

# PRESBYTERIAN REVIEW.

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66 AND 68 FRONT ST. W.

"MY TIMES ARE IN THY HAND."

I know not care

If days be dark or fair,

If the sweet summer brings delight,

Or bitter winter chills the air.

No thought of mine

Can penetrate the deep design

That forms afar, through "days and moons,

True purple clusters of the vine.

I do not know

The subtle secret of the snow,

That hides away the violets

Till April teaches them to know.

Enough for me

Their tender loveliness to see,

Assured that little things and large

Fulfill God's purpose equally

Add this to me,

With other gifts so free—

That I may never turn my face

In any evil hour from thee;

Nor on the sand

Of shifting faith and feeling stand;

But wake and sleep with equal trust,

Knowing my times are in thy hand.

—Selected

LORD'S DAY ALLIANCE.

ANNUAL GENERAL MEETING.

The annual general meeting of the

Lord's Day Alliance of the Dominion

of Canada met in the City Hall, Ottawa,

Friday evening, March 22nd. The

President Hon G.W. Allan, Speaker of

the Senate occupied the chair, and

amongst those present were, Rev. Dr.

Armstrong (Secretary), Archdeacon

Lauder, Rev. Messrs. Pollard, Wood,

Herridge, White, Egan, Short (Wal-

terton), Nichols and Scanlon (Mont-

real), Senators Hon. Messrs. Vidal, J.

Macdonald, Work, McKay, Stevens,

John Charlton, M.P., Prof. Weldon

Q.C., M.P., J. Armstrong, M.P., J. Free-

man, M.P., Dr. Thorburn, Dr. Janson,

Messrs. J. McMillan, P. Armonth and

J. Hardie and a number of ladies.

Rev. H. Pollard opened with prayer,

after which the minutes were read

by the Secretary, Dr. Armstrong.

Letters had been received from Rev.

Dr. Parsons, Toronto, Rev. George

Bruce, St. Johns, Rev. Thomas Cum-

ings, Turro; Rev. A. P. McDiarmid,

Dr. Christie, Lachute; Thompson, Van

cover, and others regretting their in-

ability to be present and take part in

the Alliance

THE PRESIDENT'S ADDRESS.

The President opened the meeting

with a short address. He stated that

the Alliance had been formed for the

purpose of vigorously fighting against

the desecration of the Sabbath and

more especially to promote the stopping

of work on Sunday or railways, canals,

on the postal service, on public works

generally over which the Government

has control, and of Sunday labour of

all kinds throughout the Dominion.

They did not, however, propose to make

a cast-iron rule. The secretary had

issued circulars to all the different

railway companies with regard to the

minimizing of Sunday traffic on their

roads, to which only two companies

had responded. He was glad to say that

the C.P.R. was one. The Alliance

at the doors of the U.S. Senate for a

Sunday Rest Bill. Dr. Armstrong also

reported on behalf of the Committee

on the Constitution and moved:

"That the name of the Alliance be

the Lord's Day Alliance of Canada."

"Object—To protect and preserve

the observance of the Lord's Day."

"Basis—The basis of this Alliance

is the Divine authority and the univer-

sally and perpetual obligation of the

Sabbath, as ordained by God at the

creation of the world, enjoined in the

Fourth Commandment of the Moral

Law, and continued and maintained

by the Church of God to the present

day, and as essential to the best phy-

sical, intellectual, moral and social wel-

fare of mankind."

The resolution was seconded by

the Rev. Mr. Short of Walkerton, the

representative of the diocese of Huron,

who thought that great good would come

of this Alliance, the establishment of

which could hardly fail to promote in

the Dominion a more fitting observance

of the Lord's Day, to the comfort and

welfare of the people, than at present

exists

LEGISLATION.

Mr. Charlton, M.P., reported on behalf

of the Legal Committee. He discussed

at length the legal aspects of the ques-

tion, pointed out the difficulties that

had to be surmounted, explained the

difference between Dominion and Pro-

vincial legislation. He declared it to

be his opinion, and that of the Com-

mittee, that Dominion legislation in

some important directions could be

constitutionally obtained.—He moved—

"Resolved, That in the opinion of

this meeting the Parliament of Canada

is competent to enact laws to secure

the better observance of the Lord's

Day. Section 91, subsection 27, of

the British North American Act, em-

powers the Parliament of Canada to

enact criminal laws. Parliament can

therefore clearly bring Lord's Day

legislation within the scope of this

subsection, by making breaches of law,

in such matters, misdemeanors."

"We are further of the opinion that

the power to make the laws for the

peace, order and good government of

Canada, includes the power to secure

the due observance of the Lord's Day

by proper legislation.

"We are also of the opinion that

legislation securing the better obser-

ance of the Lord's Day in matters per-

taining to general railway traffic, the

management of the postal service, and

the management of the railways and

canals belonging to the Dominion, is in

the highest sense necessary for pro-

moting peace, order and good govern-

ment in the Dominion of Canada."

Prof. Weldon, Q.C., M.P., of Albert,

seconded this motion. He said he

would gladly join hands with Mr.

Charlton in drafting a bill to be

presented at next session of Parliament.

Rev. Messrs. Nichols and Scanlon,

of Montreal, then addressed the meet-

ing, presenting resolutions from the

Montreal Ministerial Association which

gave its cordial support to the Alliance.

PETITION COMMITTEE.

Rev. Dr. Armstrong said the Alliance

must be extremely gratified at the

finding of the committee. The work of

the Alliance now was to have petitions

in favour of such a Bill sent in from

all parts of the Dominion.

with the aims of the Alliance. It was

agreed to ask the cooperation of

Bishop Duhamel in furthering the ob-

ject aimed at, the better observance of

the Lord's Day.

An executive committee was appoint-

ed to meet to discuss the financial

aspects of the Alliance. Thanks were

given to the Mayor and corporation for

the use of the city hall, and the meet-

ing adjourned.

MISSION WORK.

SHALL WE SEND DELEGATES?

The following extract from an address

given at an annual Presbyterian meet-

ing in one of the neighbouring States,

will be of interest to the ladies of our

Woman's Foreign Missionary Society,

in view of the approaching annual

meeting, to be held in St. James Square

church, Toronto, on April 9th and

10th.—

Should Auxiliary and Presbyterial

Societies send delegates and betray

their expenses to all important meet-

ings, and should such societies bear

the official expenses of their officers in

the way of correspondence, etc., inci-

dent to their position?

The question naturally falls into two

divisions—a question of expenses and

one of delegates. I should answer the

question of expenses with an unqual-

ified Yes.

But, says one, "Our society is so small

and we are so poor, if we should pay

the expenses of a delegate, and submit

to a Presbyterial tax, we should have

no money left for Missions."

This might prove to be the best con-

tribution that you ever made to Mis-

sions.

The greater the fame, the greater

necessity that the sisters should be sent

down to Egypt to buy corn, and if at

the same time you can send "a little

present of balm and honey and spices,"

it will be well received and may prove

a highway to the land of Goshen.

In our large, well-to-do societies

there are those who are able, and who

indeed prefer to pay their own expenses.

To these I would suggest that in order

that all the members should feel alike

in their support of the cause, it would

be a kind and beautiful thing for such

members, when elected delegates or

officers, to draw their expenses from

the general fund, and make their con-

tribution in some other way. But, secondly

—Why send delegates? Trades, pro-

fessions, politics, art, science, to ensure

life and progress, must encourage study

and experiment, and make frequent

interchange of experiences and results.

Hence the political campaign, medical,

musical, literary and scientific associa-

tions, from the most unpretending vil-

lage club, to the Royal Society of Lon-

don or Paris.

Missionary interest is no exception to

this general rule.

These meetings stimulate and supply

our first great want—Knowledge.—In

formation.

Of that part of the work of Foreign

Missions which has come so wonder-

fully and so exclusively to woman, in

the last twenty years, that no Christian

woman dare shut her heart to the call

—how much there is to learn—of

its fields, its subjects, their wants, the

supply, our investments and the re-

turns, our trusts, and corresponding

obligations, best ways of eliciting and

continuing interest.

broadening—who does not believe in

Foreign Missions.

Send the timid, modest, shrinking

sister, so bright, active, efficient; so

quick to perceive, so clever to plan, so

brilliant to execute in the home and

social circle, but who is tongue-tied

in the missionary meeting. The dumb

may speak.

Send your woman of one idea, she

may come back with two, or the one

who is all surface and no depth may

return with one idea.

Send the critical sister who thinks

that missionary societies are made up

of very peculiar people, of women who

are unfit to shine in other walks of

life. Her eyes will be opened.

Send the hard-worked, busy wife and

mother, who treasures up her scraps

of time and her bits of coin, that she

may make an offering for the cause she

loves. It will be a strengthening con-

tribution for her.

Also send the sister whose graven

brass, curtains, embroidery, fine twined

linen with open work, rival the cunning

work of Bezaleel, or of the son of a

woman of the daughters of Dan, she

may become one of the "wise hearted

who did spin with their hands, and

brought that which they had spun as a

willing offering to the Lord."

Send the girls that in the fresh young

life they are taking on, this great sub-

ject may have its place.

Do you wish to create a missionary

sentiment in your community, to bring

about a revival of faith and zeal, to

draw out the latent sympathy and the

latent talent of your Church, to educate

your children, and enlist your young

people?

Do you desire a full treasury, to

serve the arm of the Foreign Mission

Committee, to hold up the hands of

the missionaries, to speed the coming

of the King? If so, these meetings



The Family.

BLESSED ARE THOU THAT MOURN.

Oh, deem not that earth's crowning bliss Is found in joy alone, For sorrow, bitter though it be, Hath blessings all its own. From lips divine, like healing balms, To hearts oppressed and torn, The heavenly consolation fell,— Howe'er are they that mourn!"

A STRANGER FROM JAPAN

"I wish I could only see them once and not merely read about them," said Mary as she was looking at the picture of a Japanese family. "If you would like to have me, I will invite Mr Kamio to tea remarked her brother Philip. "and you can ask him about his people. May I mother?" "Certainly, your friends are always welcome," was the answer. "Ask Mr Kamio to tea" cried Mary with astonishment. "What! The little Japanese student?" asked Emma. "I don't know at all how I ought to behave. I shall surely talk too loud, as I always do when strangers come."

"I believe in God," answered he warmly, "but you are the first in this Christian land who has asked me this question. I did not know whether the people really at heart believed what they say in the churches. I will read this book and will seek for Him in your Bible."

"It is your Bible as well as ours," said Julia, and wondered at her own courage. When Kamio had gone, she thanked the Lord, who had given her strength for a difficult duty.—Mission Dayspring.

AMY'S LANTERN.

"FATHER, what does God send the storm for?" asked Amy of John Gilmore, the rough handed fisherman. He started back. He could hear, without alarm, the howling of the big storm that had broken loose out of the northeast, but that word "God" startled him. It had not been so always, but of late years he had suffered the cares of his life to crowd the thought of God out of his soul. Conscience was uneasy.

WALTER LYMAN'S LESSON IN POLITENESS.

"Why can't that horrid old woman do her calling in the day time?" exclaimed Walter Lyman as he looked up from the interesting story he was reading. "I don't want to go way 'round to Twelfth street with her." Mrs. Lyman stood by her son's chair, and she touched him gently on the shoulder. "My son, would you allow that poor old woman to go home alone to night? What if it were your mother?" "I couldn't imagine such a transformation, mother. You'll never be like her. She's as ugly as—well so ugly that there is no danger of any one's running off with her."

"You can go across when the tide is out," thought Amy.

Yes, a board was laid from bank to bank, and a passage could safely be made. No chance for passing to-night. That great tide had swept the little foot-bridge away.

But look, Amy. Yes, how she looked, as she stood higher up, in a safe place, her bright, shining lantern in her hand. So intently did she look. And what did the rays of the child's light fall upon!

TOO MUCH FICTION.

It is hardly too much to say that modern society and life are suffering greatly from what may be fairly described as a debauch of fiction. We do not now refer to the "dime novel," with its blood and thunder machinery, its boundless gush of silly sentimentalism, and its array of mock heroes. The serious mischief wrought by this vile stuff on the impressible minds of boys and girls has often been pointed out in these columns. Almost every daily paper contains shocking accounts of lads who have been enticed, by Wild West and other stories, to run away from home for an Indian hunt, or to kindle incendiary fires, or to form thieving companies of self styled brigands.

MANNERS FOR BOYS.

In the street. It lifted when saying "Good-bye," or "How do you do?" Also when offering a lady a seat, or acknowledging a favour. Keep step with any one you walk with. Always precede a lady upstairs, but ask if you shall precede her in going through a crowd or public place. At the street door. If at the moment you step into a private hall or office. Let a lady pass first always, unless she asks you to precede her. In the parlour. Stand till every lady in the room, also older people, are seated.

"You make me think of my boy," she said, as she followed him to the door. "Won't you come round sometimes of an evening and cheer me up a little?"

Walter promised he would, and he did not forget his promise either. It became his particular missionary work to look after poor old Mrs. Hawkins. The school boys laughed about it and joked him a great deal, but they soon learned to respect him for the work he had chosen to do. It was old Mrs. Hawkins' last few miles of the journey on earth. She soon went home to be with those loved ones who went away from her so many years before.

Walter received her dying blessing and her little Bible, soiled and worn with so many years of using. He keeps it as a reminder of his lesson in true Christian politeness, and he says he will always pay his first attentions to the wants of the aged, who have travelled so long on the way, and are worn and feeble from the cares and sorrows they have had.—Susan Tall Perry, in New York Evangelist.

CONSOLATION.

