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BETWEEN THE LIGHTS.

A LITTLE pause in life, while daylight lingers
Between the sunset and the pale moonlight;
When daily labour slips from weary fingers,
And soft gray shadows veil the aching eyes.
Old perfumes wander back from fields of clover
Seen in the light of sun, that long have set;
Beloved ones, whose earthly toil is o'er,
Draw near, as if they lived among us yet.
Old voices call me through the dusk returning,
I hear the echoes of departed years—
And then I ask, with vain and troubled yearning,
What is the charm that makes old things so dear?

Must the old joys be evermore withholden?
Even their memory keeps me pure and true;
And yet, from Jerusalem the Golden
God speaketh, saying, "I make all things new."
"Father," I cry, "the old must still be nearer;
Sifted my love, or give me back the past"
Give me the fair old earth, whose paths are
dear.
Than all by shining streets, and mansions
vast.
Fishes, peace—the Lord of earth and heaven
I knoweth
The human soul in all its heat and strife;
Out of His throne no stream of Lethe floweth,
But the clear river of eternal life.
He giveth life, ay, life in all its sweetness;
Old loves, old sunny scenes will He restore;
Only the curse of sin and incompleteness
Shall taint thine earth and vex thine heart no more.
Serve Him in daily work and earnest living,
And faith shall lift thee to His sunlit heights;
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.
—Sarah Dowdney, in *Sunday Magazine*.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

...ously waiting for the arrival of the
... Paul. Seven delegates from the
... Europe, carrying the gifts
... the Hebrew Christians
... Jerusalem had preceded him,
and were waiting for him there. The
Christian brethren, knowing that they
might never see Paul again, resolved to
celebrate with him the Lord's Supper,
and made their arrangements accord-
ingly. But the weather was unfavour-
able. Contrary winds hindered the
ship in which Paul sailed. It took five
days instead of two to cross from Ne-
apolis to Troas. So Paul arrived on the
Monday instead of on the Friday.
When they saw him they urged him
to stay with them all that week, that
they might have the contemplated cele-
bration on the next Lord's Day. They
had no church in Troas, and therefore
they met in the third story of a large
house. The room was crowded with
eager listeners, and as Paul preached
to them and pointed out the glory of
the Cross as revealed in the sacrament
they were about to observe, their souls
were so refreshed and filled with joy
that they lost all count of time. But
suddenly there was an unusual sound
at one of the windows, and the next
instant a dull thud could have been
heard on the ground below. Eutychus,
a young man who sat on the window,
overcome by heat and fatigue, had
fallen asleep. All eyes being fixed on
the preacher, no one had noticed his
careless position, and overbalancing
himself he fell out of the window.
Paul at once stopped his sermon and
bystanders, "he is dead." But Paul,
full of faith, fell on him and embraced
him, and said, "Make ye no ado, for
his life is in him." He turned out, and
saw they brought up the lad alive, and
were not a little comforted.
By this interruption they were brought
to themselves, and found that it was
past midnight. Yet they could not
separate. They remained together and
broke the bread and drank the wine
which spoke to them of the death of
the Lord through which they had ever-
lasting life. And so blessed was the
feast, and so sweet the fellowship, and
so refreshing the apostle's words, that
they did not break up till the morning
light was streaming in through the win-
dow. Then they parted with Paul.
He went off to a twenty miles' walk
across the peninsula to Assos, where he
had arranged to rejoin his companions
in the ship. They separated to their
humble occupations whereby they earned
their bread. But they all felt better
prepared for the work that lay before
them than if they had passed the night

in sweetest slumbers. While nature
teaches that, as a rule, all gainings, of
every kind, should break up at such an
hour as will enable all to have their
natural time of rest, still there are spe-
cial occasions on which it may be
becoming to overstep the rule. This
was such an occasion. Nowhere on
earth is there such a joyous, time-obli-
terating festival, as when believing
hearts, filled with the Holy Spirit, sur-
round the table of the Lord, and He
draws near to breathe peace and joy
and health into their souls, for "The
Lord's Supper is a sacrament, wherein,
by giving and receiving bread and wine,
according to Christ's appointment, His
death is shewed forth, and the worthy
receivers are, not after a corporal and
carnal manner, but by faith, made part-
akers of His body and blood, with all
His benefits, to their spiritual nourish-
ment and growth in grace."

ST. PATRICK.

THE only works from the pen of the
missionary to Ireland, around whom
has gathered such a mass of legend,
about which scholars are agreed, are
his Confession and the Epistle to Coru-
tutus. There is still difference of opin-
ion about the Hymn or Loricum of St.
Patrick, which, however, is admittedly
very ancient, and shows how little
of the doctrine, which at a later time
became the teaching of Rome, then
found place in the Irish Church.
The Confession in its earliest copy is
found in the Book of Armagh, an Irish
manuscript of the year 807, and the
copyist of which claims to have had the
original before him. The validity of
the Confession is so far sustained by
the fact that the earliest lives of Patrick
quote it, and so prove its acceptance in
the earliest times as genuine, and the
internal evidence amply sustains this
estimate.
There has just come into the writer's
hands a new translation of the writings
of St. Patrick, the preparation of which
commends it to confidence. Two of
the most eminent Irish scholars, Dr.
Stokes and Dr. Wright, of Trinity Col-
lege, Dublin, have prepared it. They
consulted a learned Roman Catholic scholar
to join them in the work, but he de-
clined, for reasons not stated. They

