs, which were only just visible through the mist and the rain. Mrs. Esselmont laid herself back on her pillow and waited.

"Well?" said she after a little.

"Well, mother?" said the minister, sitting down again.

"Speak for us both," said his wife.

(To be continued.)

POSSESSION.

I've a river that comes from the mountains,
A river I never have seen;
It rushes in torrents and cascades,
Or slips soft meadows between;
I have islands enchanted in sunset,
And hill-tops that smile to God,
And many a wild, sweet pathway,
Where never my feet have trod.

I have moors where the heather is springing,
And copses of furze and brown;
And fair green lanes with their hedges,
And the primroses all in bloom.
My lakes in the moonlight lie gleaming,
While the slow years come and go;
And the peaks of the grand old mountains,
Are waiting for me, I know.

I have friends that are leal and tender,
Uplifting and glad and strong;
Though I know not to-day their faces,
As they pass with the busy throng.
Life may be too short to find them,
Too fettered with pain and care,
But sure as I love them truly
They still shall be mine somewhere.

And you who e'en now are holding
These treasures I may not see,
If with eyes and with heart unmindful,
Lo! they are not to you, but me!
For the things that we seem possessed of
May be as the short-lived flowers;
But those that we love and long for,
Are ever and only ours.

Cara W. Bronson.

THE LITERARY INFLUENCE OF THE BIBLE.

We are very far from claiming the Bible as the only agency in creating the beauty and strength of English and German literature, but it is simply a matter of fact that no other causes have been so powerful or so far-reaching. Without it there could have been no Milton, no Carlyle, Emerson or Ruskin, and probably, if the secret influence could be discovered which created ancestral habits of thoughtfulness, no Shakespeare or Goethe or any of the great writers of peasant origin. We should have had others undoubtedly, but of far inferior quality of mind and heart. When we examine the Bible with the sternest critical eyes we are compelled to admit that it is great enough to be the cause of all which we have ascribed to its influence. Without speaking of its moral or religious qualities it is evident that its literary merits are supreme. Let any one go through it from Genesis to Revelation, and while he will find passages that are now unspeakably uninteresting, yet on every page will be found some pearl of great price, which, even if it were not regarded as a sacred word, the human race would never allow itself to forget. Whatever may be thought of the scientific accuracy of the first chapters of Genesis, few would be willing to have that graphic and poetic account of the creation fade out of the mind. The Bible contains every kind of literature and can furnish specimens of each which can hold their own with the best that the race has produced. Its historical portions, besides being the oldest attempts to trace the history of mankind, and describing the Divine

method of dealing with one of the most gifted races of the world, are related with a simplicity and directness which no later historian has surpassed. Its biographies, chapters of human life, when the race was young and men were vigorous in their virtues and great in their crimes, have a charm which can never lose its power. No novelist has ever written a sweeter story than the Book of Ruth. No dramatist has ever treated the universal problem of man's destiny and God's ways with him with such seeing eye and understanding heart, "all in such free, flowing outlines, grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation." It is not its devotional element alone which has given the Book of Psalms its unequalled place in the liturgies of Christendom, but this is partly due to the fact that it contains poetry of the noblest and most inspiring quality. Even in a prose translation—a test which no other great body of poems like Homer could survive—it appeals to the mind no less than to the emotions, and maintains its position, not wearying by repetition nor weakening through lapse of years. Probably no portion of the Bible has suffered so much in translation as the Book of Proverbs; but nevertheless St. James's version contains sentences of exquisite literary finish, while the wisdom of the generations which have followed has never crystallized itself in more concise or convincing form. Nor is it the spiritual utterances of the prophetic books which give them their only charm. Gems of poetry, having the Divine qualities which touch the imagination and render their places in the literature of the world permanent, are to be found in Isaiah and Jeremiah. The literary qualities of the Bible have been largely forgotten in the far greater grandeur of its religious and moral qualities, but the sacred Book could never have retained the respect of scholars or, indeed, wholly of the ignorant, if it had been a crude, incondite, and confused jumble, like the Koran. It is certainly a matter of the most profound congratulation that a book that was to be read daily in so many homes, and weekly in all the churches, and which was to be the first popular literature of so many nations, should be cast in such excellent literary form. What its influence has been in the quickening of imagination and thoughtfulness, and as an inspiration of literature, can of course never be measured, but it is only second to the moral and religious influence it has exerted. A large part of this result among English-speaking people is due to the translators of our popular and long-used version. Whatever this lacks in accuracy, it is certainly a "well of English undefiled," and its place can never be taken by anything which is not its equal.—*Providence Journal.*

THE CHINESE AND THE HUMAN BODY.

Born savage and semi-barbarous people have always exhibited a great repugnance to any surgical operation, however necessary, which involves amputation. The North China Herald, in commenting upon this circumstance, points out that the Chinese have always shown this repugnance, not on account of fear of pain, for they are patient under all kinds of physical suffering, but because they look upon it as a duty to keep the body intact. If they submit to the amputation of a limb, they invariably ask for the severed member, and keep it in a box, to be buried in due time with the owner. Sometimes they will actually eat it, thinking it only right that that which has been taken from the body should be returned to it. On the same principle an extracted tooth will be carefully preserved or ground to powder and swallowed in water. Another curious phase of the same idea is seen in the belief that a sick parent can be cured by broth made from flesh cut from a living child, and it is looked upon as a sign of filial piety for the child to submit himself to an operation for that purpose. The child is supposed to be of the vital essence of the parent, and if a portion of this essence is returned to the fountain-head the parent will be greatly strengthened. The peace-loving nature of the Chinese is said to be largely due to this respect for the human body.—*Chambers' Journal.*

The Canadian Mutual Aid Association is not yet a very old monetary institution, but judging from the report, appearing elsewhere in this issue, presented at the recent annual meeting, it has certainly made most satisfactory progress. The volume of business is steadily increasing and the affairs of the Association are conducted by men whose competence and integrity invite confidence.

At the thirty-eighth annual meeting, held last week of the Western Assurance Company the directors were able to present a most favourable report, to be found in another column, of the condition and transactions of this prosperous company. The business, so ably managed, and with which so many prominent and reliable men are associated, shows a most gratifying expansion. The Western has evidently a splendid future before it.

The British America Assurance Company has become an historic institution, having been in existence for over half a century. The fifty-sixth annual meeting has just been held, and the report, appearing in another column, presents a most satisfactory showing. The extensive business carried on by the British America rests on a solid foundation. It is ably, intelligently, and energetically conducted by men whose names stand high in the mercantile community.

THE Unitarian College is to be removed from London to Oxford.

ON one Chicago railroad, trains are heated by steam and lighted by electricity. Both improvements work well.

OF the six and a half million Jews constituting the Jewish Dispersion, about four millions are found in the East.

BISHOP RYLE will not now consecrate any building that has not secured an endowment and a permanent repair fund.

AT Chatham, the social evenings instituted by the Presbyterians, as a counter attraction to the public house, are most successful.

THEODORE PARKER, on reading "Judson's Life," declared that if missions had produced but one such hero, all costs were repaid.

IT is proposed to place a headstone over the grave in Killeveodan churchyard of Ewen MacLachlan, a noted Gaelic scholar who died sixty-six years ago.

A NEPHEW of the late King Cetewayo, after six years in Sweden, devoted to theological and other studies, has gone back to carry on mission work in his native land.