Walter Molly came home from the party to-night. The party was out at nine— There were traces of tears in her bright blue eyes. That looked mournfully up to mine. For someone had said, she whispered to me, With her face on my shoulder hid, Someone had said (there were sobb in her voice) That they didn't like something she did. So I took my little girl up on my knee— I am old and exceedingly wiser. And I said "My dear, now listen to me: Just listen and dry your eyes."

JUST RIGHT!

A lady who has gone to teach the Indians tells us about one of them who has learned that our Lord looks not so much at what we do as how we do it. She says, "One of our young men begged as a great favour that he might ring the chapel bell every Sunday. I was very glad to have him relieve me, and he is trying to learn to ring it just right, so God will be pleased."

HOME HAPPINESS.

DEAR boys and girls, you can add very much to home happiness, especially if you have a mother who is not very strong, or a grandpa or grandma who is aged and feeble, by being thoughtful and mannerly. There is a right way to open and shut the door; a right way to move from one part of the room to the other, a right way to sit down, to rise, to hold a book—a right way to do every thing that is worth doing at all. And yet we have known children to give their parents sad hearts by the neglect of these little home duties. It is more easy to do these things right than to do them wrong.

A BRAVE BOY.

A boy about nine years old was bathing one day, when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time, they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year old boy acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore, "Don't come in, or father will lose all his boys at once!" Noble little fellow! Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way, but you are called to consider the feeling of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents' souls.—Exchange.

Rise if a lady enters the room after you are seated, and stand till she takes a seat.

Look people straight in the face when they are speaking to you. Let ladies pass through a door first, standing aside for them. In the dining-room. Take your seat after ladies and elders. Never play with your knife, ring or spoon.

Do not take your napkin up in a bunch in your hand. Eat as fast or as slow as others and finish the course when they do. Do not ask to be excused before the others unless the reason is imperative. Rise when the ladies leave the room, and stand till they are out.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY AMELIA E. BASS.

Author of "Jan Voller's Wife," "The Daughter of Eife," etc., etc.

CHAPTER IV.—HER OWN WAY.

Better a little child than a great deal of heart-break. By Love the young and tender will be turned to folly. First, then, a woman will, or won't depend on it. For if she will, do't she will, and thine's an end on't. We must do good against evil.

The Children's Corner.

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tion. But how charming was the silence of the pines—silence, with a vaguestir in it. There were no deep shadows where the stood; the as in a beautiful gloom, surrounded by light.

It was here that Lord Maxwell found her. He had left his horse with his groom on the moor, and come to seek Grizelda. At this moment he certainly believed himself to be deeply in love, and no lover could have been more tender, more eloquent, more irresistibly persuasive. Maxwell was even astonished at his own enthusiasm; he had never expected to feel again emotions so sweet and so enthralling.

And it was quite true that in the clandestine nature of the meeting, in the belief that it was in direct opposition to the wishes of McNeil, in the probability that Grizelda's hand would be angrily refused him, in the delightful contingency of over-reaching the indignant father and carrying off his daughter against his will, Lord Maxwell had found a piquant element in a love which was otherwise a delightful relief to the tedium of his purposeless life.

It was a charmed hour to both; and Maxwell became fascinating under its influence. Maxwell's fine face caught the love-light from Grizelda's; his eyes looked into hers with a bewitching sensibility. He had the heart of a sentimental girl in the open palm of his long, cruel-looking, white hand.

She had assured him of her love—of her willingness to do in all things as he directed her. She had put father, her sister, her duty, the tender obligations of her whole life, under his feet. He could not but feel his triumph.

She had repeated to him also her conversation with Helen. She had given to it the precise tone of injury which she thought suited the situation; and they were discussing with delightful gusto the probable consequences of her determined resistance when they heard a slow, heavy footstep approaching them. Grizelda thought it was her father's and she trembled upon her lover's arm. Maxwell was not averse to the encounter; he felt that he had poisoned weapons ready for it.

They did not turn. They continued their saunter and their lover-like conversation, listening intently all the time to the approaching steps. In a few minutes a hand was laid upon Lord Maxwell's shoulder, and he turned in a passion to confront Dr. Brodick.

"Sir, your cloth gives you no warrant to be impertinent!"

"It gives me a warrant to reprove wrong-doing and save the foolish if I can. Grizelda McNeil you had better go home, and if Lord Maxwell wants further speech with you he can seek you there."

"Grizelda you have promised to be my wife; you will remain with me?"

"I am here in your father's place, you must go home now. My lord release the girl, she is yet under age and subject to her father's control."

"Grizelda in an hour we can be at Blairgowrie. The minister is my friend; he will marry us at once."

Grizelda was now thoroughly frightened. She had contemplated no such dilemma. She was not prepared to act in it. A runaway marriage was the last thing she desired. She had already arranged in her own mind the ceremony as she proposed to have it the dresses, and guests, and wedding journey. Besides, Dr. Brodick's authority was an indisputable one; never in all her life had the possibility of disobeying it occurred to her; she felt constrained to admit the power of a life-long reverence and a life-long habit.

She dropped her lover's hand and in that moment of hesitation the minister gently turned her face towards the castle, and, stepping forward, placed himself between her and Lord Maxwell. Instantly Maxwell made an attempt to regain his position by Grizelda's side, but Dr. Brodick's hand fell upon his shoulder with a grip that could not be gainsaid.

"Doctor remove your hand! Found it, sir, you shall not presume on your coat much longer."

"I will make you, lord, respect both my coat and the man in my coat!" Then the doctor becoming angry, though still visibly calm, fell naturally into his mother-tongue. "Keep a ceevil tongue i' your mouth, lord, and your ither hand by your side. Dinna daur to lift it. There isna a fisherman on the coast I couldna handle, nor a shepherd on the hills I couldna throw, sac if you hae a grain o' wisdom you willna force your punishment frae me."

Grizelda had stood quite still during this dispute. Maxwell answered the minister by addressing her, "Grizelda this is no scene for you, my dear one. Go home now and I will see you to-morrow. My rights are in your hands now, I am sure you will not betray the least of them."

She would have given him her hand with the assurance, but Dr. Brodick stood like a sentinel between them. And Maxwell was in a grip he could not evade, while Grizelda lacked the moral courage to defy the prohibition which she saw in his blazing eyes and watchful face. Until Grizelda was out of sight the position the minister had taken and compelled Maxwell to take was preserved; but as soon as she had disappeared Maxwell felt himself at liberty. They had been moments of intense feeling to both men. Dr. Brodick already showed the reaction for them. A gloomy regret was on his countenance. His voice, though authoritative, had regained its usual

modulations and propriety. He was the first to speak.

"Believe me Maxwell I am sorry for this occasion. My interference was for good. I saw no other way to prevent evil."

"If by 'preventing evil' you mean preventing Grizelda McNeil marrying me, let me assure you sir, you have failed already. I shall certainly marry her."

"Then my lord do not teach the girl to be disloyal to her father. You only prepare her to be in the future disloyal to yourself. I have no more to say to you at this time."

He turned on his heel, and left the young man fuming and chafing with rage and humiliation. And he went straight to McNeil castle and talked the circumstance over with the laird. His depression was so great that it had the effect of dashing as with cold water the father's not unjust anger. Both men had the presentiment of sorrow; they felt the first chill shadows of some long calamity.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON II, April 14, 1889.

THE REJECTED SON.

Mark xii. 1-12.

COMMIT VERSES 6-8.

GOLDEN TEXT.—He came unto His own, and His own received him not.—John. i. xi.

CENTRAL TRUTH.

The rejection of Jesus Christ is the most ungrateful and dangerous of sins.

DAILY READINGS.

M. Mark xi. 12-33.

Th. Mark xii. 1-12.

W. Matt. xxi. 33-46.

Th. Luke xx. 9-19.

F. Isa. v. 1-7.

Sa. 1 Pet. ii. 1-12.

Sa. Eph. ii. 11-22.

TIME.—Tuesday, April 4, A.D. 30. During the last week of Jesus' life, and the last day in which he taught in the temple.

PLACE.—In the temple at Jerusalem. PARALLEL ACCOUNTS.—Matt. xxi. 33-46; Luke. xx. 9-19.

INTERVENING HISTORY.—Mark xi. 12-33; Matt. xxi. 12-32.

CIRCUMSTANCES.—Sunday evening, after the triumphal entry, Jesus returned to Bethany. Monday morning he goes back to Jerusalem, laying a curse on the barren fig tree by the way. He cleanses the temple of those profaning it by traffic, and at night goes again to Bethany. Tuesday morning he returns to the temple, giving a lesson to his disciples from the withered fig-tree on the way. In the temple the chief priests question the authority of Jesus, and he speaks three parables to them, of which this is the second.

HELPS OVER HARD PLACES.—1. Speak unto them: to the Pharisees and scribes, but in the presence of the people. Ascertain man: representing God. Vineyard: God's kingdom, (1) The Jewish people, (2) The Christian Church, (3) Each heart. Hedges: of thorns or a stone wall. The laws and institutions which separated the Jews from all others. Wine-press: or, wine-press, often dug out of the earth or the solid rock. Tower: built for the use of the keepers, who defended the vineyards from thieves and animals. The hedge, wine-press, and tower, represent the advantages conferred by God upon the Jews, the Church, the soul. Husbandmen: Rulers of the Jews. Far Country: i.e., God appeared to withdraw from the earth, thus testing the fidelity and obedience of his children. 2. A servant: the servants were the prophets. Every special call to love and serve God, every service at the church, every providence of God, every voice of the Holy Spirit, every season of revival, is a servant whom God sends to us for the fruits that are due him. Fruit of the vineyard: repentance, righteousness, obedience, worship, love. 5. Him they killed: as Jeremiah, Isaiah, etc. (See Heb. xi. 36-38.) 6. One son: Jesus. 7. The inheritance shall be ours: they felt that Christ's teaching would destroy their influence and power in the nation, and if they slew him, they could still hold it for themselves. 9. Give the vineyard unto others: the Gentiles. (Acts xiii. 46.) 10. This Scripture: referring to Ps. cxviii. 22, 23,—a psalm which the Jews applied to the Messiah, also applied to him in Acts ix. 11. 1 Pet. ii. 7. The stone: Christ, the Messiah Builders: same as husbandmen.

SUBJECTS FOR SPECIAL REPORTS.—The vineyard and what it represents.—What God had done for the Jews.—What he has done for us.—The husbandmen.—The servants.—The Son.—The destruction of the husbandmen.—Giving the vineyard to others.—The rejected stone.

QUESTIONS.

REVIEW.—What great event in Christ's life was described in our last lesson? Where and when did it take place? With what object? INTRODUCTION.—Relate the story of the events which took place between the last lesson and this. On what day was this parable spoken. What two others did Jesus speak at the same time? (Matt. xxi.)

Dothy little; God hath made Million leaves for forest shade. Smallest stars their glory bring, God employeth everything.

Whosoever would be sustained by the hand of God, let him constantly lean upon it, whosoever would be defended by it, let him patiently repose himself under it.—Calvin.

If you want to have a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though the hot sun of trial may try to consume it, it will thrive until it becomes a great tree, in which the fowls of heaven may have their habitation.—Talmage.

SUBJECT: REJECTING OUR SAVIOUR AND KING.

I. THE VINEYARD GOD HAS ENTRUSTED TO MAN (v. 1).—Who is referred to by "a certain man"? What is represented by the vineyard? Who by the husbandmen to whom he let his vineyard? What was a winefat? What was the hedge for? The object of the tower? What do these represent? What had God done for the Jews as a nation? What privileges had he conferred upon them? What is meant by the owners going into a far country?

II. THE FRUIT GOD EXPECTS FROM HIS VINEYARD (v. 2).—What had the owner a right to expect from those who used the vineyard? On what grounds had he this right? Were a part of the fruits rightfully used by the husbandmen? What fruits did God expect from the Jews? (Ex. xix. 5, 6; Lev. xxvi. 3, 4; Deut. iv. 5, 40; xxviii. 1; Matt. xxii. 37; Ps. xcix. 9; cvii. 8.) Were these fruits a blessing to the Jews as well as a requirement of God?

THREE APPLICATIONS.—1. In what respects is our country like this vineyard? What has God done for this people? What fruits has he a right to expect? Do these fruits bless us? What are some of the blessings which will follow if we bring these fruits to God? (Deut. xxvii. 1-14.)

2. In what respects is the Christian Church like this vineyard? What blessings and means for bringing forth fruit has God conferred? What fruit has he a right to expect?

3. In what respects are we, like these householders, entrusted with a vineyard? What great things has God conferred upon us? What fruit has he a right to expect from us? Does this requirement of God forbid us to enjoy these fruits, or are we most blessed in bringing them to God?

III. GOD SENDS HIS BELOVED SON.—THE FRUIT REFUSED (v. 2, 5).—Whom did the householder send for his fruits? Who are represented by the servants? by the son? In what ways does God call upon us for the fruits? What did they do to the servants? How were some of the prophets treated by the Jews? (Heb. xi. 36-38.) Name some of them. In what respects do men now treat God's messengers to them (the Bible, the Sabbath, the Holy Spirit) as the husbandmen treated these servants?

IV. GOD SENDS HIS BELOVED SON.—HE IS REJECTED (vs. 6, 8).—Who was next sent? Why would they be expected to reverence him? What did they say? What did they mean by seizing the inheritance? What did they do to the son? How did the Jews treat Jesus? Did they expect in this way to retain their power and save their city for themselves?

V. THE CONSEQUENCES OF REJECTING CHRIST (vs. 9-12).—What was the punishment of the wicked husbandmen? How were the Jews punished for the rejection of Christ? How long after this was the destruction of Jerusalem? Was that the end of the Jewish dispensation? To whom was the vineyard afterwards entrusted? What is the meaning of v. 10?