from exact—showing the legendary
character of the claim that he studied
under St. Germaine, of Auxerre, and
St. Martin, of Tours. Where they
have to contend with this difficulty, the
translators are at pains to mark any
inserted word. In fact they could not
more scrupulously leave the writer to
speak for himself. They use a copy of
the Book of Armagh (which is a trea-
sure of the Trinity College Library,
Dublin) made by Dr. O'Mahony and
accepted by Mr. Hennessey, who takes
Roman Catholic ground.
Before giving an extract or two from
the Confession, it may be proper to say
how much appears to be really historical
in the voluminous literature of which
St. Patrick is the subject.
The majority of critics make his
birthplace Kilpatrick, near Dumbarton,
on the Clyde, Scotland; so the widely
scattered Scotch-Irish have a double
interest in the man. His birth was
about the year 395, and the begin-
ning of his work was about 410. He
lived to be an old man; but the date
of his death is uncertain. He was car-
ried away captive, according to the
Confession, at the age of sixteen. He
was sold to an Irish chieftain called
Milcho. There he cared for cattle for
six years, his early religious teaching
bearing fruit, until after six years, di-
rected, he believed from above, he made
his escape. After many perils, and
eight or nine weeks again passed in the
hands of captors, he reached his friends.
Nothing is known of him from the Con-
fession, or from any other credible
authority, till he began his mission.
The style of his quotation shows that
he did not know the Latin Vulgate,
but that he did know an edition of
Scripture, from which he makes frequent
quotations, often, it would seem, from
memory. He is not the only Scotch-
man with this habit.
His efforts in Ireland were mainly
directed to the heads of clans, knowing,
doubtless, that this was the best way
to reach the people. He had many
difficulties, but the success was marked,
according to the standard of the time,
when many accepted Christianity as a
whole, yet retained in a degree, their
old manners and customs, and did not
attain to very definite doctrinal know-
ledge. To the right understanding of
many of the statements of historians of
this remote period, it is needful to re-
member that the Irish were then called
"Scots," and that in the years A. D.
343-369, they ravaged and ruled for ten
years a part of the present Great Britain.
A careful reading of the Confession
with its account of his experience, deci-
sion to work for Ireland, personal

sion from the Bishop of Rome. That
he should have it and hold his peace
about it is incredible. The worship of
the Virgin Mary, of saints, of images,
has no place in his writings. Confes-
sion to him and absolution are never
alluded to. He does speak, again and
again, of his baptising, but nothing of
such "sacraments" as extreme unction.
His one authority for his teaching is
the Word of God. Purgatory, transub-
stantiation, and Papal authority, are
never alluded to. On the other hand
the spirit of his teaching, his sense of
personal lowliness and of dependence
on the grace of God, are very like the
experiences recorded by David Brainerd
and Henry Martyn. The translation
from which we make our quotations, as
above described, is issued by Nisbet &
Co., and the good friends who lay out
their dollars in commemoration of the
Saint, could not better employ one of
them than in procuring—in order to
careful reading—the actual words of
this great man, who was not a "Protest-
ant," only because the Church had not
then become "though there were germs
of evil in some places" what Savonarola,
Wickliffe, Luther and their associates
found it.
Here is the opening sentence of
Patrick's Confession: "I, Patrick, a
sinner, the rudest and the least of all
the faithful, and most contemptible to
very many, had for my father Calpu-
rnius, a deacon, a son of Pontitus, a
Presbyter, who dwelt in the village of
Bannavem Taberniae; for he had a small
farm hard by the place where I was
taken captive." He makes no apology
for his grandfather and father; the cel-
bracy of the clergy was then unknown
as a rule of the Church.
We give, in conclusion, the solemn
words of the Saint in relation to his
hopes for eternity: "Behold now, I
commend myself to my most faithful
God, whose embassy I discharge in my
ignoble condition, because indeed
He does not accept the person, and He
chose me to this office, that I might be
one of the least of his ministers. But
what shall I render Him for all the
things that he hath rendered to me? But
what shall I say, or what shall I
promise to my Lord? Because I see
nothing, unless He had given it to me,
but he searches the heart and reins;
because I desire enough and too much

THE RELIGIOUS NEWSPAPER.
1. It helps to expel from the homes
of the nation's worthless and in-
jurious literature.
2. The religious newspaper in the
home aids in solving the Sabbath prob-
lem.
3. The religious denominational
newspaper attaches the people more
closely to their own Church.
4. The religious newspaper strength-
ens the people in the fundamental doc-
trines of the Scriptures.
5. The religious newspaper makes
the pastor's work more effective by in-
creasing the intelligence of his hearers,
by making them acquainted with the
philanthropic and missionary enter-
prises of the day, and by giving them
information respecting churches near
and far.—*Watchman*.

SHORT BUT POINTED.

"MY PASTOR, I have somewhat
against thee." "Ah! what is it?" "I
was sick, and you did not visit me."
"Did you desire me to visit you?"
"Why, certainly. The presence, sym-
pathy and prayers of the pastor are
naturally expected by the sick of his
people." "As a rule, I suppose they
are; but your case, it seems, was ex-
ceptional." "What do you mean?" "I
mean that you did not desire anything
I might have done for you in your sick-
ness; so far from it, you did not wish
me to know that you were sick." "How
can you say that?" "Well, let us see.
Did a physician visit you?" "Yes."
"How did he know you needed him?"
"Why, I sent for him, of course." "Ex-
actly; but you treated me differently.
The physician would not know that you
were sick unless you informed him, and
you did inform him, because you de-
sired his presence; but the pastor, by
some sort of clairvoyance, peculiar to
himself, was to know what the physi-
cian could not know, and so you took
no pains to give him a needless mes-
sage! Is that it, brother? Now be
candid. Am I not to understand that,
as you did not send for me, my presence
was not desired? Pardon my plain-
ness; I think, in comparative treatment
of your physician and your pastor, your
complaint is both unreasonable and
ungrateful."
—*Mission Work*.