IBROX congregation have resolved to apply to the Presbytery to moderate in a call to Rev. David W. Forrest, M.A., Moffat, as successor to the late lamented Dr. Leckie.

THE New Year's temperance tract, by Rev. Wm. Ross, sold to the extent of 50,000 within a fortnight, and of the "Queries," by Rev. G. Knight, 14,000 were sold in the same time.

THE executors of the late Mrs Kay, of Broughton Street, Edinburgh, have paid to Archbishop Smith \$5,000, which she bequeathed to form the nucleus of a fund to build a Roman Catholic cathedral in Edinburgh.

AN aggregate meeting of all the U.P. elders in Ayr and Kilmarnock Presbyterial is to be held in the latter town, when an address will be given by Mr. Gray, B.D., Irvine, on the elder's oversight of the flock.

THE Rev. Thomas Hill, of Willison Church, Dundee, who was ordained in 1846, and is the oldest officiating clergyman in that city, is about to apply for a colleague and successor on the ground of his advanced years.

THE foundation stone of the pedestal for the statue of Dr. Lang at Sydney, was laid by the Governor of New South Wales, on 8th December. Among those present were the son and daughter, and other relations of Dr. Lang.

DR. JAMES MCCOSH, ex-president of Princeton College, has in the Scribner's press the crowning philosophical work of his long and fruitful life, the title of which is: "First and Fundamental Truths. A Treatise on Metaphysics."

MR. JAMES BRIDGES, a member of the church who edits the Perthshire Advertiser, is about to publish a work in two massive volumes dealing with the ecclesiastical history of Scotland during the early part of the seventeenth century.

THE Rev. James Patterson, of Ballater, having expressed his desire to accept the call to Belgrave church, London, the Presbytery of Kincardine O'Neil decided in accordance therewith; but the congregation have appealed to the Synod.

LENZIE Free churchmen who have been worshipping in the Union Church with the U.P.'s, are dissatisfied about the introduction of the organ, and are thinking of forming a separate congregation. The Union Church is in a flourishing state.

THE Duke of Athole has written to Dunkeld Presbytery thanking them for their address on the occasion of his silver wedding, and assuring them that the Duchess and he would always do what they could to further the interests of the Church.

MESSRS. DUFFY, of Dublin, Roman Catholic booksellers, have just published a new edition of the Douay Bible, with the usual notes and comments, at a moderate price. The edition has the sanction of the Romish archbishops and bishops of Ireland.

THE total population of India may be put at 200 millions; less than four millions are under instruction; and of this number, ninety-four per cent. are only learning to read and write in the vernacular, and to practise the simplest rules of arithmetic.

DR. JAMES McCOSH, ex-president of Princeton, is expected to be present at next Free Church General Assembly. He and Mr. Laird, the Moderator-elect, are the only ministers now living who were members of the old Established Presbytery of Arbroath.

A CONVERT of the mission of the Reformed Presbyterian Church, of Ireland, at Antioch, where Rev. Dr. Martin is stationed, has been murdered on account of his religion in a riot by Greek churchmen. The Foreign Office is using its influence to have the murderers punished.

CARDINAL LEDOCHOWSKI, formerly Archbishop of Posen and Primate of Poland, is dead. He was imprisoned under the Falk Laws, but was released on condition that he go abroad. Thereafter he resided in Rome. Pope Leo showed him great kindness and consulted with him.

THE fire insurance trust is proving a great success, the business done during the first quarter amounting to £292,327, with proposals in hand to the amount of £200,150, which, if accepted, will bring the total to about half a million. There have been no losses on church or manse buildings.

COLEBROOKE ROW congregation is the nearest to the centre of London, and has to contend with continual migration to the suburbs; yet during the past year, under Dr. Thain Davidson, it has more than maintained its position. The Agricultural Hall services are as well attended as ever.

DR. WHITELOW, of Kilmarnock, the well-known Bible commentator, has completed the twenty-fifth year of his ministry; and on a recent Sunday semi-jubilee services were conducted in his church, when Principal Cairns preached twice, Dr. Whitelaw himself officiating in the afternoon; the attendance was very large.

THE Rev. John Smith, of Broughton Place, Edinburgh, in reply to a deputation from Carrubber's Close mission, asking him to decline the call to Clarendon Church, Glasgow, said the interests of his present congregation had certainly a prior claim on him. At the same time he frankly stated that the claims of Glasgow and the Church as a whole must have his serious consideration. He has received a requisition from the elders, members and adherents of Broughton Place with over 1,500 signatures urging him to remain.

Ministers and Churches.

THE Rev. Dr. McRae, Halifax, fell on a slippery sidewalk recently, and broke his arm.

MR. MCGILLIVRAY, Presbyterian missionary at Elkhorn, has gone east owing to his ill-health.

THE Rev. Mr. Brown, of P. E. I., has preached at Treherne, Manitoba, for four Sabbaths. He is very much pleased with Manitoba.

MR. WILLIAM MOFFAT, of Grafton, has applied to be received as a Catechist of the Presbyterian Church. It is his intention to enter the ministry.

THE Rev. John Hadie has accepted the call from North Bruce and St. Andrew's, Sauguen. The induction takes place on the 27th inst. in North Bruce Church.

THE new Presbyterian Church, Sherbrooke, has been so far completed as to allow the lecture hall to be used for worship. It will accommodate 400 people.

THE Rev. Mr. Mills, Sunderland, has decided to refuse the call to Markham and Flesherton. Much pleasure is felt by his congregation, and a touching address was presented to him.

THE Rev. James Ross, B.D., Perth, preached strong and edifying anniversary services at St. Andrew's Church, Almonte. The special collection for the Manse Fund was a liberal one.

THE Rev. Robert A'kinson, late of Scotland, preached at St. Paul's Church, Truro, recently, and was very well liked, his sermons being well arranged and calculated to do good.

THE Rev. R. N. Grant, of Orillia, conducted the anniversary services at Union Church, Georgetown. His two sermons are said by many who were present to have been among the best ever heard.

DR. WARDROPE acknowledges with thanks the receipt of \$100 for Formosa from a friend, per W. F. M. S., Huron, Ont., and of \$15.70 from Sabbath schools in Russell, Ont., for native teacher in Indore.

A VERY successful concert was held at the residence of Mrs. Eason in aid of the Presbyterian Church, Birtle. The programme was very successfully carried out. The receipts were in the neighbourhood of \$40.

THE Session of Union Presbyterian Church, Smith's Falls, resolved to change its name. Mr. Crombie, their pastor, was asked to give the church a new name. His choice was St. Paul's, and by this name it will henceforth be known.

A NUMBER of members of the Presbyterian Church at Austin, Manitoba, drove to McGregor and surprised the Rev. Mr. Littlehales with an address, they afterwards met in Mr. Cairns' residence and spent a most enjoyable evening.

A PARTY of Galt people drove to Glen Morris to attend the Presbyterian social. The pastor, Rev. Mr. Pettigrew, occupied the chair, and Rev. Alexander Jackson, of Galt, delivered a splendid address. There was also a good musical programme.

THE concert held at Macgregor, Manitoba, recently, was a decided success. The Rev. H. Littlehales presided. The receipts at the door were \$35.50. The proceeds, increased to \$75.50, were in aid of the Building Fund of the Presbyterian Church.

THE young men of Knox Church, Guelph, have organized a society for prayer and work. Committees were appointed for the various districts to invite young men to special and regular services. They hold a men's Bible class every Sabbath afternoon.