THREE APPLICATIONS.—1. In what ways may our country refuse to give God the fruits he requires? Can the country prosper if it rejects Christ and His principles? What will become of it then? (Deut. xxviii. 15-24, 38, 48.)

2. Can the Church prosper if it neglects Christ's truth and seeks its own glory and is not full of good works, and doing missionary work?

3. In what ways may we reject Christ? Is this ungrateful after all he has done for us? What will become of us if we reject him? (Matt. vii. 23; x. 33, xxv. 46; Gal. v. 19-21; Rev. xxi. 27.)

PRACTICAL SUGGESTIONS.

I. God does all that can be done for us to bring forth the fruits of righteousness.

II. Therefore God has a right to expect good fruits from us.

III. The fruits are obedience, faith, love, good works, and all the fruits of the Spirit.

IV. Every opportunity to do good, every act of God that deserves our love, every occasion for keeping his commands, every call of the Spirit to repent and believe, is a servant to receive the fruit.

V. The sending his Son is God's highest effort to lead men to him.

VI. Therefore there is no hope for those who reject him.

VII. No matter how much leaders may reject Christ, those who oppose him shall fail, and His kingdom is sure of success.

ANNUAL REPORT OF THE CONFEDERATION LIFE ASSOCIATION

For the Year ending December 31, 1888.

In presenting the Seventeenth Annual Report of the Association, your Directors are glad that they can congratulate the policy-holders and shareholders on the satisfactory results which the Report and Financial Statements show. They have nothing startling to report, as the conservative principles which have guided the operations of the Company in the past have been kept steadily in view, though they have had to contend with the apparent determination of many companies to get business at any cost, and in any way, a practice which is having a demoralizing effect on both the agents and the public.

During the year the Board has had under consideration 1,831 applications for a total assurance of \$2,780,808; of these, 121 for \$190,500 were declined. The total new issue for the year, including 25 policies for \$37,535 revived, was 1,735 for \$2,627,843. The total business in force at the close of the year was \$16,762,937, under 10,896 policies on 9,586 lives.

The death claims have been favourable. There were 67 deaths, calling for the sum of \$112,044 09, including bonus additions.

The following statement of the death claims for the past eight years, and the Receipts for Interest and Rents during the same period, will doubtless prove interesting to persons already connected with the Company, and will be well worth the consideration of intending insurers.

Table with columns: DEATH CLAIMS (NET), INTEREST AND RENT. Rows show years from 1881 to 1888 with corresponding monetary values.

The figures show that for the past eight years the Interest and Rents actually received have paid the death claims and left a balance over of \$32,912.79. If, to the foregoing, there be added the figures for the previous nine years of the Association's existence, it will be found that the Interest and Rents have not only paid the death claims from the outset, but leave a surplus of \$14,781 04, a result which your Directors believe has never before been attained in the same period of time. Such a result bears the most emphatic testimony to two things, namely, carefulness in the selection of risks, and the satisfactory character of the Company's investments.

Your Directors do not think it prudent to enter for the race for new business at any cost, being satisfied to secure a fair share on conservative lines. As a result, substantial progress has been made, and the Company's stakes in every way strengthened. In this your Directors are convinced they are best carrying out the true principles of a life insurance institution.

The Directors would also call special attention to the fact that the Participating Policy-holders are getting ninety-five per cent. of the profits on the Participating Branch, the Shareholders receiving only five per cent. in return for the guarantee afforded by the capital, one million dollars.

The Financial Statements, duly attested, submitted herewith, will fully exhibit the Company's condition.

Mr. John Langton, who has been one of the Auditors for some years, having felt it necessary to resign, owing to ill health, Mr. W. R. Harris was appointed to the vacancy, and with Mr. John M. Martin, has continued the audit. Your Directors are pleased to refer to the continued faithfulness of the agency and office staff, in both of which some important changes have taken place.

All the Directors retire, but are eligible for re-election. J. K. MACDONALD, Managing Director. W. P. HOWLAND, President.

FINANCIAL STATEMENTS.

Table with columns: Receipts, Disbursements, TO POLICY HOLDERS. Rows show various financial items and their amounts.

BALANCE SHEET.

Table with columns: Assets, Liabilities. Rows show various assets and liabilities with their respective values.

Total Assets... \$2,553,362 36 (Per Auditors Report in next column)

AUDITORS' REPORT. We hereby certify that we have audited the Books of the Association for the year ending December 31, 1888, and have examined the Vouchers connected therewith, and the above Financial Statements agree with the Books and are correct. We have also examined the securities represented in the Assets, which are safely kept in the Association's vault (excepting the Securities lodged with the Dominion Government, amounting to \$54,046, par value), and found them to be good order. JOHN M. MARTIN, F.C.A., Auditor. W. R. HARRIS, Auditor. TORONTO, March 18, 1889.

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THURSDAY, APRIL 4, 1889.

THE JESUITS' ESTATES BILL IN PARLIAMENT.

BY a vote of 188 to 13 in our House of Commons on the night of Friday, 29th ult., after a debate extending over two days, the following Resolution proposed by Mr. O'Brien, on the motion to go into supply, was defeated—

1. That this House regards the power of disallowing the Acts of the Legislative Assemblies of the Provinces, vested in His Excellency in Council, as a prerogative essential to the national existence of the Dominion.

2. That this great power, while it should never be wantonly exercised, should be fearlessly used for the protection of the rights of a minority, for the preservation of the fundamental principles of the Constitution, and for safeguarding the general interests of the people.

3. That, in the opinion of this House, the passage by the Legislature of the Province of Quebec of the Act intitled "An Act respecting the settlement of the Jesuits' Estates," is beyond the power of that Legislature. Firstly, because it endows with public funds a religious organization, thereby violating the undoubted constitutional principle of the complete separation of Church and State, and of the absolute equality of all denominations before the Law.

Secondly, because it recognizes the usurpation of a right by a Foreign authority, namely, His Holiness the Pope of Rome, to claim that his consent was necessary to empower the Provincial Legislature to dispose of a portion of the public domain, and also because the Act is made to depend upon the will, and the appropriation of the grant, thereby made, is subject to the control of the same authority.

And, thirdly, because the endowment of the Society of Jesus, an alien, secret and politico religious body, the expansion of which from every Christian community where it has had a footing has been rendered necessary by its intolerant and mischievous intermeddling with the functions of civil government, is fraught with danger to the civil and religious liberties of the people of Canada.

And this House therefore prays that His Excellency will be graciously pleased to disallow the said Act."

The thirteen gentlemen who voted Yea on this resolution were Messrs. Barron, Bell, Charlton, Cockburn, Denison, Macdonald (Huron), McCarthy, McNeill, O'Brien, Scriver, Sutherland, Tyrwhitt and Wallace.

The debate excited the keenest interest throughout the country, especially in this Province. The galleries of the house were packed during all the hours of the debate by crowds of eager listeners, among whom was to be found the first lady of the land.

The daily press surpassed itself in furnishing verbatim reports of the speeches, which were eagerly perused and everywhere made the constant theme of conversation. The political, the ecclesiastical, the social worlds were profoundly moved, and multitudes of men and women who seldom give much attention to the proceedings of Parliament awaited with unwonted anxiety news of what was felt to be a great crisis in public affairs.

This overwhelming vote, (188 to 13 out of a total of 214), though not wholly unexpected, has revealed in the clearest light the tremendous influence which Roman Catholicism wields in the councils of the nation, and the desperate length to which the Party leaders will go in order to secure the Catholic vote. Practically the whole body of legislators said, "Rather than have the Roman Catholic hierarchy turn their back upon our Party we shall cast our vote against the Resolution, and we shall take no step to rebuke the arrogant usurpation by the Pope of Rome of a right which can only belong to the Sovereign of Great Britain and Ireland."

The vote is humiliating in the extreme, but it has served the good purpose of stirring the country, as nothing else

possibly could, to a realization of the danger threatening civil and religious freedom from Roman Catholic aggression, and the utter folly of trusting to the mere party politician to lift even a finger to avert it.

It would be a tedious and profitless task even to mention in detail the arguments that were adduced to influence members to vote against the Resolution—or rather, to appease, if possible, their outraged constituents for the votes which, in obedience to the Party lash, their representatives had previously resolved in caucus, argument or no argument, to reject. It may not be uninteresting, however, for our readers to be informed of some of the subterfuges that were made on the occasion to do duty for sound logic. It was said that the cry for Disallowance was only an effort on the part of fanatics and mischief-makers to stir up religious strife, that there is a certain class of ministers in this country who seem determined to drive Pope and Popery from the land; that there is no great depth of feeling among Protestants as to the question, that the Jesuits are not the same as they were 100 years ago; that there are only a few of them in the country anyway, that they are not very bad fellows after all; that there was no opposition in Quebec to the Act of Incorporation and the Estates' Bill, that although the Jesuits were suppressed as enemies of the human race by the Pope, in 1773, they are in accord with the Church to-day; that they have a moral claim to property vested in their Order before its suppression; that the Pope is entitled to exercise civil jurisdiction in British territory, that the establishment of a bishopric at Jerusalem by the Church of England is a parallel to the interference of the Pope in the temporal affairs of the Estates' Bill; that, after all, the annual income from the \$160,000 voted by the Quebec Legislature was a mere trifle "not worth making a fuss about"; that the Act is *intra vires* of the Province of Quebec; and, finally, that its disallowance would precipitate a religious war, ending in the disruption of Confederation.

All these points were met in the completest manner by the extremely able and lucid speeches of Messrs. O'Brien, McCarthy, Charlton and others of the little band who supported the Resolution. The House was warned that the whole country was profoundly agitated on the question of Disallowance; that those who were demanding it were not few, nor noisy, nor desirous of stirring up religious animosities but the rather, solicitous for removing all cause of friction, as far as may be, between Catholic and Protestant, that they were actuated by no spirit of intolerance; that the Jesuit of to-day is the same as he ever has been—the sworn foe of civil and religious liberty—that the Jesuits of Quebec have no legal, moral, or equitable claim to the Estates; that the doctrine of Papal Jurisdiction in the civil disputes of Roman Catholics is insulting to the authority of the British Crown and has no foundation in right; that if the Jesuit Acts are *ultra vires* of the Quebec Legislature they should be disallowed because they are *ultra vires*, whilst if they are *intra vires* they should be disallowed because contrary to the general good of Canada.

The stand which Mr. John Charlton, a respected Elder of our Church, took upon the question is worthy of all praise, his speech supporting to a remarkable degree the position which the REVIEW has taken since its foundation, that the aggressions of the Romish hierarchy in Canada are fraught with peril to our most cherished institutions and should be resisted in every legitimate manner by all who value for themselves and their children civil and religious liberty. We content ourselves with a few short extracts from his truly admirable speech

"I feel that the position I take will be unpopular in this House and it will, I think, tend me into private life at the close of this Parliament."

"I am warranted in saying that we will consent to the establishment of this country an organization whose whole history is a history of turmoil, treachery, intrigue; a society which has endeavored to pull down and destroy constitutional authority wherever it has been placed. We do not want an organization which will when the breach already existing between the two great races in Canada will be detrimental to the best interests of this country, present and future."

"In conclusion I wish to refer to the statement made by my friend the hon. member for Bolton, that if ministers of the Gospel would preach the Gospel instead of preaching politics it would be more in the line of their duty and more conducive to the public interest. I have heard this charge brought against ministers before, and I remember in the great struggle against slavery in the United States the same

thing was said. In an emergency, when the liberties of the country are at stake, a minister would be wanting in his duty if he did not do his best to promote right and combat wrong. If ministers to-day thought it to be their duty to warn the country of a crisis to be precipitated upon it, they were performing a good work. If they did not do so, they were recreant to their trust and their duty. I believe that this incorporation of the Jesuits Order and this Jesuits' Estate Act was unconstitutional because the society came under the ban of the law. I believe it is unconstitutional because the society is under the ban of the British law. I believe further that it is unconstitutional by reason of the reference made to His Holiness the Pope. I believe it is unconstitutional by reason of diverting the school funds of the Province of Quebec from their legitimate purposes. I believe, in addition to these three great counts, that upon the highest grounds of public necessity, and with due consideration to the public weal of the present and future of this Dominion, the Bill should have been disallowed in conformity with the powers possessed by the Governor-General of this country."

A noticeable and most regrettable feature of the debate but, at the same time, in entire keeping with the hollow character of the arguments adduced in opposition to the Resolution was the spirit of levity which too often found expression in the retailing of myth provoking anecdote and light jest. If ever in the history of the country decent gravity might be expected on the floor of the House, it was when the Estates Bill was under discussion. But while the bearing of some members was indicative of the weight of responsibility resting upon them, the consuming desire manifested by others to invest the question with ridicule, suggests the unpleasant thought that the kind of man who fiddled while Rome was burning is not yet extinct.

While the Resolution declaring the desirability of vetoing the Bill has failed to find favour in the House, it does not follow that the agitation for disallowance of the odious Acts is at an end. Present indications would lead us to believe it is only beginning, and that it will not cease until it is incontrovertibly settled that the Pope of Rome has no civil jurisdiction in Canada. Upon this matter our Church is speaking through the Presbyteries with a unanimity, decision and emphasis that should go far to convince the politicians that the time to call a halt in Romish aggression has come, and that the Jesuits' Estates Acts are extremely offensive to Protestants and cannot be allowed to remain unrepealed without the gravest peril to the integrity of the Dominion.

A GOLDEN OPPORTUNITY.