MINISTERS—YOUNG AND OLD.

I HAVE read the late article of
"A Young Minister" with a mixture of
amusement and amazement. Boston
has had the credit of originating the
idea that a minister of the Lord Jesus
Christ commonly reaches the "dead
line" at fifty. But now comes the
alarming announcement that the dead
line has been pushed back by ten years,
and a Yankee deacon declares that "a
man of forty would be of no use in this
field; he is too old!" If the fatal line
recedes much farther, we shall be
tempted to ask the question of the dis-
ciples, "Who then can be saved?"
This principle of early superannua-
tion seems to apply to no other occu-
pation under the heavens except preach-
ing the Gospel. At the bar, in medi-
cine, in banking, in all commercial
business, a long and large experience
and a vigorous training add prodigi-
ously to a man's value. Nearly all
the leaders in secular affairs are past
forty; many of them are past three
score and ten. But the new theory in
regard to the ministry seems to be for
making money or making machinery,
or making books or making arguments,
give us large and ripe experience; but
for expounding God's Word, and saving
souls, give us a raw youth recently from
the seminary! If this perposterous
theory should gain a foothold among
the churches, two things would soon
happen: the ministry would become
extinct and the churches would die in
di disgrace.
Happily this new theory is so false
as to facts that it ought to be hoisted
out of existence. If any one will run
over the names of the ministers who,
to-day, are attracting the largest congre-
gations, doing the greatest work, and
commanding the widest influence in the
Christian world, he will find that, with
scarcely a single exception, they are the
men who have passed that ridiculous
"dead line of forty." For example:
—Mr. Spurgeon is fifty-five, Dr.
Joseph Parker, fifty-nine; Newman
Hall, seventy-two; Dr. Farrar, fifty-
eight; Dr. Storr, sixty-eight; Dr. John
Hall and Dr. William M. Taylor each
in his sixtieth year; Dr. Alexander Mac-
laren, sixty-three; Dr. Talmage, fifty-
six; Dr. Phillips Brooks, fifty-four; Dr.
Kittredge, fifty-five; and Mr. Moody,
fifty-two. If you have any promising
youths under forty in New England
who can outdraw, outpreach and out-
work the above mentioned veterans, I
hope that Mr. Beal, of the Boston
Bureau, will kindly furnish their names.
—*Congregationalist*.

MISSION WORK IN ASIA MINOR.

ST. PAUL'S INSTITUTE—SEMI-ANNUAL
REPORT.
(To the Editors of the PRESBYTERIAN REVIEW.)
SIR:—This semi-annual report will
tell you about our work in which
you are so kindly interested.
Visit to Marash.—This city is over
100 miles east of Tarsus, having a popu-
lation of about 40,000 Mohammedans
and Armenians. It seemed necessary
for me to make a short trip to this city.
Not having been here for six years I
expected to see great progress, both
spiritual and temporal, but was much
disappointed. There are four evangeli-
cal churches here. The first church
was in great distress, not being able to
pay the pastor's salary for nine months.
A controversy arose, spiritual work
stopped and finally the pastor was
obliged to leave. The second church
has not been prosperous, having no regu-
lar pastor for about three years, not
being able to raise the money for
salary. The third church is spiritually
in a better condition, but it has a heavy
debt; needing a new edifice they were
only able to put up the four walls and
roof and are waiting and hoping for
means to complete it. The fourth
church is Episcopalian, having an aged
and feeble pastor, and people can not
pay him a salary of even one pound
per month. Christians in this city
have been known as among the most
generous and active in the whole Ot-
oman Empire, but recently the poverty
and sickness have been so great, that
all they could do, was to help the starv-
ing and dying among their own num-
bers. During the past five years great
calamities have come to this people—a
great fire destroying 1,000 shops and
400 houses. This stopped business.
The supplies being in the hands of a
few rich men, exorbitant prices were
charged for even the necessities of life.
The Government changed the value of
its money and with the new currency
many lost a great deal. Another fire
destroyed 600 shops, many of which
had been built since the first fire; then
a heavy governmental tax demanding
8,000 pounds in a short time, and it
was no unusual sight to see the officers
entering houses and selling anything
they could find; many were imprison-
ed, being unable to pay their taxes.
After all these troubles a great sick-
ness followed, many dying. A recent
report from a deacon says, "During
December I visited 120 houses of 572
members, 198 of whom were sick.
Through the kindness of benevolent