REV. JOHN ROBBINS, of Truro, lectured at Oxford, Halifax, a short time ago, to a very good audience. He was listened to with great interest and was very much appreciated. It is expected that he will again favour the people at Oxford with a similar visit.

THE Christian Endeavour Society of Luskine Church, Hamilton, have held their first social entertainment, and the affair was very successful, not only in the attendance, but also in regard to the excellent programme. Refreshments were served by the ladies, and everybody seemed to heartily enjoy the entertainment.

THE Berlin *Telegraph* says: The Rev. W. McKibbin, M.A., preached an excellent sermon at Crosshill lately. Evidently Mr. McKibbin possesses the qualities which makes a manly Christian, as he expresses his views honestly and clearly. His work is much appreciated and will, we trust, bring forth much fruit.

PROFESSOR GEORGE PAXTON YOUNG, LL.D., of University College, was unable to continue his lectures on Wednesday last, on account of a severe attack of paralysis. Since that time he has been very ill, but his condition is now reported to be much improved. It is hoped that he may be soon able to resume his lectures.

CORUNNA Presbyterian Church held their annual tea meeting recently, which was largely attended. The Rev. Mr. McCutcheon presided. Among others contributing to the programme, Captain J. B. Symes gave a recitation, and was tendered a special vote of thanks for services rendered to the church. The proceeds will wipe out the debt.

AT the annual meeting of St. Andrew's Church, Perth, the congregation decided unanimously to proceed with the erection of a new church. Two lots were chosen, and were voted for, the one fixed upon being on Foster Street. Committees have been appointed to look after subscriptions, and operations will be commenced on the new building.

THE Rev. A. T. Love, B. A., St. Andrew's Church, Quebec, delivered a most interesting and instructive lecture on "John Knox and His Times" last Friday evening 22nd, in Murrin College Hall, before the Young Peoples' Society of Christian Endeavour. The lecture was listened to by a large and appreciative audience, despite the inclemency of the weather.

THE annual congregational social of Stanley Presbyterian Church, Montreal, was held recently. The Rev. F. M. Dewey occupied the chair. Addresses were delivered by Sir William Dawson, and the Rev. Dr. Antliff. The choir and a quartette party rendered several numbers very acceptably, and Miss Duncan and Mr. J. T. Henderson sang solos, which were well received.

THE Rev. R. D. Fraser, B.D., of Bowmanville, has lately been in very poor health. His medical advisers have insisted that he must take entire rest. The congregation, to their honour be it recorded, have granted him leave of absence with the payment of his salary for six months, and have presented him with \$300 to assist in defraying his expenses. He is on his way to Italy, where it is hoped he will recuperate and return to them in due time with his health completely restored.

REV. W. S. BALL, M.A., of Vanneck, preached the anniversary services at Bridgen Church. He gave two most eloquent sermons to large and interested audiences. The service held on the following evening was a great success. The pastor, Rev. J. A. McDonald, was in the chair. Addresses were given by the following gentlemen: Rev. Messrs. W. S. Ball, M.A., Quance, Morrison, Kelly, Edgelow, and R. V. McKibbin, M.A. It was one of the most enjoyable and successful meetings ever held in the Church.

REV. GHOSH B. HOWE lectured on "From Canada to Bethlehem" in the Presbyterian Church, Cheltenham, on Friday evening, February 14. The Church was filled and all present seemed highly pleased with the lecture. Mr. Howe appeared in Jewish dress, and illustrated many passages of the Scriptures by the custom of the Jews. His descriptions of Jerusalem and Bethlehem were vivid and eloquent and in some passages very touching. The lecture was given under the auspices of the Woman's Foreign Mission Society branch.

THE Rev. P. Wright, B. D., conducted the anniversary services in the Wingham Presbyterian Church on Sunday the 10th February.

The discourses were in his usually earnest, thoughtful, vigorous, logical and lucid style combined with splendid utterance and pleasing manner. He more than sustained the high expectations of the congregation. At the tea meeting on Monday evening he spoke eloquently, entertainingly and expressively on practical church work, including woman's sphere and influence. The proceeds of the entire services were about \$220. The inclement weather interfered somewhat with the attendance throughout.

THE Rev. E. D. McLaren, B.D., late of Brampton, was inducted into the pastoral charge of St. Andrew's Church, Vancouver, B.C., on the evening of the 13th inst. The Rev. D. McRae, Moderator of Presbytery, presided. The Rev. P. McF. McLeod preached an appropriate sermon from II. Cor. viii. 23. The Rev. T. G. Thomson, Presbytery Clerk, narrated the steps taken and the usual forms of induction were observed. Then the Rev. T. Scouler delivered the charge to the newly inducted pastor, and the Rev. T. G. Thomson addressed the people. On the evening of the 15th a most successful reception social was held.

ON the occasion of the departure of Rev. Mr. and Mrs. Cockburn for Paris, to which town he has been called, the Presbyterian congregation of Uxbridge presented Mr. Cockburn with a handsome gold watch, and Mrs. Cockburn with a beautiful silver tea service, both suitably engraved. The presentation was made in the church on Thursday evening, 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 Uxbridge Presbyterian congregation for nearly sixteen years.

A VERY successful tea meeting was held on the evening of Wednesday, 6th inst., in East Seneca Presbyterian Church. The pastor, the Rev. J. W. Penman, occupied the chair with much acceptance. With him on the platform were the Revs. A. Grant, of St. Marys, J. W. Sifton, of York, and A. K. Caswell, of Oneida. The addresses of these gentlemen were highly appreciated. The choir of Knox Church, Caledonia, and Abingdon String Band were present, and rendered some very choice music. Taken altogether, the gathering was one of the most successful of its kind. The proceeds of the tea meeting and social amounted to over \$80, which will be used in repairing the church.

FROM the annual report of St. Andrew's Church, Sarnia, just issued it is learned that during the year there were nineteen baptisms, twenty-two were received on profession of faith, and twenty two by certificate from other churches. There were only three deaths in the membership during the year. For all purposes the sum of \$5,388 was raised; for extra congregational objects \$734 were allocated as follows: Knox College, \$75; Manitoba College, \$17; Home Missions, \$160; Augmentation, \$74; French Evangelization, 75; Foreign Missions, \$248; Aged and Infirm Ministers' Fund, \$50; Widows' and Orphans' Fund, \$20; Assembly Fund, \$15. The Bible Class and Sabbath-school contributions amounted to \$242, and the Women's Foreign Missionary Society contributed \$108. The various reports submitted at the annual meeting indicate that St. Andrew's Church, Sarnia, under the able pastorate of Rev. John Thompson, D.D., is enjoying a large measure of healthy prosperity.

GREAT excitement has been occasioned recently in Dunkirk, N. Y., over a masquerade ball, held by the "Women's Educational and Industrial Union." The Rev. Dr. Sexton denounced masked balls from the pulpit, and as a consequence raised a hornet's nest about his care. He then drew up a resolution condemning the affair, and after a good deal of controversy, got it carried at a ministers' meeting. Such a procedure was quite new in the city, and the doctor was told in the paper that he was meddling with things which did not concern him and he was threatened that his influence would be destroyed. He replied that he had never studied consequences where questions of right and wrong were concerned, and he was too old to begin to do so now. The Methodist ministers supported him warmly, and the result has been that the Presbyterian and Methodist ladies have withdrawn their support from the ball. The doctor said if he were not supported he would appeal to the Presbytery. Presbyterians, he held, had always been opposed to public balls, to say nothing of masquerades.