OUR readers interested in the work of bringing the Gospel to the Chinese on our Pacific Coast—and we believe there are many such—will be grateful to Rev. Dr. Wardrope for dissipating any misconceptions which a cursory perusal of the report of the proceedings of the British Columbia Presbytery, in our last week's issue, might have occasioned as to the present mind of the Assembly's Committee on the urgency of the work and the right method of undertaking it. He re-affirms the finding of the Assembly's Committee that the work should be undertaken by the Church, through the Committee, and that a properly qualified missionary should be sent out to inaugurate the Mission and conduct it under the immediate control of the Assembly's Committee. It is to be regretted that the Committee is not yet in a position, through lack of funds, to give effect to its convictions as to the proper course to be pursued by sending out at once, as Dr. Wardrope suggests, one so exceptionally qualified as Dr. Fraser is to undertake the work. But it is to be hoped that the Church will soon awake to the duty and privilege now presented to it of bearing a part in telling the Chinese in our own Dominion of the way of salvation through Jesus Christ, and of providing the funds for undertaking, in a proper manner, this Mission also.

Unfortunately the Presbytery of British Columbia is not as yet in a position to offer much if any financial support to the undertaking. It is to be presumed that racial prejudices against the Chinese are, to some extent, hampering the Presbytery in doing all that it would wish in the matter, and what fairly might be expected of it, considering the wealth of some of the congregations within the bounds and their efforts in other directions. It would therefore be a great mistake in the circumstances to gauge the responsibilities and opportunities of the Church with regard to work among the Chinese on the Pacific Coast, by the measure of the ability of the Presbytery of Columbia, as set forth in the report of their

late proceedings. They simply say they are not in a position to do anything, except to administer the amount which they ask from the Assembly's Committee, for some work which they propose to have done by a native convert under their direction. This may be very well as far as it goes, but it is not the plan proposed by the Assembly's Committee, and we venture to think it will not commend itself to the Church at large as being the best means of dealing with the problem of evangelizing the heathen whom God in His providence has brought to our doors. Undoubtedly, however, Dr. Wardrope is right in supposing that, if the Assembly's Committee were in a position to send out a properly qualified missionary to represent the Church, he would be warmly welcomed, and afforded all the sympathy and encouragement that the Presbytery could give for prosecuting his work to the very best possible advantage for the extension of Christ's kingdom. Perhaps, in the circumstances, this is all that can at present be expected of the Presbytery of Columbia. If the work should be undertaken along the lines proposed by the Assembly's Committee, and it should succeed, as, under the Divine blessing there would be every reason to hope it would, the Presbytery of Columbia might be depended upon to do its share in providing funds. If the work were only once well begun, any coldness to it arising from local dislike of the Chinese as citizens, would gradually disappear, in view of the improvement wrought in the lives of the heathen by the influence of the Gospel; so that in due time it might fairly be expected, as a result of this good work, that the moral tone of the whole Pacific Coast would be raised. Add to this that every converted Chinaman, returning to his native land, would himself become a missionary of the Cross, or, at the very least, an ally of missionaries. This consideration alone should rouse the Church but in all the Presbyteries to lose no time in taking up the work in the most thorough and practical manner possible.

But in the meantime what is to be done? It seems strange, to say the least, to be sending the Gospel to the heathen across a wide ocean in distant lands, and at the same time neglecting heathen of the same race at our very doors. Is it possible that the romance and glamour that gather about the distant and unknown, charm the Church into giving liberally of its means, while the air of the commonplace which invests the contiguous and familiar, breeds indifference and neglect. It might in this case almost seem so. To many eyes it would appear as if the Chinaman in far Cathay were a different being from the denizen of the Chinese quarter on our Pacific Coast or in the great cities of this continent. Too often the Church and people of Christ act to him as if in coming to our coasts he had left his soul behind him. The Church is doing its duty nobly to the Red Men within its borders. Why cannot it embrace the Yellow Men also? We are persuaded it will, when the whole matter is fully placed before it. Let the Foreign Mission Committee come to the Assembly with the plans which they have devised well matured; and we have not the least doubt that the Assembly, in the line of its previous action recommending the work, will advise vigorous operations, and find itself in due course heartily supported by an expression of liberality on the part of the Church at large. In the meantime what is there to prevent some wealthy individual or congregation, specially interested in Foreign Mission work, from signifying to the Committee a desire to give effect to its recommendation, by furnishing the funds necessary to make a proper beginning and to seize the golden opportunity of hastening the spread of the Gospel throughout all China by evangelizing the Chinese now temporarily residing on the Pacific Coast? The situation presents a rare opportunity to the benevolent for doing missionary work which should, on the broadest grounds of Christian charity and pure patriotism, be undertaken without further delay.

We would again direct attention to the excellent magazines for the young published by the D. Lothrop Company, Boston Mass. *Wide Awake, Pansy, Little Men and Women, and Babyland.* They are all illustrated in the highest style of art.

EDITORIAL NOTES.

In the death of John Bright, the British nation has lost a man whom all the world delighted to honour. His pure patriotism, his sterling consistency, his intense love of truth and justice, have never seriously been called in question. In support of his principles he did as much as any man of our time to make the name of British statesman respected at home and abroad. To the religious world he is an object of interest for his engaging manifestation of the principles that form the distinctive characteristics of the Society of Friends, of which he was a most conspicuous ornament, but more especially for the leading part he played in bringing about the disestablishment of the Anglican Church in Ireland. To the student of English, his speeches will ever remain models of eloquence, directness, energy of expression and severe simplicity almost without a rival in our tongue. Of all the tributes to his memory, by common consent the eulogy pronounced over his departed friend by Mr. Gladstone, in the British House of Commons, gives fullest expression to the popular estimate of the man—

"Of mere success, indeed, he was a conspicuous example. In intellect he might claim a most distinguished place. But his character lies deeper than intellect, deeper than eloquence, deeper than anything that can be described, or that can be seen upon the surface. The supreme eulogy that is his due is that he elevated political life to the highest point, to a loftier standard than it had ever reached. He has bequeathed to his country a character that cannot only be made a subject for admiration and gratitude, but, and I do not exaggerate when I say it, that can become an object of reverential contemplation. In the encomiums that come from every quarter there is not a note of disallowance. I do not know of any statesman of any time who had the happiness of receiving, on removal from this passing world, the honours of approval as once so enthusiastically, so unreservedly, and so unbroken. Yet none could better dispense with the tributes of the moment, because the triumphs of his life were triumphs recorded in the advance of his country and of its people. His name is in delightfully written in the annals of time and on the hearts of the great and over-spreading race to which he belonged, whose wide extension he rejoiced to see and whose power and prominence he believed to be full of promise and glory for the best interests of mankind."

At a meeting of the Executive Committee of the Dominion Evangelical Alliance held in Montreal last week the resignation of the Hon. Senator Macdonald as president, was announced. Another prominent gentleman, we understand, has been offered the position, but as he was not at the meeting his name has not been made public pending his answer. Among other important business transacted the following resolution was unanimously adopted:—

"That in view of the very general demand for legal proceedings to test the constitutionality of the Jesuits' Estates Act, this Committee finds itself, as a Dominion body and unincorporated, unable to initiate a suit in the Province of Quebec; but, earnestly desiring to see the legal question raised and settled, will give its full support in such ways as may be in its power to proceedings before the proper tribunals."

The general secretary reported that Branches had been formed at Ottawa, Kennew and Pembroke; and that the Kingston, Toronto and Hamilton Branches affiliated with the Dominion Alliance. The secretary was instructed to prepare a suitable reply to certain questions proposed by the parent society in London, England, in relation to the agitation now going on respecting the Jesuits' Estates Bill. [It has transpired since the above was in type, that the position of President has been offered to Ex-Mayor Howland, of Toronto, and that he has signified his acceptance of it.]

WHAT Rev. Dr. Parsons, pastor of Knox Church, Toronto, very properly calls, in a letter to the daily press, "a palpable violation of every consideration of decency and justice" has just been consummated by the local license commissioners. They have sanctioned the transfer of a license for an hotel on Bay street to a building opposite Knox church, in close proximity also to an entrance to a leading dry goods store. Protest against the outrage has been unavailing, and Dr. Parsons is constrained to utter this indignant enquiry:—

Surely there must be some powerful motive influencing these worthy gentlemen when they so tamely fulfil the purpose of their office. Can it be possible that a desire to promote the good order and good name of the city led them to neglect all their obligations to the citizens they had summoned, and be led to do the bidding of a single saloon keeper? Does the saloon govern the license board or do they govern the saloon?

We would respectfully invite the attention of the Provincial authorities to a consideration of Dr. Parsons' interrogation. The friends of the Government do not desire any confirmation of the statements of the *World*, that there are "machines" and "thumbscrews" in the administration of our license laws.

To-day the vote takes place in two cities and eight counties in the Dominion

on petitions for the repeal of the Scott Act. Notwithstanding all the arguments that have been adduced in favour of the petition in the various counties, we trust it will be found that Christian people have cast their votes for the continuance of the Act. The unanswerable argument for voting against the petition is that the liquor party work and vote for it. That Act must be of some use that everywhere meets with their opposition.

A DEPUTATION consisting of Revs Geo. Burson, of St. Catharines, representing the Presbytery of Hamilton, and Drs. Moore and Armstrong, of Ottawa, waited on the 29th ult., on Sir John Macdonald, acting Minister of Railways, to urge the closing of the Welland Canal on Sundays. After hearing the views of the deputation Sir John Macdonald said he would have a report upon the matter made by the proper officer of his Department, and that he would give the request of the deputation his careful consideration.

We are given to understand that the ladies of Toronto who are interested in the Woman's Foreign Missionary Society are looking forward with pleasure to the arrival of numerous delegates to the Annual Meeting next Tuesday. The meeting will be held in St. James' Square church on the 8th and 9th of April and is certain to be a pleasant and profitable gathering.

*Literary Notices.*

*Scribner's Magazine*, for April is notable for the variety of its contents, which include popular articles on railroad affairs, shipbuilding, mountaineering and the anatomy of contortionists, literary reminiscences of Scott, De Quincey, Burns, and Dr. John Brown; a paper on Ibsen, the great Norwegian dramatist, and one of the much-praised series of End Papers, the writer for this month being Walter Pater, author of "Marius the Epicurean." The illustrations show equal richness, variety, and interest. [Charles Scribner's Sons, New York.]

The numbers of *The Living Age* for the weeks ending March 23rd and 30th contain among other papers, "Lord Godolphin," and "Gambling Quarterly;" "A Poet's Corner," *National*; "Tennyson as Prophet," *Nineteenth Century*; "Mimcoy: the Island of Women," *Blackwood*; "Some Quaker Biographies," *Marmillan*; "The Frozen South," *Good Words*; "Genius of Physical Infirmities," *Open Court*; "The New Japanese Constitution," *Times*; "The European Position in Africa," *Spectator*; with instalments of "A Chronicle of Two Months," "Jack's Niece," and poetry [Littell and Co. Boston.]

The Gibbs Channing Portrait of Washington by Gilbert Stuart has been engraved as the frontispiece for this year's centennial issue of *Harper's Magazine*. In further keeping with the spirit and interest of the day, Professor John Bach McMaster opens this April number with a paper on "Washington's Inauguration." Bjornstjerne Bjornson contributes his third and last paper on "Norway and its People." Benjamin Constant has prepared twelve drawings of scenes in Tangier and Morocco, and has put into his descriptive article some of what he calls the "light, whiteness and brilliancy" of the East. Theodore Child writes upon "Characteristic Parisian Cafés," illustrated with characteristic Parisian drawings. "Gabions of Abbotsford," a hitherto unpublished fragment by Sir Walter Scott, describes his home and its curiosities. [Harper & Bros., New York.]

In the current number of the *Nov Collage Monthly*, Dr. Pierson, in "The Verdict of Enemies," demonstrates from a striking array of the professed foes of Christianity that every essential truth for which evangelical believers contend, might be established from the admissions and affirmations of the enemy or adversary of sound faith. Rev. G. M. Milligan in considering the Relation between Creed and Life as illustrated in the case of Luther, draws the lesson that there must be true men before there can be right conduct, and that earnest, living souls, next in value and importance to Himself are mightiest both in building up the Kingdom of Christ and at the same time in pulling down the strongholds of Sin and Satan. In "Sketches of the Summer Isles," Rev. J. A. McKee gives a fine picture of the Bermudas and some interesting facts regarding Presbyterianism there. Rev. Prof. McCurdy continues to discuss the question, "What is to be done with and made of Knox College," and urges the abolition of the Literary, and the more thorough equipment of the Theological Department. Mr. C. F. Gordon gives us in a very lively and interesting trip "Across the Alps on a Wheel," an episode of the College Quintette Club's tour in Europe last summer. Principal Caven pays a loving tribute to the memory of his departed friend. "There is not the slightest reason," he says "for supposing as has been sometimes insinuated, that Dr. Young's philosophy had shaken his confidence in any of the



fundamental tenets of the Christian faith. We have no space to mention the other papers and editorials that go to make an unusually good number. [D. T. McAlnsh, Presbyterian Book Room, Toronto. \$1 a year.]

HOME MISSIONS.

(Continued from first page.)

gations and mission stations in the North-West, Manitoba, Ontario and Quebec, amounting in all to \$75,000.

MR. FINDLAY'S REPORT.

The Rev. Allan Findlay, Superintendent of Missions in the Bruce and Barrie Presbyteries, presented a report of the work done during last year in the Manitoulin and Algoma Districts.

MAITLAND PRESBYTERY MEMORIAL.

A memorial was read from the Presbytery of Maitland asking the committee's support towards a proposal that a portion of the mission field under the jurisdiction of the Presbytery of Bruce be placed under the Maitland Presbytery. In this connection a motion was carried, by 18 to 8, to the effect, that the committee, commending the proposal to the serious consideration of the Synod of Hamilton and London and the Presbyteries of Bruce and Maitland.

THURSDAY.

After routine business Dr. Laing reported, on behalf of the committee appointed therefore, a form of commission for missionaries, which was ordered to be transmitted to the General Assembly for approval.