Christians we had some money in our
hands for such cases, and the little
help we could render was used most
carefully and with good results. While
there I was privileged to have religio-
us services three times each week; from
500 to 1,000 being in attendance at the
prayer meetings. Prayers for the Holy
Spirit comforted, cheered and revived
this very needy, afflicted people.
Work in Adana and Tarsus.—After
the famine of the past two years, it
suffering has not passed away as was
expected, owing to the failure of the
grape crop in this region, and also the
lack of necessities in the houses; every
thing being sold from many houses to
get the daily bread. The result is a
great deal of sickness during these cold
winter days. From the famine fund we
gave money for medicine, helping 965
people, many of them children; of this
number 220 recovered; being most
thankful to God and benevolent friends.
I would also mention with pleasure the
great help rendered by Rev. D. Metheny,
M.D., missionary of the Reformed
Presbyterian Church in Mersine, who,
being a missionary of long experience,
medical skill, and self-sacrificing zeal,
has proved a great blessing to the poor
afflicted ones on all this plain. Opportu-
nity has been given me to hold ser-
vices three and four times weekly. We
can not tell how many have begun the
new life this Fall; but at one of the
most interesting prayer-meetings in
Adana, thirty-two gave good evidence
of change of heart and desire to serve
Christ. The meetings in Tarsus have
also been greatly blessed, and many
young people have come to know and
love the Lord Jesus. While we were
waiting for a greater blessing, God
came to us in a special manner by tak-
ing from us our beloved friend and co-
worker, Rev. G. F. Montgomery, for
twenty-five years a missionary of the A.
B. C. F. M., in Asia Minor. His
Christian character, long experience,
wise counsel, and untiring zeal have
proved a great blessing to this people.
St. Paul's Institute.—This is our
special work among children and youth
on the Sabbath and week days. In the
last report mention was made of open-
ing our school October 1st, but some
change became necessary in our plans,
and we started our work in November
in a quiet teaching of the Bible, Eng-
lish, Turkish, Arithmetic, etc. Appli-
cations from various parts of the coun-
try were numerous and urgent. The
students being very needy and promi-
sing, we were compelled to select a cer-
tain number to bring here, while others
are being helped in their native
towns with the hope of coming to us
when we have our new institution.

great glow to us all. We are greatly
cheered to see the sustaining hand of
God comforting her bereaved husband.
My dear friend, this report will tell
of the still existing need, the present
condition of our work and the difficul-
ties we meet in this missionary life. We
hope that your kind interest will con-
tinue and that your earnest prayers
will follow your generous gifts, that we
may be encouraged and blessed more
abundantly in carrying on this work for
the Master, to whom be all the glory
and honour.
We shall be very glad to hear from
you any time. Yours in Christ,
H. S. JENNYAN.
[The Secretary-Treasurer of the
Canadian Committee of St. Paul's
Institute is Mr. George Anderson, 26
Earl St., Toronto, who will be glad to
receive contributions for this Mission.—
ED. REVIEW.]

MISSION NOTES.

DR. BUCHANAN, of Indore, writing
under date January 17th, says: "Mr.
Campbell and I start on a three weeks'
tour out west, passing, among other
places, Dhar Sardarpore Jhabna, and
going as far as Shandla. We go right
through the country of the untouched
Bheels, in whom I was interested before
leaving America, by Mr. Wilkie, Mr.
Builder and others, and now, by having
seen a little, and finding the other
missionaries here looking that way with
longing eyes, I am the more interested."
The marriage of Rev. J. H. Bu-
chanan, M.D., and Miss Mary Mackay,
M.D., of our Central India Mission
staff, as mentioned last week, was cele-
brated at Indore, January 25th, at 5
p.m., in the mission church. The
church was filled to the doors, many
being unable to gain admittance. In
order to impress upon the mind of the
natives the Christian idea of marriage,
and at the same time to let them hear
the story of the Cross, a number of Gos-
pel addresses were given, and hymns
were sung. Rev. Fraser Campbell
addressed the gathering, dwelling espe-
cially on the nature and import of the
Christian marriage service. At the
close of his address the marriage cere-
mony was performed, and Miss Mackay
became Mrs. Buchanan. The whole
proceedings lasted nearly two hours,
and the natives listened very attentively
throughout, and appeared much im-
pressed.
Mr. Wilson writes from Neemuch,
under date February 8th: "We are
cheered by the arrival in health and
safety of our additional forces at Indore,
though we in Neemuch have been not
a little disappointed that we are not
directly profited thereby. * * * We
have not had the pleasure of seeing our
new missionaries, Misses Scott and
Sinclair, but we hear excellent accounts
of them from those who have been in
the District, in tents, for the last month
or so. The claims of Ujjain, of which
I still have charge, called me in sooner
than I wished. But I hope to get out
again for a little, going out from Indore
with Dr. Buchanan into the Dhar
region, where Dr. B. hopes to explore
a little among the Bheels. * * * We
are greatly cheered by the zeal and
interest taken in the perishing heathen
by the Home Christians. But it is sad
to see how little the heathen care for
their own state. The great mass are
lying in the deadly stupor of sin, and do
not wish to be disturbed. May the Spirit
that is being poured out on the churches
soon be granted to the natives, and
then men shall cry for light and salva-
tion. We long for His coming."
The first monthly meeting for the
new year of the Canadian Auxiliary,
McAll Mission, was held on Thursday,
March 7th, at 4 p.m., in the Toronto
Y. M. C. A., Mrs. Edward Blake presiding.
The Treasurer reported \$35.43 balance
from last year. Since then, \$244.44
have been collected, making a total of
\$279.87 on hand. A letter was read
from M. Dillreman, the evangelist at
Rochefort and La Rochelle, giving
news of the work there. A letter was
also read from Miss Mogridge, a lady
worker from Paris, now in the United
States. It is hoped that a visit from her
to the Auxiliary here will be arranged
for. Miss Tilley then gave a deeply
interesting Bible reading, drawing
lessons for Christian workers from Ne-
hemiah's building again the walls of
Jerusalem. She mentioned three mo-
tives for Christian work: Love of Souls
(Neh. ii. 3); Value of Souls (Neh. ii.
7, 8); and Time is Short (Neh. ii. 18,
20). United effort, all classes worked
together, and the women also helped.
Each had his special work to do.
There were discouragements even
among the workers just as in the
present day. Selfish motives were im-
puted to Nehemiah that he wished to
make himself King, but he persevered,
trusting in God. His enemies wished
to draw him away, asking him to leave
his work and come down, that they
might take counsel together, but his
answer was, as ours should be, "I am
doing a great work, so that I cannot
come down."

* Omitted from its proper place in the list.

The Family.