A VERY elegant new church was opened last week in Westport by the Presbyterian congregation. Along with what was contributed by friends in Perth and elsewhere, together with contributions from the families in the congregation, and numerous gifts, Westport has one of the neatest little worshipping places to be found in Eastern Ontario. At the opening exercises on Sunday and Monday, there were large audiences. The gentlemen who took part in the inaugural proceedings were the resident ministers of Westport, Messrs. Johnston, of the Methodist congregation, and Emmerson, of the Baptist Church. From a distance the Rev. John Wilkie, of Indore, India, and the Rev. A. H. Scott, of Perth, lent a helping hand. Mr. Wilkie conducted both morning and evening services on Sunday. The Monday evening meeting, under the chairmanship of Mr. W. H. Fredenburgh, was a truly enjoyable affair. The Westport congregation, under the ministrations of Rev. D. Y. Ross, is to be congratulated on the promise attaching to the exercises connected with the opening of a church so attractive and commodious.

FEW ministers are more deserving of grateful remembrance than the late D. Mackenzie, of Embro. Many will read with interest the following complimentary mention of his son from a Chicago exchange: During the early part of this week the Rev. A. C. Mackenzie, of Oswego, N. Y., was a guest at the Sherman House of Dr. John Sutherland, of Rockford. Mr. Mackenzie is a son of the late famous Canadian divine who was one of the first to elevate the standard of Presbyterianism in Western Ontario. He was born in Oxford, Canada, and is at present settled in Oswego, and came West to pay a friendly visit. On Sunday last he delivered a powerful sermon from the pulpit of Dr. Sutherland, which has left in the minds of his hearers an impression which they will not forget. Mr. Mackenzie's appearance in the pulpit is dignified and commanding, while he is a most pleasing and forcible speaker. He rarely uses his notes, has a clear articulation, broken a trifle by a slight eastern accent, uses graceful gestures and is at all times eloquent and striking in his figures.

THE Rev. James Stuart, the oldest Presbyterian minister in Canada, died in Toronto last week. He was born at Coothill, County Cavan, Ireland, in 1804, and was educated at Belfast College under Drs. Cook and Edgar. Deceased was united in marriage to a daughter of the Rev. John Lowry, of Upper Clenanese, whose family are well known about Toronto. In 1847 Rev. James Stuart came to Canada and located at Frampton, Que., whence he moved to Montreal, and subsequently to Markham, from which place he was called to Goderich Church and the Wawanosh congregation, where he laboured for several years. A unanimous call to the charge of the Old Kirk at Woodstock took deceased away from Goderich, and after a long period of service in the last locality, deceased retired and settled in Brantford, where he lived for five years and then removed to Toronto. The children who survive him are, Rev. James G. Stuart, of Balderston; Dr. W. T. Stuart, of Toronto; Mrs. Stanbury, of Bayfield, and Miss Florella Stuart, of Toronto. The late Rev. J. L. Stuart, formerly pastor of the Trenton Presbyterian Church, was also a son of deceased.

THE golden jubilee of the ordination of Rev. Dr. McCulloch, as pastor of the First Presbyterian Church, Truro, N.S., was celebrated last week with great eclat. This church is the oldest Presbyterian Church in Canada, and has only had four pastors during its one hundred and eighteen years' history. Dr. McCulloch became its third pastor, and was ordained fifty years ago. There was a very large attendance of Presbyterian ministers from all parts of the Province as well as prominent laymen. Of the communion roll half a century ago there are only thirteen survivors, and twelve of these

are women. An address was read to Dr. McCulloch, accompanied by twelve hundred dollars in gold. The doctor replied in an affecting manner. There were also presents and tributes of esteem from many other bodies. Congratulatory cablegrams were received from Scotland, telegrams from various parts of the provinces, and letters from Sir William Dawson and Rev. Dr. Fraser, joint Secretary of the General Assembly, who is Dr. McCulloch's only surviving fellow-student. Jubilee addresses were delivered by J. F. Blanchard, Revs. John McMillan, Dr. Pollock and E. Scott. The ladies of the congregation entertained hundreds of clergy and visitors to tea, and in the evening there was a reception in the spacious church, addressed by leading Presbyterian divines in the province. Dr. McCulloch is nearly eighty years of age but is remarkably well for his years.

THE annual meeting of the Parish Presbyterian Woman's Foreign Mission Society, was held in Knox Church, Ayr, February 14th, Mrs. Dickenson, president, presiding. At a business meeting held in the forenoon, a very pleasant event occurred, when Mrs. Dickenson, who has been president since the society's organization in 1884, was presented by Mrs. Ross, of Ingersoll, in the name of the Presbyterian society and members with a certificate of life membership, as a token of their appreciation of her services. After lunch, served by the ladies of the Ayr Auxiliary, the afternoon Session opened with devotional exercises. Mrs. Hardie, of Ayr, tendered the visiting delegates a hearty welcome, to which Mrs. Scott, of Glen Morris, replied. A choir of young ladies, with Mrs. Baker as organist, then favoured the meeting with a vocal selection, after which the president earnestly appealed to all to join in this great work. The annual reports were then read, showing an addition of three mission bands—the society now comprising fifteen auxiliaries and nineteen mission bands. The treasurer's statement showed the splendid increase of \$276.87 over last year, the total receipts for 1888 being \$1,502.23. Mrs. McKay in a very earnest prayer dedicated the money. Mrs. Ewart, the president of the general association, gave an interesting address on mission work, closing with an exhortation for more efforts to Christianize their heathen sisters. Officers elected for ensuing year are as follows: Mrs. McMullen, Woodstock, president; Mrs. Thompson, Ayr, first vice-president; Mrs. McKay, Woodstock, second vice-president; Mrs. Munro, Embro, third vice-president; Miss Purvis, Brantford, fourth vice-president; Miss Robertson, Ingersoll, treasurer; Miss Harbey, Woodstock, recording secretary; Miss McKay, Woodstock, corresponding secretary. A public meeting was held in the evening, Rev. J. Thompson, presiding. Rev. W. T. McMullen, on behalf of the Presbytery, tendered greetings and congratulated the ladies on the marks of success during the year. After the junior division of the Beehive Mission Band, had favoured the meeting by singing a Hindoo missionary hymn, the Rev. Dr. McLaren gave a stirring address on Foreign Missions, speaking especially of the work which the Woman's Foreign Mission had been permitted to carry on during the passed twelve years. After the usual vote of thanks, the meeting closed by the Rev. W. T. McMullen, pronouncing the benediction.