SUPPLY OF VACANCIES.

The committee appointed on the supply of vacancies in the Synod of Manitoba and the North-West reported through Mr. Farris as follows:—

(1) That the Presbytery shall fix the amount to be paid by vacancies per Sabbath for the supply, the minimum not being less than \$12 with board, and that the case of those not able to contribute at that rate shall be submitted to the General Assembly's Home Mission Committee for supplement to the extent they may deem it necessary to grant.

(2) That the Synodical Committee appoint a sub-committee on the supply of vacancies to which Presbyteries shall apply, giving the names of their vacancies, the amount expected from each, the amount of supply required, and indicating, when they see proper, the men they prefer.

(3) In the case of vacancies which it is impossible to supply on account of their weakness or remoteness, the Presbytery shall have authority to locate an ordained missionary, whose period of appointment by the General Assembly's Home Mission Committee has expired, for a period of three or four months, and to renew the appointment if they see fit.

It was ordered that this should be transmitted to the Synod of the North-West for their consideration.

AUGMENTED CONGREGATIONS IN CITIES.

Dr. Warden read an overture from Montreal Presbytery, which was being sent up to the next General Assembly, asking that grants to augmented congregations in cities be increased in proportion to the heavy rents paid for houses. The committee, on motion of Rev. D. J. Macdonnell, resolved as follows:—"This committee commends the overture of the Presbytery of Montreal to the consideration of the General Assembly, also the necessity for additional regulations as to allowance for house rent in the cities, and is in favour of keeping a horse where this is rendered necessary by the circumstances of a charge."

MISSIONARY STUDENTS.

In the afternoon the committee considered the applications of students, licentiates and catechists to take charge of stations in the various Presbyteries throughout the summer months. There were 242 applicants and 169 were appointed. The list is as follows:—

- Quebec—Whitelaw, Jamieson, MacLennan, Craig.
Montreal—Cayer, Bouchard, Suckling, Flinn, Whyte.
Glengarry—I. W. McLeod.
Ottawa and Hastings—P. A. McLeod, Kalem, A. Robertson, MacGregor, Edie, Russell.
Brookville—McNaughton, Sturgeon, Hutchison, Jack.
Lanark and Renfrew—Duclos, Litchfield, Cornett, Sharp, Menzies, Nelson, Kellock, Hodges.
Kingston—McKinnon, Redden, Campbell, Rattray, McDonald, Phalen, McLennan, McPherson, Graham, Boyd, Robbins, Millar.
Peterborough—Bennett, Spear, Madill, Oswald.
Lindsay—Gilchrist, Heron.
Toronto—Martin, Foster, McRae, Logic, Brown, Knowles, McKay, Madill, McNab.
Barrie—Hewitt, Kerwill, Edgar, Gould, McNabb, Montcib, Marsh, Crow, MacCusker, Ewing, Smith, Muir, Forin, Thompson, Hunter, Stinson, Ambler, Cranston, Thomson, Porter, Garnick, Christie, Dinman, McEwen.
Orangeville—Miller, McCullough, Hambly.
Owen Sound—Webster, Reid, McGregor, Griffin, Mackintosh.
Saugan—Fairbairn.
Gulph—McQuarrie.
Hamilton—Carswell, Graham, Fortunc.
Paris—H. MacPherson.
Chatham—McLaren, McLennan, Smith, Urzile.

Sarnia—McEachern, Mylne, McRabie, McRae.

Bruce—Messrs. A. G. Jansen (Gore Bay, 1 year), J. A. McConnell, J. K. McGillivray, Jas. Steele, Jas. McMillan, H. McLennan, H. Ferguson, J. D. Ferguson, and Rev. M. Turnbull.

Winnipeg—Messrs. W. Neilly (Schreiber, 2 years), P. J. McLaren, Allan Moore, Bryce Innis, N. Russell, A. Manson, James Buchanan, W. O. Wallace, T. Beveridge, D. G. S. Conroy, A. Brown, A. Chisholm, J. Johansen, S. Thomson and J. T. Small.

Rock Lake—Messrs. Neil McKay (Riverside, 2 years), James Drummond, K. A. Gollan, P. Fisher, J. E. Munro, J. Campbell, W. Beattie, J. H. Higginson and Rod. McBeth.

Brandon—Messrs. T. R. Shearer (Strathern, 2 years), J. McDonald (Elton, 2 years), J. A. Morrison, James H. Borland, James Robertson, A. J. McGillivray, W. Murdoch, W. McLeod, D. Ross, C. Luter, G. J. Bryan, H. Littlehales, D. H. Aitchison, James Lang, W. Myers, James Laing and Rev. A. Brown.

Regina—Messrs. J. A. McLean (Battleford, 2 years), Rev. J. Ferry (Indian Head, 1 year), W. J. Hall (Wolsley, 2 years), W. J. Patterson, N. Lindsay, F. O. Nichol, Thomas Kiernan, D. M. Ross, D. D. McKay, F. W. Fraser and J. N. McLean.

Calgary—Messrs. A. Johnston, J. Sinclair, T. G. Allan, D. McD Clark, W. E. Deeks, W. Moffatt, W. A. Bradley and Rev. Angus (Donald, 2 years).

Columbia—Messrs. J. Knox Wright (Spallumcheen, 3 years), R. E. Knowles and G. Lockhart.

OVERTURES AND RESOLUTIONS.

There was read a resolution of the Owen Sound Presbytery asking the committee "to enact that all congregations receiving aid from the Augmentation Fund be instructed to print an annual statement setting forth in detail the names of heads of families and of communicants, also a detailed statement of the finances of the congregation for distribution in the congregation and to the members of the Presbytery." Action on this proposal was deferred.

NISBET ACADEMY.

Dr. Cochrane read the reply to telegram sent to Prince Albert, to the effect that the trustees of the Nisbet Academy could not make a promise to aid to the extent required by the committee on account of other obligations, and asking that the grant from the committee be increased.

The committee, in view of this telegram, decided to send supply for the mission districts adjacent to Prince Albert. Mr. W. J. Patterson, a post-graduate of Queen's College, was appointed.

Dr. Cochrane, Dr. Warden and Mr. Macdonnell were appointed a committee to draft the annual circulars to congregations regarding the amounts required from the churches for Home Missions and Augmentation for the ensuing year.

WOMAN'S WORK.

A resolution was adopted calling the attention of the General Assembly to the propriety of steps being taken to secure the practical co-operation of the women of the Church in raising funds for the Home Mission work of the Church.

Correspondence.

MISSION WORK AMONG THE CHINESE OF THE PACIFIC COAST.

[To the Editor of the Presbyterian Review.]

Sir,—In the minutes of the Presbytery of Columbia, as they appear in the REVIEW of the 28th inst., I find the following:—"That in acknowledging the receipt of the extract minutes from Assembly's Foreign Mission Committee, the Presbytery endorse the opinion expressed by their Foreign Mission Committee, that, for the present, the most prudent course would be to secure the services of a native missionary, etc." A hasty reading of this sentence may lead many to think that the Foreign Mission Committee referred to is the Assembly's Committee, whereas a careful perusal of the words makes it manifest enough that the reference is to the Foreign Mission Committee of the Presbytery of Columbia. The Assembly's Committee have shown what they think would be desirable, were it in their power to give effect to their conviction, namely, the sending out of one so exceptionally qualified as Dr. Fraser to inaugurate a Mission among the Chinese of British Columbia. And they cannot doubt that, if the means were placed at their disposal to send him to the Pacific, he would be warmly welcomed as a faithful and earnest fellow-labourer in the work of the Lord in that region in which such golden opportunities are presented for telling the Chinese in our Dominion of the way of salvation through Jesus Christ. Yours truly,

THOMAS WARDROP, Convener of Assembly's F. M. Committee (Western Division).

GUELPH, March 28, 1889.

"SUPPLY OF VACANT PULPITS."

[To the Editor of the Presbyterian Review.] Sir,—Under the above heading in the REVIEW of March 14th, appears a letter as libellous to our young men as it is false. I am pained to perceive that any Presbyter should make use of such words as "laymen," and "subordination," with respect to his younger brethren in the ministry, and to speak of that holy ministry as a "profession," classing it with those of Law, Medicine, Teaching and demanding like protection therefor. It is worse than scandalous to form a "ring" in such sacred matters to urge his brethren to enter a

"combine" or to create a "monopoly" in the vacant charges of our country. May I be permitted to give a few facts in defence of what I say, regarding the false and misleading statements of your correspondent "Presbyter."

There is no violation of the Assembly's enactment of 1886, nor is there any "demoralizing irregularity" in the way in which students (or "laymen") have in recent years occupied vacancies. We find that cases are extremely rare in which students are appointed to fill vacancies in the manner in which such appointments are given to ordained ministers without charge. Students do not go round "candidating" or "hunting for calls," on the contrary, we invariably find that when a student fills a vacancy, either that the congregation in question have positively refused to hear the candidates whose names have been submitted, or, that having heard of some earnest, energetic student about to graduate they have asked him personally to appear before them.

"Presbyter" complains of the injustice thus done to ministers with large dependent families, who, like himself, (evidently) are without a charge, and in great amazement asks:—"How are these things so?" The answer is evident. It is because our people demand young men of energy. It is because the growing intelligence of our congregations has excited the people to rebel against the weekly infliction of hour-and-a-half essays on Metaphysics or on the intricate and uncertain derivations of Greek and Hebrew roots. The spirit of the age demands that the Truth—the simple Truth—shall be preached to hungry souls, for it is that Truth which alone can make men free. How is it, we ask, that the numerous and urgent appeals for workers for the North-West Territories and British Columbia are without exception coupled with the stipulation—"We want youth and acceptability;" "only young and energetic men need apply." It is because such qualifications, and only such, can accomplish that work to be done for the Master in that portion of His vineyard.

In my brief experience as a "layman," I have come across several cases of real underhand work, two of which I will give as they may supply food for reflection for all afflicted like "Presbyter." In a certain Presbytery in Canada, is a congregation of Scotch Presbyterians. The field is in a large lumbering and agricultural district, in which are many wealthy men, some being reputed millionaires. The pastor boasts of having been there thirty-five years. (Twenty-five years too long.) To-day, alongside the kirk is a flourishing Methodist church, the outgrowth of dissatisfied Presbyterians. The pastor in question, surrounded by such wealth, draws the full amount from the Augmentation Fund much to the dissatisfaction of the neighbouring congregations. Alluding to this case the Clerk of the Presbytery once said to me:—"We are all well aware of the discontent in and around Brother ———'s charge, but you know we all like him because he is a quiet, inoffensive man; and should he be made to resign the chances are that he would never again become settled." Now, Sir, those who know the above case agree that had a young and energetic man been placed there some years ago, that congregation might to-day form two of the largest and most important congregations in that Presbytery. But no, his co-presbyters screen the fact, and in so doing commit a gross injustice against that minister, against his congregation, against the Church at large and against the cause of Christ generally.

The other case is that of a minister who laboured fifteen years in what might have been a flourishing congregation had he only ability and energy as he had "stick-to-it-iveness." But he had not; and the result was, that more than half the congregation left to form that of another denomination. The rest tried for a few years longer to keep matters together, yearly reducing the stipend in the hope that meek Brother ——— would take the hint; but as he and his family were starvation-proof, the Presbytery was at last appealed to, to remove the minister. Is it not surprising that in the appointed delegation a Rev. Doctor, fully cognizant of the circumstances, urged the people to give Brother ——— another chance. The people were determined, and the minister resigned to give place to a younger man. Now, how can "Presbyter" expect large and intelligent congregations to extend a call or even to give a hearing to such a man with such a record? I cannot answer this.

It is not age, education nor long experience that gains favour in the eyes of intelligent people—it is merit. What we want in the Canada Presbyterian Church to-day is an honest, conscientious, and competent man to act as an inspector and to visit our churches from end to end of this Dominion; and if such were done and the truth exposed, more than one-half of our ministers would be without charges and would be made to "hunt" after their proper "profession" when they had realized (but too late) the mistake of their "calling." If such were done we would not read such flattering falsehoods as we at present read in some of our Church papers, reporting "Congregational Meetings." Such a reformation would then be effected as would be worthy of a Luther or a Knox. On the other hand, might not our students justly complain of the way in which mission fields are being filled with "ordained missionaries" "aged and infirm ministers," and of the shameful way in which the Home Mission Board is being used as a stepping-stone to worn out ministers, as a last resort, hunting work in the N. W. T. and British Columbia.

Our people, awakening to such facts as I have given, are declining to contribute to the Augmentation Fund and consequently that scheme is almost bankrupt. The money is given, often in private engagements, to individual volunteers for the foreign mission fields, because our young men, in so volunteering have shown their burning desire not to gain a comfortable livelihood for themselves but to win souls for Christ their Master. Brethren, and Presbyters, what we want is less of self and more of Christ.

Yours etc.,

A "LAYMAN."

QUEBEC CITY, March 27, 1889.

[In giving a place to the above, or the principle of allowing both sides to an argument to be heard, we do not, of course, concur in the views expressed as to ministerial inefficiency in our Church. Our correspondent goes too

fast in his haste to refute "Presbyter's" statements. We are not aware that the Home Mission Board is being used "in a shameful manner" as a stepping stone, etc. Our correspondent should write to the Convener and give proof in support of his assertions. The Augmentation Fund, we are happy to think, is not bankrupt; but is still in a condition to be of immense service to the interests of the Church. ED. REVIEW.]

THE JESUIT'S ESTATES BILL.

MASS MEETING OF THE CITIZENS OF TORONTO.