IT SINGETH LOW IN EVERY HEART.

It singeth low in every heart. We hear it each and all. A song of those who answer not, However we may call.

ALESSANDRO GAVAZZI.

With the death of the Christian patriot, Alessandro Gavazzi, there has closed one of the most remarkable careers of the present century.

Gavazzi was born in Bologna in 1809. His paternal grandfather, while yet a young man, became Vice-Chancellor of the Portuguese Legation, and was held in honour by the King and Court of that realm.

Brought up in a pious family, Gavazzi early showed the religious bent of his mind. At fifteen years of age, of his own choice, he became a monk of the Barnabite order, at that time one of the most learned and liberal of the Papal orders.

It was here that doubts first sprang up in the mind of this earnest and honest believer in Popish doctrines. "Alessandro," said his venerable confessor, "you will one day become a great heretic."

Gavazzi's lot was next cast in Piedmont, where he spent eight years preaching before the Court and the people in Turin, Genoa, Vercelli, Alessandria and other towns, with extraordinary fervour and growing popularity.

A visit paid by Gavazzi to Bologna at this time brought him into fresh trouble. The "Immaculate Conception" was to be his theme, but the Austrians had invaded the Marches with 23,000 men, and the patriotic feelings of his fellow-citizens were on fire.

eloquent soul on the fallen condition of Italy, and was suspended from preaching by the Pope. Happily, the Parmense Government highly esteemed his labours, and appointed him Chaplain General of Prisons.

The Barnabite order standing in need of his services, the recall of the Papal suspension was secured, and Gavazzi appeared at Perugia, where his popularity reached an unparalleled height. A year was spent here and at Spoleto, Assisi, Ancona, and Città della Pieve.

The death of Pope Gregory XVI led to his release, however. With the election of the new Pope, Pius IX., the hopes of the liberal party rose high. The enthusiasm of the people became unbounded. Deputations of Jews came from various parts of the Mediterranean in the belief that in Pius IX. the long looked-for Messiah had come.

On the anniversary of the so-called reforming Pope's election, and when the Jesuit plot against his life had failed, through the energy of the Romans, Gavazzi preached by unanimous request the sermon of thanksgiving to God for the deliverance of the country.

The atrocities of the Austrians in Padua caused such a ferment in Rome in the early part of 1849, however, that Gavazzi was forced to break the silence imposed on him.

Then began the great series of oratorical triumphs on the part of Gavazzi. The Pope was obliged to grant a constitution. France and Austria were in revolution, Northern Italy had risen against the foe and banished them from Venice, Mantua, Verona, and Milan.

Gavazzi refused horses and carriages, and went on foot alongside of the men, cheering them amid difficulties, suppressing by a word any mutinous feeling, and preaching in Ancona, Bologna, Venice, alongside of Manini, where the people acclaimed him as "Bishop Savonarola," and raising the sinews of war, which the Pope failed to supply.

States and Tuscany. Troops of daisies strewn flowers in the way and sang national songs, as the Hebrew maidens did before King David.

Alas, for the Roman legion! The Austrians had made a stand at Treviso and Cornuda, and were more than a match for undisciplined troops.

Again Gavazzi came to the front. The gates of the ghetto were broken down, and the Jews restored to freedom. The prisons of the Inquisition were opened, and many a political prisoner released.

"THAR!" Mr. Murchison was mowing on the ice. Several neighbours stood by watching his scythe and laughing.

"Five dollars and a half, H'm; guess we 'n git some sort of a coat." It being a country store, there was, of course, an assortment of clothes, including an overcoat, which the storekeeper consented to part with for five dollars.

Another use for kindling wood. A BITTER cold day I came along a vacant lot where excavations for a basement had been made; store for the foundation laid promiscuously around, and men were kindling fires around these stones.

THE POWER OF GRACE. THERE is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him.

THE WISE OLD WRAPPER. Two little frocks hung side by side on the hooks. They were just as pretty as they could be. One was trimmed with tucks, the other with ruffles, and just because of this difference they quarrelled.

can't keep warm this weather. I'm warm enough now!"—and he turned a shiver into a kind of desperate laugh. "I act is," he went on after a minute, "I'm going to sell the mare to morrow. Reely she's sold already, an' the man's comin' after her in the mornin', an' pay down fifteen dollars for her."

Half an hour later, Bob White said good-by to his friends, and, with his ankle nicely bandaged, and already feeling better, he loped away toward the village.

"I thought," he finished, "that perhaps we could help them somehow, they are so awfully cold, you know. I thought you could, perhaps."

"Haul out yer cash," demanded the leader. "That's right—lemme see—a quarter—half—seventy-five—eighty-five—no, you don't, Bill. Gimme the whole!"

THE CHILDREN'S CORNER. MAY AND HER PUSSY. Now, Pussy Gray, Come here, I pray; Listen to what I have to say.

LITTLE DOLLY. "Oh, Dolly, dear, I wish I were a little dolly just like you. It's dreadful to be a little girl."

THE CHILDREN'S CORNER. MAY AND HER PUSSY. Now, Pussy Gray, Come here, I pray; Listen to what I have to say.

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their own hearts. This pine kindling gave a good heat, and had its effects. I hope and trust that the stones melted by the heat of benevolence, by the hand of the great Master-builder, may be shaped into good foundation stones.

More than a year ago God visited him with the kindling wood of a dangerous sickness. For a long time recovery seemed hopeless, but it was a sickness not unto death.

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you can't pout, and you can't say cross words when you get angry. Yes, indeed, Dolly, you ought to be glad you're not a little girl.

"I wanted some cake to-day, but mamma said I could not have any. I went down to the pantry, and there I saw some—beautiful cake, with white icing on it."