ST. ANDREW'S CHURCH, New Westminster, B.C., was opened for public worship on the 10th inst. At the morning service the commodious building was completely filled, which doubtless helped to inspire the preacher in the delivery of his eloquent sermon. The opening exercises were conducted by the pastor, the Rev. Thomas Scouler, and Rev. D. Fraser, M.A., of Victoria, preached. The Psalms and Scripture lessons were all appropriate to the occasion. Mr. Fraser's topic was the work of the Holy Spirit in equipping God's people for active Christian service. The sermon was pregnant with precious truth for Christians, and could not fail to do much good. In the afternoon the Rev. Thomas Hadden, of the reformed Episcopal Church, preached a very appropriate sermon to the young people. Mr. Fraser preached again in the evening to a large audience from Rev. i. 17-19. The full choir was present and deserves much praise for the skillful manner in which the service of praise was rendered. The organ, which is a small pipe, and new, gave entire satisfaction. The building has a beautiful situation overlooking the city, and stands beside the old church which was erected a quarter of a century ago. The new edifice is gothic in design and substantially built of brick and stone. The dimensions are sixty feet front over all, by 100 feet in depth. A tower of good proportions has been erected on the most commanding corner, and through the tower is one of the main entrances; there is another entrance by a porch on the opposite corner. A few steps lead to a large vestibule. The auditorium is spacious and lofty, the roof being of open timbered construction. The seating and pulpit are of native alder, and polished. The seats are cushioned, and the carpet was provided by the ladies. There is seating accommodation for 650 persons. The lighting is by gas reflectors, and the heating is secured by a hot air furnace. The acoustic properties of the building are about perfect. The architect is Mr. J. W. Grant, who deserves great credit for the handsome design of the building. The church is a credit to the congregation and to the Presbyterian Church of Canada. A social was held on the Tuesday following the opening, when addresses were given by Rev. Messrs. McLeod, Fraser, McRae, Victoria; Messrs. Ross, Tait, and ministers of other churches in the city. Rev. T. G. Thompson, of Vancouver, conducted the services on the 17th inst.

THE remarkable success that has attended every well-directed effort at Church extension by means of Sabbath-school and mission work should be a stimulus to congregations in cities and towns to engage heartily in the work that lies nearest their hand. Congregations need have no fear that these efforts will interfere with their work or prosperity. Instead of weakening existing churches such efforts will only exercise a strengthening and invigorating effect, and be productive of incalculable good in districts that have been too long neglected. It is a sign of the times when men whose daily engagements are of the most engrossing character take pleasure in devoting their Sabbath hours to work in connection with Mission Schools and churches. Mr. John Cameron, of the *Globe*, has, as superintendent of the Sunday-school done excellent work in connection with St. John's Church, east of the Don. In the last issue of *St. James Square Quarterly Record*, the following brief report appears: You have asked me to write a few words respecting the work carried on across the Don, under the auspices of our St. James Square congregation. More precise details than it is necessary to give here will no doubt be found in the annual reports. The year has been eminently successful from the standpoint of numerical growth. We trust it has not been unsuccessful in growth more important. I shall speak first of the Sunday-school. Comparing the actual average attendance of 1887, viz., seventy with that of 1887, which was 140, we have an increase of 100 per cent. But our actual regular attendance at present is well over 200. All the accompaniments of a Sunday-school are in full operation; including Bible class, Infant Class, and Library, not to omit the summer picnic and the Christmas treat. The interest of the teachers is noticeable and gratifying. It is a mark of progress that an increasing proportion of the teachers is now drawn from those who reside in the neighbourhood, nor must mention be omitted of the increased Sabbath-school collections for missions—about forty dollars for 1887; over \$100 for 1888. The money this year goes to the new building for girls at Pointe aux Trembles, to the Knox College Students Missionary Society, and to the Rev. A. J. McLeod's Mission work in the Canadian Rocky Mountains. Equally gratifying has been the progress from the first modest preaching service to the present moment of congregational organization with Rev. Dr. Kellogg's interim Moderator of Session. St. John's Church has now preaching regularly each Sabbath at 11 a.m. by Mr. C. A. Webster, and at 7 p.m. by Mr. J. McP. Scott, with a weekly meeting on the Thursday night. Congregational organization was effected November 18, 1888, with a membership of twenty-seven. The Sacrament of the Lord's Supper was dispensed for the first time January 17, 1889, by the Rev. Principal Caven, with the communion roll increased to forty-four. Attendance both morning and evening is good reaching frequently at the evening service to 125. Reference is due to the very great assist-

ance given by the lady district visitors from St. James' Square Congregation. Of Mr. Scott's kindly, thoughtful, and unwearied services, alike to the embryo church and to the Sabbath-school, it is not possible to speak too highly.

PRESBYTERY OF GLENGARRY.—This Presbytery met *pro re nata* on Tuesday week, Feb. 5, in Knox Church, Lancaster. A call from Lake Megantic, Presbytery of Quebec, to the Rev. John Matheson, of Martintown and Williamstown, was presented and read. The Clerk stated that he had duly cited Mr. Matheson's Session and congregation. The Rev. A. Lee, of Sherbrooke, appeared as commissioner from the congregation of Lake Megantic and Presbytery of Quebec, and was heard in support of the call. Messrs. George Elder, F. D. McLennan and J. McIntyre, commissioners from Martintown and Williamstown, earnestly opposed the translation, testifying to Mr. Matheson's success in his present charge and to the unanimous desire of the congregation to retain him as their pastor. Mr. Lee having been heard in reply, Mr. Matheson was asked to state his mind in reference to the case. After explaining that he had in no way sought the present call, he expressed his desire to remain in his present charge. It was then unanimously agreed to refuse the translation. A communication was received from the Rev. Mr. Stewart, of Finch Station, that he had declined the call from the congregation of Manotick and South Gloucester. The Presbytery accordingly agreed to set aside the call, and the Clerk was instructed to intimate the same to the Presbytery of Ottawa. There was presented through the Session of Gravel Hill a petition from the members and adherents of that station asking to be erected along with Apple Hill Station into a congregation, with the view of having a minister settled over them. It was agreed that the petition should lie on the table till next regular meeting, and that meanwhile the Clerk should give due intimation to the contiguous Sessions.

CONGREGATIONAL MEETINGS.

FROM the reports submitted at the annual congregational meeting of the Collingwood Church, we glean the following items, which show the congregation to be in a very prosperous condition: Children's Mission Band contributed \$22; Willing Workers \$30; Auxiliary to the Woman's Foreign Missionary Society \$80; Sabbath school \$150; Session Fund for Schemes \$132; Session Charity Fund \$52; Contributions to the Building Debt \$1,478; total contributed for all purposes \$3,300. The Sabbath school agreed to support a pupil at Pointe-aux-Trembles school. The communion roll numbers 279 members, fifty-one having been added during the year. The Sabbath school and Bible class have a roll of 495 pupils, the Bible class having an average attendance of eighty-six. The congregation unanimously agreed to increase their pastor's salary, Rev. J. Campbell, M.A., Ph.D., by \$200. The Sabbath school is under the efficient management of W. A. Copeland, assisted by an excellent staff of teachers, and increasing to such dimensions that the congregation must soon provide additional accommodation.

THE annual congregational meeting of Willis Church, Clinton, Rev. A. Stewart, pastor, was held on Thursday evening the 14th inst. There was a large attendance of members and adherents, and the following interesting facts from the various reports amply warrant the conclusion that the congregation is in a flourishing condition. There are upon the memberships roll 254 names; number admitted during the year, thirty-eight; number of Sabbath school scholars who became communicants, ten; total number of Sabbath school scholars who are members, twenty-nine; number of baptisms during the year, twenty-one. The Woman's Foreign Missionary Society and mission band are doing well, and their respective contributions are \$135 and \$60. There is also a juvenile band which raised \$20 for missions, and a flourishing Young Peoples Christian Association which holds fortnightly meetings for business, and a Sabbath evening prayer meeting. The Sabbath school numbers 317 scholars and thirty-one teachers and officers, and there are 950 volumes in the library, 250 of which have just been added. The treasurer's books show a balance of \$227.20 after an expenditure of \$2,343.67. Total contributions for missionary and college purposes \$788.05, \$261 of which was contributed to the Knox College Endowment Fund.