At a great public meeting—a finer audience nor a more representative one I believe never declared he had never seen in his long residence of twenty-two years in Toronto—held in the Pavilion on the 23rd ult., the following Resolutions were unanimously adopted:—

(1) Moved by Rev. D. J. Macdonnell and seconded by Mr. Henry O'Brien:—"This public meeting of citizens of Toronto expresses its emphatic condemnation of the Jesuits' Estates Act, passed by the Quebec Legislature, in violation, as we believe, of the true principles of civil and religious liberty and equality. We would, at the same time, protest against the recent incorporation of the Jesuits, a measure which we are persuaded is unconstitutional in any British dependency."

It is our conviction that the disqualifying of the Jesuit Society to hold property by the Imperial Parliament in 1774, after the abolition of that society by the Pope in the previous year, and the taking possession of that property by the Crown, were not only justifiable but an imperative duty in the interests of good government and public morality."

(2) Moved by Mr. J. J. MacLaren, Q. C. and seconded by Mr. J. K. Macdonald:—"The title of the Crown was affirmed by Act of the Legislature of Lower Canada, passed in the year 1832 (2 Will. IV., c. 41), by which this property was accepted in accordance with Imperial direction for the purposes of education, exclusively—and its application for such purposes was further re-affirmed by Act of the Parliament of the Province of Canada in 1856."

We therefore protest earnestly against the diversion of these proceeds in breach of the trusts upon which they were accepted by Canada."

(3) Moved by Rev. Alex. Sutherland, D.D., and seconded by Mr. J. T. Small:—"We further object to this Act because it recognizes the right of the Pope to intervene in our national affairs, and because such recognition is in direct contravention of Imperial Statute and derogatory to the supremacy of the Queen."

(4) Moved by Rev. Principal Caven and seconded by Rev. A. C. Courtice:—"Inasmuch as under Confederation the interests of all the Provinces are inseparably connected, we hold it to be the duty of all good citizens, irrespective of creed, to oppose measures which seriously threaten the peace and perpetuity of the Dominion, and to use all legitimate means of preventing such legislation from being finally sustained."

(5) Moved by Ald. W. Bel, seconded by Mr. H. A. Kent:—"Believing as we do, on the grounds set forth in the previous resolutions, that a measure of such a character should clearly be disallowed by the Dominion Government, we call upon the representatives of this city in the House of Commons to prove themselves faithful to his crisis to the great principles of civil and religious freedom, and to record their votes in favour of disallowance."

(6) Moved by Mr. Inspector Hughes and seconded by Dr. Ogden:—"That the co-operation of our fellow-citizens throughout the Dominion be asked in taking such action as may be necessary for the maintaining and enforcing of the principles embodied in the foregoing resolutions, and to that end the following committee be appointed, viz:— Messrs. W. H. Howland, chairman; James L. Hughes, secretary; Rev. Principal Caven, Rev. D. J. Macdonnell, Rev. A. C. Courtice, J. J. MacLaren, S. C. D. Clark, Dr. W. V. Ogden, H. A. E. Kent, W. J. McMaster, J. T. Small, Wm. Gooderham, Dr. S. B. Pollard, J. W. Carter, Wm. Bell, F. Somers, J. Watson, R. Newman, W. Morton, L. Walker, A. Fraser, J. Steele, B. H. Scott, Rev. Alex. Sutherland, H. O'Brien, G. H. Robinson, with power to add to their number."

Church News.

SABBATH, March 17th, will be long remembered by the congregation of St. John's church, Cornwall, (Rev. Neil MacNish, B.D., LL.D., pastor) as the opening of a new chapter in the history of one of the first Presbyterian missions established in Upper Canada. None of those who worshipped in the first church erected in Cornwall, in 1797, have been spared to witness the formal opening of the steadily edifice just dedicated to the service of the Almighty. There are, however, some who remember the primitive structure, and several of the members of the congregation present on Sunday were regular attendants at the church erected in 1836, when the original building was found to be too small for the steadily increasing population. They were also present at the opening of old St. John's church, just vacated, which occurred in 1826. The external appearance of the new church is exceedingly handsome, being undoubtedly the most beautiful structure in Eastern Ontario. The building is 120 feet long by 100 feet wide, and the front elevation is fifty-three feet high, the tower at the side being eighty-four feet, with a spire of twenty-eight feet and two pinnacles about sixteen feet high. The interior of the building is arranged on the most modern plan, the body of the church having an inclined floor, and the pews being arranged in a semi-circle. Ample accommodation is provided for the organ and choir at the east end of the building, in rear of the pulpit, and a semi-circular projection at the west end is fitted up for the Sunday School, being divided from the body of the church by a partition, the upper portion glass, which can be removed when necessary, throwing the whole of the ground floor of the church into one. The basement is fitted up as a dining-room, in connection with which is a very conveniently arranged kitchen,

vestry and choir room. The church is carpeted throughout with Brussels carpet, and the pews are cushioned in crimson repp—the carpet and repp having been made to order by a large manufacturing house in Scotland. This part of the furnishing was done by the Ladies' Society of the Church, who have also undertaken to purchase a new organ at a cost of \$3,000. The windows are of the most chaste designs in cathedral stained glass. The church is lighted by electricity. The seating capacity is over 700, and this can be increased by over 100 by a simple but ingenious draw seat at the end of each pew. In cases of an unusually large attendance, the folding partition between the church and Sunday school can be removed and an additional 400 seats provided. Altogether this affords ample accommodation for 1,200, and it is thought it might be increased if necessary to 1,400. The opening services were conducted by Rev. W. T. McMillen, of Woodstock, Moderator of the General Assembly, in the morning, and by Rev. Principal MacVicar, Presbyterian College, Montreal, in the evening. Both services were well attended, the audience in the evening being estimated at 1,500. The offerings amounted to over \$650. On the following Monday evening a social gathering of the congregation was held. After tea, provided by the ladies of the congregation, the pastor in the chair, addresses, interspersed with music, were delivered by Rev. W. T. McMillen, Rev. Dr. MacVicar, Rev. Jas. Hastie, pastor of Knox Church; Rev. W. J. Scott, pastor of the Baptist Church; Rev. J. J. Cameron, of Woodlands; Rev. N. McLennan, of St. Elmo, and Messrs. W. McKeenzie, Moose Creek, and D. D. McLennan, Gravel Hill. On Tuesday evening the Sabbath School entertainment was held. All the arrangements in connection with the opening proceedings were carried out in the most successful manner. The REVIEW heartily congratulates the esteemed pastor, Dr. McNish and his people on these abundant tokens of prosperity.

DURING the past winter the W.F.M. Auxiliary, in Alexandria, have held several parlour socials. The last of these pleasant gatherings took place at the manse on the 23rd ult. Towards the close of the evening, the pastor, Rev. David MacLaren, and his wife, received a genuine surprise, when Miss Beattie Simpson and Mrs. J. L. Wilson, in the name of the Auxiliary, read a short address, and presented Mrs. MacLaren with a Certificate of Life Membership in the W.F.M.S. of the Presbyterian Church, as a token of their appreciation of her deep interest in the work of their Society. Mrs. MacLaren, in replying, thanked the ladies most cordially for their kind words of cheer, for their handsome gift, and also for the useful form in which it had been presented.

These re-opening services in connection with St. Paul's, Bowmanville, were held Sabbath, 24th ult., Rev. J. McKeen, B.A. of Orton, preaching in the morning, and Mr. C. Gordon, B.A., student in charge, in the evening, to large congregations. On Monday evening a social gathering of the congregation was held. After tea, provided by the ladies, Mr. F. F. McArthur was called to the chair, and addressed a congratulatory character were delivered by the local clergy. The SUR, in noticing the event, says, "The Pres-

byterians have thus made an auspicious start in their renewed and beautiful place of worship. May their pastor return to his field of labour likewise renewed and strengthened for the Master's work."



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Church News.

We are thankful for the many copies of the Review...

Mrs. Hall, of Vanneck, has recently been presented by the Prof. Line Auxiliary...

This opening services in connection with the new church at Westport, Ont., Rev. D. V. Ross, pastor, were conducted Feb. 17th, by Rev. J. W. Wylie...

MEETINGS OF PRESBYTERIES.

GLENGARRY.

Met in Knox church, Cornwall, March 19th, the Rev. James Hastie, Moderator. The application of the mission stations of Apple Hill and Gravel Hill to be elected into a regular congregation was granted...

QUEBEC.

Met in Sherbrooke on the 12th and 13th March, Rev. A. T. Love, B. A., Moderator. Mr. John Allan, B. A., was taken on preliminary trials for license and application in his behalf was made to the Synod...

CHATHAM. Met on 12th March, Rev. W. Farquharson was chosen Moderator for the next twelve months. An adjourned meeting of the Presbytery was appointed to be held at Leamington, March 19th...

ORANGEVILLE.

Met in Orangeville, March 12th, Mr. Ballantyne was appointed convener of the Committee on the Aged and Infirm Ministers' Fund, and Messrs. Campbell, convener, Craig, and their elders, a committee on the State of Religion. The Clerk read an extract from the minutes of the Presbytery of Lindsay...

REGINA.

Met at Indian Head on the 13th and 14th of March. There was an excellent attendance of members and at the evening sessions the attendance of the public

was large. Mr. John McCaul, representative of Knox church, Regina, was certified to the Court and his name added to the roll. Rev. John Ferry of Indian Head was also received as a member of the Presbytery. An application for a grant of money to aid in the erection of a church in the Glenelg field was ordered to be sent to the Church and Manso Building Board with the recommendation of the Presbytery...

WINGHAM.

Met at Wingham, on the 12th March, with twenty ministers and sixteen elders present. Reports of depositions to aid receiving congregations were received and considered, when it was agreed to ask the following grants: For Pelee River, \$150; for Belgrave, \$150; and for Langston, \$100. Rev. Mr. Ballantyne, M. A., having presented his presbyterial certificate, was recognized as a minister without charge in the bounds of the Presbytery...

ordered to be transmitted to the conveners of the Synod's committee on those subjects. The report of the Committee on the Remit on Vacancies and Settlements was given in by Mr. Ross, and was adopted. On motion, duly seconded, it was agreed that the Presbytery of Hamilton, being interested in the Home Mission work of the Church, and being desirous of becoming more directly and actively engaged in it, resolve to petition, and hereby do respectfully petition the Reverend the Synod of Hamilton and London, to take such steps as shall transfer to the said Presbytery's care and oversight such a portion of the Mission field at present under the jurisdiction of the Presbytery of Bruce, as may be deemed best in the interests of all concerned...

GUELPH.

Met in Chalmers' church, Guelph, March 19th. A long time was spent in reading the reports of those who had been engaged in conducting the visitation of congregations. Each of the reports gave a full and careful summary of the answers returned to the questions that were appointed to be used, and some of them a deliverance which the Presbytery was recommended to adopt. A motion to lay the reports upon the table was defeated by an amendment to the effect, that those committees that had not prepared deliverances, complete their work, and that the deliverances be read to the different congregations visited. An application was made from Hawkesville and Linwood setting forth that they were desirous of procuring the services of a stated pastor, and that they were able to promise only \$450 of annual stipend, agreed to apply to the Committee on Augmentations for a grant of \$350 a year, so as to bring up the salary offered to the minimum. The following were appointed Commissioners to the General Assembly:—Messrs. John Davidson, Donald Tait, B. A.; James A. Dickson, B. D.; Archibald Blair, B. A.; John McLean Gardner, and Alexander Jackson, ministers, with Messrs. Wm. Alexander, Wm. Agur, Prof. Pantor, Robert Miller, Chas. Davidson, and Jacob Young, ruling elders. The clerk submitted to the Committee, appointed for the purpose, answers to the Reasons of Protest and Appeal by Wm. Henry and others against the judgment of the Presbytery in sustaining the Session in suspending them from the fellowship of the Church, for doctrinal error, and for following divisive courses in the congregation to which they belonged. The Reasons of Protest and Appeal were read over, and afterwards each one separately, and in immediate connection the answer to it that had been prepared. On motion it was resolved that the answers be approved, that they be adopted by the Presbytery as its own, and that the same committee that prepared them be appointed to support them on the floor of the Synod when the matter came up for consideration and decision. Mr. Mullan reported that he had moderated in a call in the congregation of Melville church, Fergus, in favour of Mr. J. C. Tolmie, a licentiate of the Church. Mr. Mullan's conduct in moderating was approved. The call was then produced and read, signed by 160 members and thirty-eight adherents, with a guarantee of a stipend at the rate of \$1,000 a year and a manse. Commissioners were heard in support of the call. Other parties appeared, opposing the call, on the grounds that it had not been signed by one-half of those belonging to the congregation, and by very few of the office-bearers and Sabbath-school workers. After anxious and careful consideration, the Presbytery refused to sustain the call, believing that Mr. Tolmie's settlement in Melville church, should he accept, would not be to his own comfort nor to the interest of the congregation. The Presbytery next, in view of the want of harmony in the congregation as to their choice of a minister, evinced on this and on a previous occasion, appointed a committee to meet with it and the Session, ascertain, as far as they can, the cause from which that want of harmony proceeds, give such counsel as they may judge appropriate, and endeavour to bring about cordial co-operation on the part of office-bearers, members and adherents. The Rev. George M. Grant, D. D., was unanimously nominated for the moderatorship of the next General Assembly. Mr. Jackson introduced to the Presbytery Mr. McPherson, a young man who had the ministry in view, and intended to enter Knox College at the beginning of next session, and who, in the meantime, was desirous of employment as a catechist. A committee was appointed to meet with Mr. McPherson, and ascertain the suitability of his qualifications for the service contemplated. This committee reported in favour of the application, and the clerk was authorized to forward the name to the Home Mission Committee for employment as a catechist under its auspices. A request was granted from the congregation of Knox church, West Pauslinch, that Mr. D. B. Cameron be appointed stated supply until the meeting in November next; he consenting to accept as remuneration what the people collect during the term of service. An application was granted from the Central Presbyterian church, Galt, to sell the St. Andrew's manse property, of which they were now in legal possession. Mr. A. M. Hamilton and Mr. Alexander Kennedy were appointed the Presbytery's representatives on the Synod's committee on bills and overtures. A memorial, properly transmitted, was read from the congregation of Zion church, Nichol, setting forth that it had been so reduced in numbers from the opening of the preaching station at Metz, and the removal of families from the neighbourhood, and deaths that had taken place, that they were unable to pay towards their minister's stipend the amount promised, and which they had been hitherto paying, and asking the advice of the Presbytery in these circumstances. Commissioners were heard in support of the memorial. After reasoning it was agreed that the committee previously appointed to confer with the Session and congregation of Melville church, Fergus, be appointed to meet with the Session and congregation of Zion church, Nichol, and of Alma, make all enquiry they may think necessary, and give the best advice in the circumstances.—R. TORRANCE, Clerk.