THE POWER OF GRACE. THERE is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him.

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REPORT OF THE Centenary Conference

THE PROTESTANT MISSIONS OF THE WORLD.

Held in Exeter Hall, (from 10 to 14th) London, 1888.

Edited by Rev. J. A. Robinson, M. A., Secretary of the Conference.

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Presbyterian Review.

GENERAL NOTICES

(1) TERMS.—In advance \$1.00. No subscription received for less than one year.

TO CORRESPONDENTS.

In order to receive prompt attention correspondents will please note:

THE MANAGER, Presbyterian News Co., Toronto.

ADVERTISING RATES.—Per line per year \$5.00.

THURSDAY, MARCH 21, 1889

PRESBYTERIAN NEWS COMPANY, TORONTO

ANNUAL GENERAL MEETING.

THE Fifth Annual General Meeting of the stockholders of the Presbyterian News Company, Toronto, was held, pursuant to notice, in the offices of Hamilton Cassels, Esq., Manning Arcade, Toronto, on Thursday, 14th March.

In the absence of the President, William Mortimer Clark, Esq., the chair was occupied by Hamilton Cassels, Esq., Vice-President of the Company, and Mr. Geo. H. Robinson, the Managing Director, acted as Secretary.

The proceedings of the meeting were opened with prayer by Rev. W. G. Wallace, M.A., B.D., of Toronto.

The minutes of the previous general meeting were read and adopted. The Vice-President laid before the meeting the report of the Board of Directors, together with the financial statements prepared by the Auditor. The report is too lengthy to admit of insertion in full, but the following extracts from it will be read with interest:—

"The Directors have first to express their regret at the absence of the esteemed President of the Company, Mr. William Mortimer Clark. Mr. Clark has been now for some months absent from the country with his family on a trip to Bible Lands. He is, no doubt, present in spirit at this annual meeting, and the Directors feel assured that the shareholders will unite with them in the hope that in due time he will be restored in safety to his home and friends and to the place in the Board he has so long filled with advantage to the interests of the Company. The Directors are gratified to be able to state, that notwithstanding the great depression prevailing in commercial and business circles generally, during the year, affecting to a large extent even long established newspapers, the year just closed has, on the whole, been one of advancement in the business of the Company, and that the prospects were ever brighter than at the present time.

"The Directors are happy to be able to state that the expectations based upon the increase of the size of the Review, and the advancement of the subscription price from one dollar to one dollar and a half, as referred to in the report for 1887, are in steady process of realization. It is gratifying to be able to state that the revenue from subscriptions has largely increased over that for the year 1887; that the advance in the rate of subscription did not reduce the list as much as was ex-

pected and provided for, and that since the first of August last the circulation has been steadily increasing.

"With regard to the Review itself the Directors have much pleasure in stating their belief that it has now attained to a highly respectable and well established place in the journalistic world, and that it is steadily growing in influence and usefulness. The Review continues to maintain with unabated energy the characteristics which have marked it since its foundation: the utmost loyalty to the Schemes of the Church, the promotion of Presbyterian and Protestant principles and the upbuilding of social and national morality. In addition to giving, with unimpeded fulness, the general news of the Church, and affording a medium for the interchange of opinion upon ecclesiastical topics, it continues to supply the latest news from the Mission fields and of missionary organizations. The Directors have reason to believe that the Church is more and more looking to the Review for information regarding mission work in our own and other Churches. They would mention in this connection that the Review was the only religious paper in Canada that gave full reports of the Great Missionary Conference and the Pan Presbyterian Council held in London last summer. As heretofore, much attention has been given to supplying to the family circle the choicest home reading, and the Directors have abundant reasons for concluding that the Review is exerting a powerful influence for good upon individual, family and congregational life.

"The Directors are glad to be able to state that the other publications of the Company—the General Assembly's Sabbath School Registers and Records, Tracts, Catechisms, Marriage Certificates, Rolls, and other Church supplies—continue to grow in public favour, and that the revenue derived from them is in advance of that of last year.

"The Directors have again to state that throughout the year they have been greatly indebted to numerous friends for many acts of kindness in reference to the Review.

"They also desire to express their entire satisfaction with the efforts of the officers of the Company to promote its interests."

The financial statements showed the earnings, assets and liabilities of the Company. The Auditor, Mr. J. M. Martin, expressed himself thoroughly satisfied with the position and prospects of the Company.

The reports were duly received and adopted unanimously. The meeting proceeded to the election of Directors by ballot.

The following gentlemen were appointed Directors:—William Mortimer Clark, Esq., Barrister-at-Law, Toronto; Rev. James Middlemiss, D.D., Elora; John K. Macdonald, Esq., Toronto; John Kay, Esq., Toronto; Professor James Loudon, M.A. University College, Toronto; Rev. Professor James Ross, B.D., Queen's University, Kingston; John Leys, Jr., Esq., Toronto; Rev. William D. Armstrong, M.A., Ph.D., Ottawa; Rev. R. J. Laidlaw, LL.D., Hamilton; James Murray, Esq., Toronto; Rev. John Somerville, M.A., Owen Sound; Rev. L. H. Jordan, B.D., Montreal; William Wilson, Esq., Toronto; Rev. James Robertson, D.D., Winnipeg; Rev. Robert Leask, Toronto; Hamilton Cassels, Esq., Barrister-at-Law, Toronto; Rev. J. McIntosh Cameron, Toronto; Rev. Henry M. Parsons, D.D., Toronto; Rev. John Gray, M.A., Windsor; Geo. H. Robinson, Esq., M.A., Toronto.