THE third annual meeting of the congregation of Knox Church, London South, was held in the new Lecture Hall last week, when there was a good attendance of members and adherents. Rev. Mr. Ballantyne presided, and Mr. James Stewart acted as Secretary. From the report submitted by the session it appears that the increased attendance in the Sabbath school is very encouraging. The number of pupils now on the roll is 163; a year ago there were 142. The average attendance during 1888 was 111; during 1887 it was ninety-six. The collections for the year have risen from \$90.17, in 1887, to \$113.33. The Superintendent, Mr. A. McQueen, is assisted in this work by twenty-four teachers and officers. In addition to this a Bible class is conducted by the pastor on Sabbath afternoons. The Ladies' Aid Society have continued the work of collecting monthly subscriptions for the reduction of the church debt, and have also superintended several social gatherings. The Auxiliary of the Woman's Foreign Missionary Society, established about a year ago, has had marked prosperity. The membership is now thirty-two, and the monthly meetings for devotion and the hearing of missionary intelligence have been well attended. Besides sending a valuable box of clothing to the North-West Indians, \$36.57 have been directly given for Foreign Missions. During the past year twenty-nine members have been added to the church by certificate and by profession of faith; ten names have been removed from the roll, three of these being struck off on a revision, the rest by death, removal and withdrawal. The net increase is nineteen. There are now on the roll 131 members. The average attendance at the different communions was ninety-four. The number of families connected with the congregation is nine more than it was at the corresponding date last year. It is matter for special thankfulness that the mission schemes of the church have been more liberally supported than ever before, and for the first time the average contribution through the whole church has almost been reached by this congregation, \$213.55 have been contributed for missions; last year the amount was \$126.26. The treasurer's report shows that the aggregate contributions for the year were \$3,118.64, leaving a balance on hand of \$114.64. The retiring managers, Messrs. D. Macfie, John Ferguson and John Macpherson, were on motion re-elected, and Mr. Thomas Alexander, in place of Mr. E. R. Cameron, resigned.

THE well-attended annual meeting of Knox Church, Harriston, was held a short time since. Proceedings opened with a social tea provided by the ladies of the congregation. The meeting was called to order for business at eight o'clock. After religious exercises and prayer by the pastor, Mr. A. G. Campbell was moved to the chair. The treasurer's report was a very satisfactory one, the amount subscribed during the year being, for general purposes \$1,918.36. To Building Fund \$2,142.97 (leaving a balance remaining unpaid of \$2,000, which has been provided for by subscriptions); to missions 145.36, total \$4,206.69. The Session reported favourably on the state of the congregation; forty-two members had been received during the year. Under the pastorate of the Rev. M. C. Cameron, the spiritual interest is deepening all along the line, and the future prospects of this congregation are very encouraging.

THE annual meeting of Knox Church, Stratford, was held on Tuesday of last week in the lecture room of the church. After opening exercises by the pastor, Mr. Wright, Mr. George Hunter was called to the chair. Mr. Wright read the report of the Session, the tone of which was very encouraging and fitted to inspire all with fervent gratitude. He spoke of the Session's anxiety with regard to the question of accommodation, expressed the hope that suitable provision would be made for increase of population, and commended to

the thoughtful kindness of the people the strangers who from Sabbath to Sabbath drop in to worship. There are now 664 members on the roll; sixty-four have been added during the year, and thirty-two have been removed, six of them by the hand of death. The Sabbath school report was read by Mr. Hunter, superintendent. It showed a roll of over 400 pupils, with thirty-five teachers and officers. The Sabbath school finances of the year amounted to \$549.75, of which \$152 are to be expended on a new library. The report on Missions showed that the Congregational Missionary Society have collected \$482.45; the Woman's Auxiliary of Foreign Missions, \$72.53; Band of Willing Workers, \$59; Sabbath School, \$150; and the Young People's Association, \$30 for Manitoba College. The financial statement of the Board of Managers was said to be the most encouraging for many years. The floating debt had been reduced from \$1,500 to \$375 within the last two years. The total ordinary revenue is \$4,444.09, derived as follows: Pew rents, \$2,202.47; supplementary subscriptions, \$375; envelopes, \$315.99; Sabbath collections, \$1,257.87, and from other sources, \$291.76. This is some \$400 in excess of the revenue of 1887. Young men were appointed to act as ushers at the Sabbath services, namely: Messrs. A. T. Macdonald, W. C. Orr, Alex. Gourlay, W. J. Elliott, Angus Casels, Thomas Kyle and I. C. McLennan.

THE annual meeting of St. Andrew's Church, Stratford, was held Monday week. After a very pleasant hour was spent in social intercourse, Rev. E. W. Pantou took the chair. Reports were read from the Woman's Foreign Mission Society, the Mission band, the Sabbath school, and Session, when it was found that in all departments of Church work very satisfactory progress had been made. The prosperity of the congregation was made especially manifest in the good fruits of the Sabbath school, the deepening interest in the prayer meetings, and the steady increase in the membership and attendance. A very pleasing feature of the evening's meeting was the voting of an additional \$200 to the minister's stipend. The general outlook of the congregation is very hopeful and encouraging, as the above facts testify.

MONTREAL NOTES.

The annual festival of the Italian Presbyterian Mission was held in Russell Hall on Monday evening, and proved most successful. About 300 were present. Mr. J. W. Major presided. The entertainment consisted of music, recitations, etc., in five different languages, and addresses by the chairman, and Rev. Dr. Warden and Rev. Mr. Dewey.

On Tuesday, the Rev. Jas. Bennett, formerly of Cote des Neiges, was inducted by the Presbytery of Ottawa into the pastorate of the L'Original congregation. L'Original and Hawkesbury have hitherto formed one charge. They were recently separated and each is now to contribute \$500 and a manse, and to have a minister of its own.

The congregation of Lindsay this week decided to extend a call to Mr. R. Johnston, B.A., of the graduating class of the college here. As stated last week, the Chalmer's Church congregation, Quebec, have also agreed to call Mr. Johnston. St. Andrew's Church, Almonte, have also their eye upon him.

Of the thirteen students who graduate from the Presbyterian College, Montreal, this spring, three—Messrs. MacVicar, McKenzie and McDougall—are going to the foreign field; three—Messrs. Lods, Cote and Cayer—are to labour under the French Evangelization Board. Some of the others are to settle in districts where both Gaelic and English are required, and one at least purposes going to the Northwest.

An inter-seminary debate was held on Friday evening, in the James Ferrier Hall (Wesleyan College), the subject being the relative influence for good of the pulpit and press. The speakers in favour of the pulpit were Messrs. Tory, of the Methodist, and McKenzie of the Presbyterian College, and on behalf of the press, Messrs. Pedley of the Congregational, and Judge of the Episcopal College. There was a large and appreciative audience who evidently enjoyed the interesting discussion.

The Rev. Dr. Pierson, of Philadelphia, had a large audience at his missionary lecture here on Monday evening, in the American Presbyterian Church. Sir Wm. Dawson presided. The collection on behalf of the funds of the Students' Missionary Society was upwards of one hundred dollars.

The Rev. Dr. Robertson, Superintendent of Northwest Missions, and Rev. J. Wilkie, from India, are both in the city at present. Dr. Robertson preaches to-morrow in Knox Church in the morning, and in Crescent Street Church in the evening. Mr. Wilkie preaches in the morning in Erskine Church, and addresses a gathering of Sabbath school children in Knox Church in the afternoon.