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British and Foreign.

It is estimated that in Paris 50,000 persons who formerly were freethinkers and indifferent to their religious interests are under Gospel influence through the M'All mission.

DUMFRIES Free Presbytery has approved of the Assembly's overture which provides that probationers from other Churches when admitted by the Assembly shall be eligible for a call without having to undergo a year's probation.

DURING last year eight Congregational ministers in Great Britain and the colonies left for other communions, while fifteen ministers from the Anglican, Baptist, Primitive Methodist, Presbyterian and Calvinistic Methodist Churches passed over to the Congregationalists.

REV. MR. HAMILL, of Lurgan, and Rev. Dr. Magee, of Dublin, have narrowly escaped being killed. Mr. Hamill was driving Dr. Magee from the train to the manse, Lurgan, when the horse bolted, dashed on to the footpath, and fell, both ministers being hurled headlong against the wall. Both were hurt, Mr. Hamill sustaining injuries to his face.

HINDUISM, we are told, does occasionally build a new temple. The Maharajah of Mysore is building one that will cost £260,000. The architecture will be most elaborate, and every workman, from architect to cook, will be a native. Carved marble pillars, weighing several tons, are lifted into place without any help from steam or modern machinery.

THE twenty-third annual meeting of the Presbyterian Orphan Society has just been held in Belfast. The total number aided since the organization of the society is 8,005. Over 2,800 were maintained or assisted during the past year at a cost of £9,640. The subscriptions realized nearly £7,540. The total income was £12,808. The capital invested now amounts to £30,628.

THE Presbyterian Banner says: "Of about fifteen Presbyterian churches organized in New England within the last four years, half have secured church edifices. Those yet unprovided for are Worcester, Roxbury, Woonsocket, Portland, Manchester (Westminster), South Framingham, New Bedford and Newport. Several of these are moving, but all will need large aid outside of New England.

"THE Conversion of England," an ecclesiastical drama, is to be performed, on two evenings of this month in Croden by forty churchmen, who give their services as a labour of love, believing that such a performance is well adapted for the teaching of Church history. The play deals with the arrival of Augustine in England and the conversion of the King of Kent, and it has already been performed in London parishes.

A NEW Free church has been opened at Knocknabin, a short distance from the site on which the old building stood. The structure is in the early English style, and provides accommodation for 500 persons. The opening services were conducted by Revs. M. McKenzie and M. M'Askill, the former of whom preached in Gaelic and the latter in English. Collections to the amount of £80 were taken towards the balance of the estimated cost of £1,800.

A PEAL of bells, costing upwards of £500, has been presented to the Free Middle Church, Greenock, by Mrs. Shankland, wife of the Provost, in memory of her recently deceased parents. The Free Middle Church—of which Rev. M. P. Johnstone is the greatly esteemed minister—is a massive building, with a lofty and imposing tower, and, as it is situated in the centre of the town, the bells will be well heard over the whole of Greenock.

ANDREW FERGUSON, an old negro, formerly a slave, has presented Louisville Presbytery, Kentucky, with a completely equipped church built on a spacious lot, the furnishings including a fine organ. It is to be held as a place of worship for coloured people. This last gift is only one of many more by Ferguson since he secured his freedom. He is janitor of a bank, earning about a dollar a day, lives alone in a little attic, and does his own cooking and washing. He is now in his 70th year.

NOMINATIONS to the vacant General Secretaryship, Presbyterian Church of England, have now been made by seven out of the eleven Presbyteries as follows:—Rev. J. T. McGaw, Sale, nominated by Manchester, Birmingham and London (South); Rev. Charles Momet, Kensington, by the two London Presbyteries; Rev. J. Howe Boyd, of Carlisle, by Carlisle; Rev. John Bogue, Stockton, by Darlington; Rev. W. Rogerson, Warkworth, by Northumberland, and Mr. John Leggat, financial secretary, by London (South).

At a late meeting of Manchester Presbytery, Rev. W. Rigby Murray moved, in behalf of a committee, some recommendations for the establishment of a "sick supply scheme," in connection with the Presbytery. It provided for the supply of a pulpit for eight Sundays in the event of the minister being ill, ministers to supply according to their order on the list, and, if possible, in person. Rev. E. Franks seconded the adoption of the report; but the Presbytery adopted a motion, proposed by Rev. W. Young, seconded by Rev.

John Reid, Jun., in favour of postponing the consideration of the scheme until next meeting.

Pope Leo XIII. derives his revenue from three sources. One is the interest of the vast sum left by Pius IX. in the Pontifical treasury, invested chiefly in English consols. This interest amounts to \$625,000 a year. Another source is the Peter's pence contribution, which in spite of the very great reduction in late years, averages about \$415,000 annually. The third source is the Apostolic Chancery, the receipts of which include sums received for titles and decorations, privileges of the altar, private chapels, etc., and aggregate about \$520,000 a year. The entire annual income of Leo XII., therefore, is about \$1,560,000.

As we intimated recently, Rev. John Smith, of Edinburgh, has declined the call to Claremont United Presbyterian church, Glasgow. In his address, before the Presbytery Mr. Smith said that, after full and careful consideration, it was as clear as day to him that he should remain in Edinburgh. Dr. Thomson, the senior pastor of Broughton-place church, expressed his great thankfulness at Mr. Smith's decision, and remarked that he found it more easy to sympathise with the Glasgow friends because they had not succeeded. Since his ordination in 1873, Mr. Smith has received no fewer than eight calls from different congregations.

THE Indian Witness, of Calcutta, in its issue of February 16th, announces the death of its editor, Rev. Frank Latimer McCoy, Ph.D. A native of Ireland, he emigrated to America while quite a youth, and at the age of eighteen studied for the Methodist ministry. After labouring in several spheres in the State of Michigan, he accepted the editorial post, which he occupied from January, 1887, to the time of his death. His last earthly work was to invite all the missionaries of his Church in Calcutta to a prayer-meeting at his house. The next day he was sick unto death. He has left an example of sanctified activity, as well as a bright Christian testimony.

A CURIOUS application has been received by the London Presbytery from Penang. In 1853 the Government of the Straits Settlements granted a site for a Presbyterian church. One was erected, but after twenty-two years the congregation died out. The Government now purpose resuming possession of the land. A bill has been introduced into the Straits Council providing for the payment to the trustees of 20,000 dollars for the land, the money to be handed over, not to the Presbyterians, who are non-existent as a Church, in Penang, but to the Episcopalians. Presbyterians at Penang are anxious to secure the money and resuscitate the congregation, and have asked the Presbytery for advice. The former congregation belonged to the Free Church of Scotland.

At a meeting of the Home Board of the United Presbyterian Church, Rev. Dr. R. S. Scott, the secretary, tendered his resignation. Although the resignation was not altogether unexpected, it came as a surprise. For some time the health of Dr. Scott has not been good, and he has also suffered a good deal from worry in connection with the Augmentation Fund, in which he took a warm interest. Dr. Scott was appointed to the office he holds on the 15th May, 1868, when he succeeded the late Dr. Hamilton McGill, who was appointed to the Foreign Office when Dr. Somerville resigned. At the time of his appointment Dr. Scott was minister of Couplard church, Manchester, which is now called Walley Range. In 1883 Dr. Scott was appointed Moderator of the Synod.

NEWCASTLE (Eng.) Presbytery, in view of the growing tendency to introduce amusements of a questionable character in connection with the Christian Church, have adopted an overture that the Synod enforce sessions to conserve and defend the Church against the introduction of abuses and more than doubtful forms of action from the outside world. Rev. John Parker of Sunderland, who proposed it, said that the seventh commandment forbade impudent and light behaviour, immodest costume, dancing at untimely hours, and he might add from his own observation, costumes, blackened faces, and comic songs by amateur actors and actresses, which prepared the way for the theatre, music hall, and dancing saloon. These destroyed domestic comfort, family worship, the family pew, and the weekly prayer-meeting.

Rev. J. C. Carrick of Newbattle, preaching at a service of praise in St. Giles', Edinburgh, pointed out five great powers of sacred music. 1. Its explosive power over the soul. 2. The educative power. The ancient Roman kings made their laws in verse to be easily learnt, and the blessings of the Gospel had been spread far more by hymns than sermons. 3. The softening power. The man the sermon did not effect might be melted by the hymn. If they looked through Scripture they would notice how the notes of sacred music had always accompanied great spiritual changes. 4. The memory-recalling power. 5. The elevating power, there being something in the songs of Zion which after being sung left them better and nobler men. The singers should remember that their part in the divine functions was as important as the voice of fire from the pulpit.

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Special Notices.

REV. DR. PORTER, President of Queen's College, Belfast, is seriously ill. Dr. R. S. Scott has intimated his resignation as secretary of the United Presbyterian Home Mission.

DR. MONRO GIBSON's congregation at St. John's wood, London, report an income for the year of close upon £5,000.

By 340 votes to thirty the Free West congregation, Greenock, have agreed to introduce instrumental music into the church service.

REV. JOHN TAYLOR has resigned the charge of Hawhill United Presbyterian church, Dundee, on account of ill-health. Mr. Taylor was ordained in 1876.

REV. DR. MATHEWS, of London, in his official capacity as General Secretary of the Pan Presbyterian Alliance, left, March 13th, to visit the churches in Holland.

CATARRH.

A NEW HOME TREATMENT FOR THE CURF OF CATARRH, CATARRHIAL DYPNEXIS AND HAY FEVER.

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

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

Sufferers from catarrh troubles should carefully read the above.

DR. R. S. DRUMMOND, and Dr. Adam Black, both of Glasgow, are spoken of in connection with the Moderatorship of the United Presbyterian Synod.

REV. ROBERT CUMMING, B.A., of Campsie, has been appointed assistant in Maxwell Established Church, Glasgow, of which Rev. W. W. Tulloch, B. D. is minister.

LEGACIES to the amount of £200 each have been left to five of the Schemes of the Church of Scotland under the will of the late Mr. George Lumsden, of Edinburgh.

ADVICE TO MOTHERS.

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

THE new training home in Hopefield avenue Belfast was opened last summer, the total cost for building and furnishing being £4,193, which is all paid, and £1,727 has been contributed towards its endowment.

REV. T. D. WATT, M.A., of Hamilton, has been appointed minister of the Robertson Mission Church, Edinburgh, in succession to Rev. W. F. Scott, who has been translated to Logie Buchan.

READ what our remedies are doing. Hundreds of similar letters from citizens of Toronto whom you can interview. Can be seen at our office.

TORONTO, Feb 11th, 1889. CARBOLIC SMOKE HALL CO.

DEAR SIR,—Words cannot express my gratitude to you for the benefit I have received at your hands and under your treatment. I have used the Carbolic Smoke Ball and Debilitator for four months with the most wonderful results, and I am still using it to great advantage. I was troubled with catarrh for fifteen years and tried all manner of remedies and a great many different doctors, but without success. At last, four months ago, I commenced using the Carbolic Smoke Ball and Debilitator, and to-day I am almost, if not altogether, cured. I have no more heavy headaches, no more stuffing up of the nostrils; and my sight, which was greatly affected, is almost perfectly restored. I found a difference after the first application. I would recommend your remedy to all who are affected with catarrh, and pray that God may bless your efforts to relieve suffering humanity. Believe me to be respectfully yours, DEAR GENTLEMEN, 85 Cumberland St.

Full treatment \$3.00; by mail \$5. extra Free test, Room C., Yonge St. Arcade.

At the next meeting of the London Presbytery (North) Rev. Gavin Carlyle will move an overture asking the Synod to consider the propriety of entering into negotiations with a view of placing itself in the same relation with the Established Church of Scotland as it is with the Free and United Presbyterian Churches. At the present time the ministers of the two latter Churches are eligible to receive calls from English Presbyterian churches.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. Constipation, Biliousness, all kinds of Headache, Dizziness, Liver Complaint, Stomach and all broken down conditions of the System.



The treatment of many thousands of cases of those chronic weakness and distressing ailments peculiar to females, at the Institute of Medical and Surgical Science, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of women's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outcome, or result, of this great and valuable experience. Thousands of testimonials are on hand from the most distinguished physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, and to the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a cure-all, but as a most perfect specific for women's peculiar ailments.