On motion, duly seconded, votes of thanks were passed to the Board of Directors, the Manager and Editor, and the Auditor.

It was unanimously agreed that Mr. John M. Martin be appointed Auditor. The proceedings were closed with prayer by Rev. H. M. Parsons, D.D., of Knox church, Toronto.

At a subsequent meeting of the Directors William Mortimer Clark, Esq., was duly elected President, and Hamilton Cassels, Esq., Vice-President.

On motion duly made and seconded an Executive Committee was appointed.

BY MAIL.

FROM A SUBSCRIBER IN THE NORTH WEST REMITTING HIS SUBSCRIPTION.

"I appreciate the Review very highly. I admire the stand you take on the Roman Catholic question, the broad liberal spirit shown throughout the paper, your splendid missionary intelligence and your thorough Presbyterianism."

A BRITISH M.P. ON MISSIONARY METHODS.

THE difficulties and discouragement of Missionary work in India are generally acknowledged. Their magnitude is certainly not underestimated by those familiar with the subject. There is no harder mission field in the world than India. There is none, perhaps, which is more exposed to hostile criticism. The latest unfavourable comment comes, however, from a source which can scarcely be called hostile, in the sense of being prompted by a desire to injure the cause of Missions, but the reverse.

The animadversions of Mr. Caine, a British M.P., on the methods of missionaries and on their mode of living, and so forth, spring apparently from a desire to hasten and advance the evangelization of the heathen. His letters from India have already borne good fruit in eliciting a large amount of valuable correspondence upon the points to which he refers. The General Secretary of the Baptist Missionary Society (to which denomination Mr. Caine belongs), sums up the indictment against the missionaries thus:

- 1. Numerical results, "miserably inadequate" to outlay.
2. Committees at home largely responsible for this.
3. "Conspicuous failure" of educational policy.
4. Urgent need for better methods and men.

These charges are at first sight somewhat startling. Not that they are new, for of late strictures of a similar nature have been only too frequent; but they are grave as coming from the pen of a man and a friend and well-wisher of the cause. It would appear, however, that Mr. Caine has been, to say the least, hasty in his conclusions, superficial in his judgment, inaccurate in his figures, and reckless in his statements. He is also strangely inconsistent in the tenor of his remarks, bestowing unqualified praise in a general way, and sweeping condemnation in particulars. This has been fully established in the able and lengthy rejoinders which have appeared in late issues of leading English religious journals, from such trustworthy sources as Mr. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society; Mr. H. A. Payne, Secretary of the Baptist Society, and others.

One very common error into which Mr. Caine falls, is the counting of heads. Even this rough computation of results is shown to be inaccurately done. There can be no more fallacious test applied to Christian work either here or in foreign lands. The number of avowed converts in connection with a Mission is by no means the measure of its influence or usefulness. Especially is this true of the Hindu, with whom an open profession of Christianity is attended with social difficulties and sacrifices such as converts experience in no other country. In the words of the late Sir Bartle Frere, "The gathered and tabulated results of mission work in India constitute but a very small proportion of the real success. In my judgment many thousands of genuine converts never having had their names enrolled in any Church statistics or missionary reports."

Mr. Caine says, and here we heartily agree with him, that "There is nothing to be gained by looking only on the bright side of things, and continually shutting our eyes to failure." This is true in regard not only to India, but to every mission field. Success can only be estimated aright when the subject is viewed in all its aspects, discouraging and the reverse. Missionaries, missionary organizations, and all their operations, must be able to bear the closest scrutiny and the fullest inquiry, or confidence and support will not be retained. But let such scrutiny and inquiry be made with at least a carefulness and exactness such as are given to the scientific investigation of secular matters. Let all the factors be considered. Of the result of such investigation there is, with few exceptions, absolutely no ground for anxiety or doubt. When this is done, the arithmetical method of estimating the success of missionary work, though it has its place and its value, must drop to its own place, and is strictly subordinate. We have space merely to touch this subject. It is one which demands much time and

thought and careful study for its proper consideration. It deserves the earnest attention of all concerned in any way in mission work.

The remaining points in Mr. Caine's indictment must be reserved to be discussed at greater length in another article.

THE BILINGUAL DIFFICULTY.

APROPOS of the discussion now going on in party circles as to the use of the French tongue and Roman Catholic manuals in the Public Schools of Ontario, it is interesting to notice that the language difficulty is not confined to our own country. The following, which we clip from a New York Presbyterian journal discloses a surprising state of affairs in the United States, and incidentally suggests to our own legislators one possible remedy for preventing English from being treated as a foreign tongue in a British Colony.

"For several years it has been notorious that the feeling existing between the German and English speaking Roman Catholics of this country, has not been entirely such as to remind outsiders of the exclamation of the inspired Psalmist over the pleasant sight presented by brethren dwelling together in unity. Neither have the relations between them presented any visible analogy to the precious ointment upon Aaron and his garments, or to the dew upon Hermon, or that which descended upon the mountains of Zion. Just now the fraternal relations of the parties seem to be worse strained than ever. A movement, begun soon after the meeting of the last Council in Baltimore, has resulted in the recent presentation to the Propaganda of a petition embodying a protest against the present predominating influence of German Catholics in America, and a request that the catechisms of the Church shall be taught only in the English language, that in parishes where sermons have theretofore been preached in German, they shall now be in English, and that no more German festivities shall be allowed. This action puts the Propaganda in that Captain Tuck, in Cooper's 'Homeward Bound,' called a 'category.' If it lets the matter alone, the Irishman 'gets on his ear,' and matters will look as if a regular Presbyterian Church fight had been thrown over to the Catholic side of the high fence, if it decides in favour of the Irishman, it will have on hand a sharper and longer contest than our old fighting Church has ever witnessed. It will probably tell the business men of their nonsense, if they think so, and they will hear something drop and tumble."