The congregation of St. Andrew's Church, Sherbrooke, are at present erecting a handsome new church edifice, the lecture hall of which was opened for service on Sabbath last; the pastor, Rev. A. Lee, B.A., preaching both morning and evening. It is expected that the church proper will be completed in a few months. The present membership of the congregation is 202, a net increase of sixteen during the past year. The families number 123. The average attendance at the Bible class and Sabbath school for 1888 was 150, the largest in the history of the congregation. The revenue of the congregation last year was, for ordinary purposes, \$1,527; for new church building, \$5,258, and for missionary objects, \$660. For the new church the Ladies' Aid Society raised \$526, and the Young Ladies' Aid Society \$103. One member of the congregation gave \$525 for missions. The future prospects of St. Andrew's Church, Sherbrooke, are most encouraging, and the opening of their beautiful new church is expected to give a decided impetus to the congregation.

The Rev. D. W. Morrison of Ormston is laid aside from active duty by an attack of typhoid fever. It is hoped, however, that he may be able soon to resume work.

The Rev. Mr. Beat and his family arrived here from England last week. Mr. Beat, who has resided in Liverpool for the past six or seven years, purposes settling in Canada in connection with our church.

The annual printed report of Crescent Street Church, Rev. A. B. Mackay, has just been issued. The congregation has thirteen elders, twelve deacons and 521 communicants. The income from pew rents in 1888 was \$4,223 and from weekly offerings \$9,625. A sexton's house was built at a cost of \$2,230. On the roll of the Sabbath school there are thirty-one teachers and 252 scholars. The Bible class, taught by Mr. R. Johnston B. A., has 113 names on its roll. The missionary contributions of the Sabbath school amounted to \$447, of Mr. Johnston's Bible class to \$88, and of the pastor's Bible class to \$420. The Nazareth Street Sabbath school has 333 pupils and twenty-six teachers enrolled; its collections amounted to \$254. Mission services have been held in Nazareth Street Church every Thursday and Sabbath evenings under the charge of Messrs. Johnston and MacVicar, student missionaries. The total receipts of the congregation for the year were \$18,518, disbursed as follows: current expenses and Building Fund, \$5,812; the ministry of the word, at home and abroad, and benevolent purposes \$12,706.

THE services in St. Andrew's Church, Lindsay, were recently conducted by Mr. Robert Johnston, B.A., of the Presbyterian College, Montreal. On the following Monday evening, at a meeting of the congregation, it was unanimously decided to extend a call to Mr. Johnston, on the completion of his theological course, which will be about a month hence.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 1-4, 1889. | CHRIST'S LOVE TO THE YOUNG. | Mark 10-13. | Mark 10-13. | GOLDEN TEXT—Suffer the little children to come unto Me, and forbid them not for of such is the kingdom of heaven.—Mark x. 14.

SHORTER CATECHISM.

Question 11. The title Providence includes all God's activities in relation to his creatures of every kind subsequent to their creation. It is exercised in various ways: 1st, His natural Providence over all things and elements embraced in the material universe. 2nd, His moral Providence, or moral government over all his intelligent and moral creatures. 3rd, His supernatural Providence, embracing his entire work of Redemption, embracing the incarnation of God in human nature, the Revelation of truth and the Inspiration of the prophets and apostles, and miracles to authenticate their divine commission, and the gracious work of the Holy Ghost in the hearts of his redeemed people. Nevertheless, this Providence in its widest comprehension is one harmonious system, whereby the natural, the moral, and the supernatural fit and work together; the moral is built upon the natural, and the supernatural built upon the moral. This Providence, in its general sense, includes a plan. This plan is God's all-comprehensive degree. It is one intellectual system, logically coherent in all its parts, comprehending in one system all things and events in all worlds, material and spiritual, natural and supernatural. Providence includes God's preserving all His creatures. This means that as no creature can bring itself into being, so no creature can continue to exist a single moment unless upheld by the almighty power of God. Nothing except God is self-existent. All created existence for ever continues to be dependent existence. "By Him all things consist;" "Upholding all things by the word of His power;" "In Him we live and have our being" (Col. 1, 17; Heb. i. 3; Acts xvii. 28.) Lastly, this general Providence of God consists in His governing all His creatures and all their relations.—A. A. Hodge, D.D.

INTRODUCTORY.

Jesus with His disciples is now making His last journey to Jerusalem. He had been in Galilee and went southward through the Jordan valley. The memorable incidents forming the subject of the present lesson took place in Perea, east of the Jordan.

I. Jesus Blesses little Children.—While Jesus was addressing the people assembled to hear Him, mothers and relatives brought their little ones to Jesus for His blessing. It was a common custom among the Jews to bring their children to elders and teachers, that they might obtain their blessing. This incident shows that the people had a kindly regard for Jesus. His blessing in their estimation was one to be desired. They understood Him better in this instance than did His disciples, for they seemed annoyed at the interruption. They thought that the depth of mother-love was a thing too trivial for His notice. They immediately discovered their mistake. They rebuked those that brought the children, but Jesus was much displeased—the Revised Version makes it stronger still, "He was moved with indignation." Well may the little ones say "What a Friend we have in Jesus!" He says, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Those who hinder the approach of children to Jesus incur His displeasure and rebuke. His invitation to the little ones is one of the most tender and encouraging to be found in the New Testament. The Saviour Himself explains the meaning of His saying, "for of such is the kingdom of God." In an impressive manner He adds "Whosoever shall not receive the kingdom of God as a little child he shall not enter therein." The child is ignorant of the evil that is in the world, the evil latent in the human heart has not had opportunity for development. The child is teachable and trustful. In all simplicity and confidence it can accept Christ's gracious invitation. So we can only enter the kingdom by coming to Him who is the Way, the Truth, and the Life with the confidence and love which characterize little children. By act, as well as by word, Jesus showed how He loved and welcomed the little ones. He took them up in His arms, put His hands upon them and blessed them.

II. A Young Enquirer.—When Jesus resumed His journey after blessing the little children, a young man, intent on obtaining eternal life, anxious not to lose so favourable an opportunity, ran after Christ. He had been well trained by his parents; he bore an excellent character and was held in high honour and esteem, for he was a ruler in the synagogue. He had heard Christ's teaching, and had evidently been most favourably impressed. He had great and noble desires. When he came to Jesus he showed Him every mark of respect; he kneeled before Him and addresses Him as Good Master, and asks what he is to do to inherit eternal life. To the sincere truth-seeker Jesus is ever ready to give a gracious response. In His infinite wisdom He can adapt Himself to the requirements of every case. Here He leads this young man to a knowledge of himself, and brings him to that point where he must decide for or against Christ. Jesus does not repudiate the title good Master, but leads the young man to reflect as to who He is. God is the only One to whom the attribute of absolute goodness belongs. Therefore Jesus is not one of the many able teachers, but the very God in whose gift is eternal life. The young man had asked what he should do to inherit eternal life. It was to be obtained by doing, then it must be by an absolutely perfect obedience to the entire law of God. Jesus enumerates the second table of the law, that which relates to man's duty to his fellow men. The young ruler had honestly striven to obey that law from his youth up, but his mind was not yet at rest; he was still in quest of eternal life. Salvation is not by works, but is of grace. Here again the tender and affectionate nature of the Son of Man comes out conspicuously. It is here said that "Jesus, beholding him, loved him." He was an amiable and an attractive youth. He was ingenuous and truth-seeking, but Jesus will deceive no one, neither will He encourage self-deception, so He says to the interesting inquirer, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow Me." He had been seeking salvation by a strictly outward moral life, but he had failed. He lacked the true qualifications for eternal life—faith and love. He was a wealthy young man, and from the result of his interview it is evident that he unduly valued his possessions. They would be a serious hindrance to him in his way to heaven. Was he willing to part from them and devote them to the promotion of God's glory and the benefit of his fellow-men? He was not prepared for this surrender. "He was sad at that saying, and went away grieved." He did value eternal life, he sought it earnestly, and he was sad and downcast when he learned the conditions on which it should be his. But these were conditions with which he was not prepared to comply. The child-like trust in Christ was wanting. He preferred his wealth to following Christ. The choice was presented to him and he chose wrongly. He over-valued what he possessed, and failed to value aright what he renounced. No wonder he went away grieved. It is inexpressibly sad when one is near the kingdom of God, and yet turns his back upon it and wanders farther and farther away from it.