As a powerful and invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages. In particular, for overworked women, "run-down," debilitated teachers, milliners, dressmakers, transients, "old-style" housewives, nursing mothers, and the young generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon. Being unquarantined, and adapted for the delicate woman, it is a soothing and strengthening nervine. "Favorite Prescription" is unequalled in its effects in allaying and subduing nervous excitability, irritability, a haughty, prostrating, hysterical, spasmodic, and other distressing, nervous symptoms commonly attendant upon functional and organic diseases of the womb. It induces refreshing sleep and relieves mental anxiety and depression.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted for the delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morbid acidity, or nausea, from whatever cause arising, weak stomach, indigestion, dyspepsia and kindred symptoms, its use, in small doses, will prove very beneficial.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppression, prolapsus or falling of the womb, weak back, neuralgia, headache, vertigo, nervousness, bearing-down sensation, retroversion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "intermenstrual" discharges. As a regulator and promoter of functional action, at that critical period of change from childhood to womanhood, "Favorite Prescription" is perfectly safe, reliable, and can produce only good results. It is equally efficacious and valuable in its effects when taken for any irregularity, or abnormal condition of the system, or in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Peppermint Cure, for the relief of constipation and biliousness. Their combined use also removes blood poisons, and abolishes cancerous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee, from the manufacturer, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully retained out for many years. Large bottles (100 doses) \$1.00, or six bottles for \$5.00.

For large, illustrated Treatise on Diseases of Women, 100 pages, paper-covered, send ten cents in stamps.

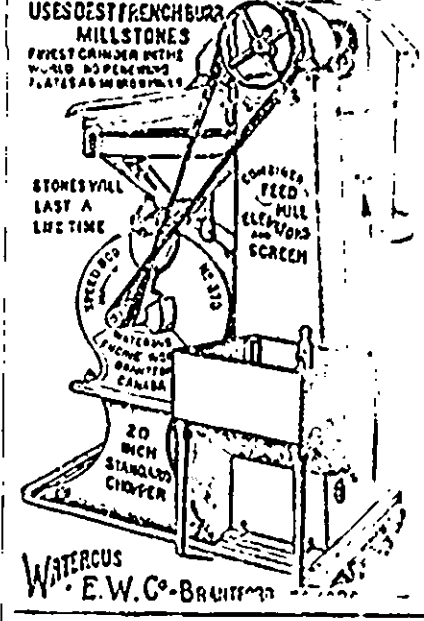
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All diseases are cured by our Medicated Electric Belts and Appliances. On the principle that electricity is life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

READ OUR HOME REFERENCES:

Henry Conway, 44 Centre Street, cured of intermittent fever in ten days; one year's standing; used Actina and Belt. Mrs. S. M. Whithead, 678 Jarvis Street, a sufferer for years, could not be induced to part with our Electric Belt. Mr. J. Fuller, 414 Centre Street, coughed eighteen months, cured in two treatments by Actina. J. McQuig, grain merchant, cured rheumatism in the shoulders after all others failed. Mrs. Weeks, Parkdale, sciatica and lame back, cured in fifteen days. Wm. Nellos, Thebeson, cured of lame back, pain in breast and dyspepsia, after being laid up all winter. D. K. Mason, 11 King West, cured of catarrh stomach, by Actina. Edwin Gale, Glenora, cured of lame back in ten days; belt ordered by his physician. Mrs. O. M. Tyle, 773 Berkeley Street, cured of nervous prostration. D. K. Bell, 135 Simcoe Street, cured of one year's sleeplessness in three days by wearing Lung Shield and using Actina. L. B. McKay, Queen Street, tobaccoist, cured of headache after years of suffering. Miss Annie Wray, Manning Avenue, music teacher, finds Actina invaluable. Mr. Green, Thebeson, cured of pain in the back and kidneys, said to be Bright's disease. E. Riggs, 220 Adelaide West, cured of catarrh of Actina. G. S. Pardoe, 61 Berkeley Street, cured of lame back after all medicines failed. Miss Della Clayton, Toronto, cured of paralysis after being in the hospital nine months. Mrs. Andrews, Thompson, 109 Adelaide West, cured of a tumor in the eye in two weeks by Actina. Miss E. M. Forsyth, 18 Brant Street, reports a lump drawn from her hand, 12 years standing. Mrs. Hatt, 342 St. Clarence Avenue, Toronto, cured of Blood Poison.

"Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50," writes J. M. C. "For general debility your Belt and Suspensory are cheap at the price," says S. M. C. These letters are on file. Mr. McClintock, Thebeson, cured of rheumatism in back and legs; very bad case laid up a long time. Many more such testimonials on file.

Catarrh impossible Under the Influence of Actina. Actina will cure all diseases of the eye. The eye treated while closed. Actina specially prepared for the throat and lungs.

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NO. 1—CURES CATARRH, BRONCHITIS, FEVER, ROSE COLD.—The only authentic cure emanating from scientific sources now before the public. This is not a cheap or old-fashioned cure, but a scientific one, and both are discarded as injurious. \$1.00.

NO. 2—CURES COLOX, BRONCHITIS, ASTHMA, CONSUMPTION.—An incomparable remedy. Does not merely stop a cough, but eradicates the disease and strengthens the lungs and restores wasted tissues. \$1.00.

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NO. 4—LIVER AND KIDNEYS, DYSPEPSIA AND INDIGESTION.—A favorite splanchnic remedy for the quack who has trained more stomachs than alcohol. Use a remedy sanctioned in high places. \$1.00.

NO. 5—FEVER AND AGUE, DUMB AGUE, MALARIA.—Few know what grave damage this does the system; it is treated to break it for a time. Use a remedy that eradicates it! \$1.

NO. 6—FEMALE WEAKNESS, IRREGULARITIES, WHITES.—Many women are broken down because they neglect their diseases until chronic and treated. Use No. 6 and regain health and strength. \$1.00.

NO. 7—HEALTH, FORM AND FULLNESS depend on good blood and its circulation. If blood is poor, if circulation is weak, perfect tonic. \$1.00.

NO. 8—NERVOUS DEBILITY, LOSS OF POWER.—A quick cure—faded public will hail a genuine remedy for an unfortunate condition. No. 8 is genuine.

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Presbyterian Review

THURSDAY, APRIL 4, 1889

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

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

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

ADDITIONS: Knox church, Eliza, thirty-one. Knox church, Perth, will be repaired at a cost of \$1,000.

ST. ANDREW'S manse property, Galt, has been sold for \$6,010.

At Rothsay church social meeting, March 11th, Mrs. Thomas Mitchell suddenly died of heart disease.

SUBSCRIPTIONS to the amount of \$6,000 have been obtained for the organ and gallery fund of Central church, Galt.

As one result of Mr. Mickle's evangelistic meetings in Almonte over sixty names have been added to the Presbyterian church rolls in that town.

PROFESSOR PANTON'S Bible class, Chalmers church, Guelph, held a reunion last week. During the evening Mr. Panton gave an interesting account of the places of note along the Rhine.

REV. LOUIS PERRIN, H.A., formerly of Kirkwood, on his induction into the pastoral charge of St. Andrew's, Pickering and St. John's, Bringham, received a very hearty welcome from the people.

We are given to understand that Miss Sutherland, of our Honan Mission, is about to leave the service of our Church on account of her approaching marriage with a Missionary of the American Board.

REV. ALEX. JACKSON, of Galt, delivered a lecture in Knox church, St. Mary's, on the subject, "Fires and Firemen." The Journal, referring to the lecture, says: "Mr. Jackson has done a great deal to popularize lectures in St. Mary's."

THE Annual Report of the Confederation Life Association given in the other columns shows a record for the past year—and indeed from the foundation of the Association—which must be very gratifying to all in any way connected with it. "The Confederation" ranks as one of the most important financial corporations of the country, and its report entitles it to be regarded as eminently worthy of public patronage.

ONE of the victims of the recent terrible St. George railway accident was Mr. Jonathan Martin, a highly esteemed citizen of Woodstock, who finally succumbed to his injuries. Deceased was a member of Knox church, and his obsequies were made the occasion of a most respectful demonstration of the high esteem in which he was held by people of all denominations in the town. Touching reference was made to his untimely death both by Revs. Messrs. McMullen and Mr. McKay, in their pulpit ministrations, Sabbath, March 24th.

The pulpit of St. James' Square church, city, was occupied last Sabbath morning and evening by Rev. Dr. Cochrane, of Brantford, who made a powerful plea for the support of the Home Missions of the Church. Dr. Cochrane, in allusion to recent events, said: "We are passing through a crisis, when we need to defend both our civil and religious liberties from politico-jesuit aggression. How best to guard our Protestantism is the problem of the hour. In one way at least—by spreading broadcast over the land a pure Christianity we can abate the evil, and prevent future spoliation."

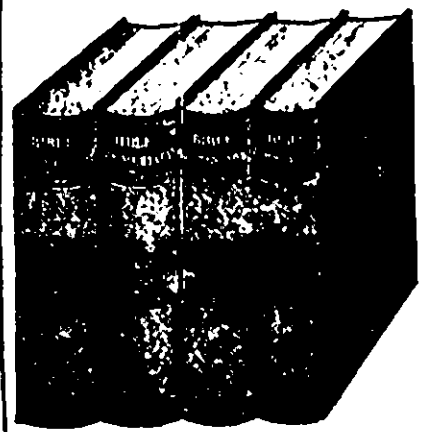
At a meeting held in Owen Sound, March 18th, a Presbyterian Women's Foreign Missionary Society was organized. All the W. F. M. Societies in the Presbytery were represented with one exception. The following officers were appointed: President, Mrs. Rodgers, Derboro; Vice-Presidents, Mrs. Somerville, Owen Sound, Mrs. McAlpine, Chatsworth, Mrs. Skene, Johnston, Miss Little, Owen Sound; Secretary, Mrs. Fraser, Annan; Treasurer, Miss Body, Owen Sound. The first annual meeting will be held in Owen Sound, on the last Tuesday of February, 1890. The Presbytery of Owen Sound, at its meeting next day endorsed the organization of the Society and recommended the formation of Auxiliaries in all the congregations of the Presbytery.

THE fourth annual meeting of the Chatham Presbyterial W. F. M. S. was held in First church, Chatham, March 5th, the President in the chair. After routine business the election of officers was proceeded with and resulted as follows:—President, Mrs. Cooper; First Vice-President, Mrs. Walker; Second, Mrs. Hickett, Bothwell; Recording Secretary, Miss L. McNaughton; Corresponding Secretary, Mrs. Gracey, Valletta; Treasurer, Mrs. Laughton, Bothwell. Mrs. Gracey read a very interesting letter from John Thunders, of the Assiniboine Reserve. Encouraging reports were presented from the various Auxiliaries and Mission Bands within the Presbytery. Three Auxiliaries and one Band were added during the year. Clothing to the value of \$300 was sent to the North-West. The contribution to the general fund of the Society amounted to \$751.83. The morning session was closed with prayer led by Mrs. Hall, Vanneck. In the afternoon the delegates were welcomed by Mrs. Hoig. Response was made by Mrs. Chase, of Ridgetown. Friendly greetings were given by representatives from the Baptist, English Church and Methodist Societies. Two papers were read on Missionary subjects, which added much to the pleasure and profit of the occasion. An address from Mrs. Hall was highly appreciated and the Question Drawer was particularly lively and helpful. One who was present thought that the Chatham Presbyterial is rich in possessing members of unusual intelligence and zeal. The evening meeting at St. Andrew's church was addressed by Rev. J. Wilkie, Indore, whose earnest and eloquent remarks produced a deep impression.

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20 x 26 in., containing the ancient and modern names of all known places, a table of seasons, weather, productions, etc., the journey of the Israelites from Egypt, the world as known to the Hebrews, the travels of the Apostles Paul, Jerusalem, etc., etc.

THE PRESBYTERIAN NEWS CO.

TORONTO. GEO. H. ROBINSON, Man. Dir.

SPRING MILLINERY

Miss Miller, 355 YONGE ST., Opp. Elm St.

Meetings of Presbyteries.

- BARRIE—Barrie, May 25th, 11 a.m. BUCK—Chaley, July 9th, 1 p.m. CALGARY—Calgary, Sept. 3rd, 10 a.m. CHATHAM—W. Water, July 9th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. GLENORA—Marlton, April 9th, 11 a.m. GUELPH—Guelph, May 21st, 10 50 a.m. HERON—Exeter, May 14th, 10 30 a.m. LANSLEY—Lindsay, May 28, 11 a.m. MARYLAND—Marysville, May 21st, 11 15 a.m. OSAWA—Oswawa, May 7th, 10 a.m. PICTOU—New Glasgow, May 7, 2 30 a.m. PARIS—Ingersoll, June 25, 2 p.m. QUEBEC—Richmond, July 9th, 7 30 p.m. SAUGREY—Harrison, July 9th, 10 a.m. STRATFORD—Stratford, May 13, 7 30 p.m. TORONTO—Toronto, May 7th, 10 a.m. WHITBY—Whitby, April 16, 10 30 a.m. WINNIPEG—Winnipeg, May 7, 7 30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Births.

McALLISTER—At Iroquois, on March 17th, the wife of the Rev. John McAllister, of a son.

MR. FORSTER, ARTIST.

Portraits admitted to the Salon of France, Studio, 81 King St. East, N.B.—Portrait in Oil a specialty.

HOUSE DECORATION. The Pall Mall Gazette of March 2nd says: An edition de luxe of a "Wall-paper Album" is quite a novelty, but the one just issued by Messrs Joffroy & Co. is certainly a decorative and suggestive publication.

It has often been observed that a man, firm and decided in all things else, becomes the type of vacillation in choosing his wall paper, the selection of which grows daily more difficult owing to the greater multiplicity of plausible designs. As a beautiful wall decoration is ever preferable to bad pictures and prints, the efforts of fine designers in this direction are to be encouraged.

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REVISED EDITION FOR 1889.

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One Vol., Leather Binding, Price \$1.50. It is accurate, its maps are clear and legible, and its information full and exact.

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A Man of the Name of John.

By FLORENCE KING. One Vol., 12mo, Paper 25 cents. For sale by all booksellers.

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