PRACTICAL SUGGESTIONS.

Christ is always willing to welcome little children. He is still saying, Suffer them to come unto Me.
Child-like humility and trust are conditions for entrance into the kingdom of heaven.
God requires us to keep His law, but the keeping of it does not procure eternal life. It is through faith in Christ's atoning sacrifice that it is secured.

RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.

For the Cure of all DISORDERS of the STOMACH, LIVER, BOWELS, KIDNEY, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELINGS, etc.; INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal Viscera. PERFECT DIGESTION will be accomplished by taking Radway's Pills.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of DYSPEPSIA disappear and with them the liability to contract disease.

Price 25 Cents per Box. Sold by all Druggists.

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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a serofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. — A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

Ayer's Sarsaparilla.

saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Alburnmarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Sold by all Druggists. Price \$1, six bottles, \$5.

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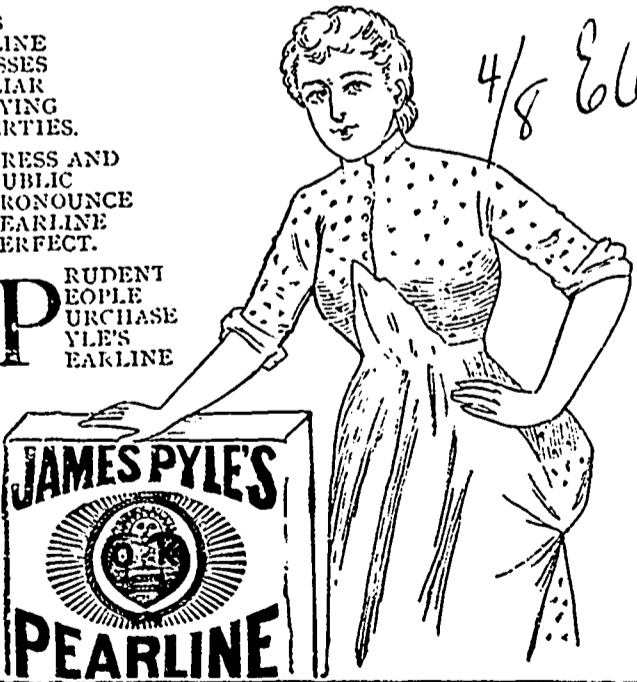
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HOUSE DECORATION 1889

ELLIOTT & SON are gratified to be able to state that their last season's trade was the most satisfactory in the thirty years' existence of the firm. They attribute the popularity of their efforts to a careful judgment on their part in the selection of designs and artistic taste in their arrangement. With the advantage of a very large decorating business, they are enabled to judge of the effect of various styles of design and colour, and to use the same invaluable experience in the choosing of all their materials, from the cheapest to the most costly. They have pleasure in announcing below some of the leading lines for the coming season:

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- AMERICAN PAPERS.** We have made a careful selection of designs by the best American manufacturers only, the continued cutting in prices having caused deterioration in quality in many lines.
- WASHABLE SANITARIEN.** Have always formed an important feature in our stock; and encouraged by past success we have greatly enlarged our range of designs for the coming season. Prices at from 20c. per roll upwards.
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- ROOM MOULDINGS.** A range of special designs in all sizes of American mouldings, at low prices. Every design sold exclusively by us. Specialties in picture hooks.
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- HAND-PAINTED FILES** Painted in our establishment and made to any style of design required.

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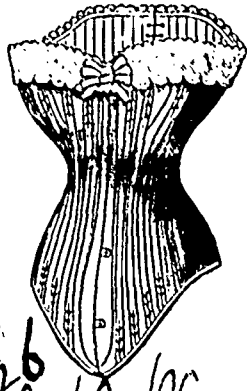
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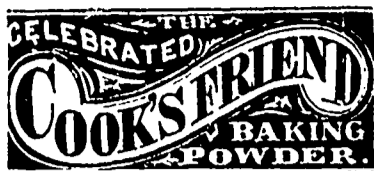
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Miscellaneous.



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BIRTH. In Georgetown, on Sunday, the 17th inst., the wife of the Rev. A. H. Drumm of a son. DIED. On Tuesday, February 19, at 214 Richmond Street West, Toronto, Rev. James Stuart, Presbyterian minister, aged eighty-three years. At Oakville, on Friday, February 22, Isabella, youngest sister of the late Rev. James Nisbet, in the sixty-eighth year of her age.

MEETINGS OF PRESBYTERY.

TORONTO.-On Tuesday, March 5, at ten a.m. BRUCE.-At Paisley, on Tuesday, March 12, 1889. MONTREAL.-In Convocation Hall, on Tuesday, March 8. PARIS.-In Chalmers' Church, Woodstock, on Tuesday, March 12. WINNIPEG.-In Knox Church, Winnipeg, on Tuesday, March 7. SAUGREN.-At Palmerston, on Tuesday, March 12, at ten a.m. ORANGLVILLE.-At Orangeville, on Tuesday, March 12, at half-past ten a.m. MANTLAND.-At Wingham, on Tuesday, March 12, at half-past twelve. OWEN SOUND.-In Division Street Hall, March 18, at half-past seven. LINDSAY.-At Sunderland on Tuesday, February 26, at half-past ten a.m. CHATHAM.-In First Church, Chatham, on Tuesday, March 12, at ten a.m. HURON.-In Willis Church, Clinton, on Tuesday, March 12, at half-past ten a.m. KINGSTON.-In Cooke's Church, Kingston, on Monday, March 18, at three p.m. BRCKVILLE.-In First Church, Brockville, on Tuesday, March 12, at three p.m. BRANDON.-At Portage la Prairie, on Tuesday, March 12, at half-past seven p.m. GUELPH.-In Chalmers' Church, Guelph, on Tuesday, March 19, at half-past ten a.m. STRATFORD.-In Knox Church, Stratford, on Tuesday, March 12, at half-past ten a.m. SARNIA.-In St. Andrew's Church, Sarnia, on Tuesday, March 12, at half-past ten a.m. MONTREAL.-In Convocation Hall Presbyterian College, on Tuesday, March 19, at ten a.m. GUELPH.-At Chalmers' Church, Guelph, on the third Tuesday of March at half-past ten a.m. LONDON.-In First Presbyterian Church, London, on second Tuesday of March, at eleven a.m. PETERBOROUGH.-In the hall of the First Church, Port Hope, on Tuesday, March 19, at three p.m. MIRAMICHI.-At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at half-past ten a.m.

Miscellaneous.

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Miscellaneous.

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