The legislators who are puzzling their brains as to what shall be done with the French Roman Catholic who will not give up his patois and learn English, might utilize to good purpose the traditional antipathy of Teuton and Gael. By employing some of that fine strategy, in the exercise of which the politicians pride themselves, our French and German Catholic population might, perhaps, be so manoeuvred that they would be obliged to learn English from very dislike of each other. That plan might necessitate the importation of a large number of German-speaking Catholics into this country ere we could hope that the French hierarchy would begin to agitate that the Catechisms of the Church should be taught only in English. Then, some would be sure to say the remedy would be worse than the disease, for the Pope can speak in all tongues, and his battalions move as one man whether the word of command to march against the Protestant institutions comes to them in English, German or French. Rather than resort to such a problematic cure for our bilingual difficulty, most people, in Ontario at least, whose necks are not under the party yoke, are ready to say, let there be, by legal enactment, only one language in use in our Public Schools, and let that language be English, the Pope and the politicians to the contrary notwithstanding.

EDITORIAL NOTES.

The action of the vestrymen in a certain fashionable Episcopal church in New York refusing to give a place to strangers visiting the church, on the ground that there was no room, the empty pews being bought and paid for and held reserved for their owners no matter whether they came to church or not, has once more drawn attention to the evils of the rented pew system, and the worldly spirit that would exclude the stranger and the poor from the house of God. Among Episcopalians of note who have taken ground in favour of the free pew is Bishop Huntington of Syracuse, N. Y., who has something to say on the subject to which all Churches may well give heed. If Pres-

byterians are not so much to blame in this respect as some other denominations, the Bishop's rebuke to his own people may serve as a word of warning to us to be on our guard against the danger and folly of measuring success in church work by any but a spiritual test.

"Commercial forces are pushing their way into the church. This is seen repeatedly in the election of vestrymen. Spirituality seems often no longer the test of a church's official business. Success, high social position, shrewdness in the conduct of affairs, are coming to be considered the more important qualifications for a good vestryman or trustee. I do not refer to the Episcopal church alone, but to churches in general. The man, poor in spirit, but rich commercially, is preferred in a church officer to the man poor in worldly goods, though rich spiritually. This commercial tendency is also obvious in pew renting. The rich occupy the choice places, while the poor must sit in the obscure, out-of-the-way corners. The church becomes a club house, and this amounts in cases to the exclusion of the poor. If the church was to be merely a means of providing comfortable incomes for Sunday orators and cosy seats for wealthy listeners, the pew renting system might be a success. But as the church is for a common salvation of rich and poor alike, any system that shuts out the poor or puts the rich into a fashionable house with a sam's name at one end of the town, and the poor into a bare chapel by themselves at the other end, can never be a system that God will prosper. If it could be known openly in how many parishes at this moment some influential and managing men are secretly discussing the question of how they shall contrive to get rid of the minister because he is not paying well in pew rents, or how they shall find one that will do that, an appeal of alarm would arise to the ears of God. I have long been an advocate of the free church system. I don't believe men should own the church at all. It should be as free as the winds of heaven."

The debate in the Local Legislature, last week, on the administration of the liquor license system, showed among other things that the whole question of the drink traffic is so hopelessly bound up with party interests, that it is almost in vain to expect permanently beneficial results from anything short of total prohibition. It was charged on the one hand that the license officials are all partisans of the party in power, and that the whole license system is an engine for corrupting the minds of the people.

The power of appointing commissioners was taken out of the hands of the Government and given back to the people, who might elect boards in the various municipalities. On the other hand, it was argued that these charges had no foundation in fact; that it would be a retrogressive movement to go back to the County Councils, and that on the whole the Crooks Act has been fairly well administered. By a strict party vote of forty-three to twenty-three, it was decided not to accept the change proposed. Now, without discussing the merits of the changes submitted, we would ask what possible difference can it make whether the license commissioners are Reformers or Conservatives, or whether they are appointed by the Government or the County Council, provided they are in sympathy with temperance principles and are honest men? If honest men cannot be found to administer the law as it exists, and if it is found that the sale of liquor cannot be restricted within legal bounds by our present machinery, then there is no further need for tinkering at the Crooks Act. There is no use trying to make a breach in a wall with a battering ram that cannot be made to swing. The friends of temperance should give up half measures and agitate for total prohibition.

The agitation on the Jesuits' Estates Bill continues to increase throughout the Dominion; and during the last few days many vigorous protests against allowing the Act to become law have been formulated on public platforms and in church courts. Several of our Presbyteries especially, and not a few of the ministerial associations, have spoken with no uncertain sound. At the great meeting of the Evangelical Alliance held in this city last week resolutions were adopted with such spirit and unanimity as must go far to convince the promoters of the Bill that the people of Ontario will not cease to protest until the Act is disallowed. In another column we give a report of Rev. Principal Caven's great speech on this occasion. We could wish in the present crisis of the nation's history that every Presbyterian and every Protest-

ant would take Dr. Caven's stand and say: "If there is wrong and injustice I shall never keep silent." It is not too much to say that Principal Caven's firm stand has done much already to form the opinion which is now finding general expression in the dictum of the Globe: "It must be the duty of the Governor-General-in-Council to nullify the Jesuits' Bill."

We are asked to state in reference to the Hong Kong pamphlets that have recently been circulated throughout the Church, that Mr. Jamieson, in a letter dated Tamsui, Formosa, January 15th, 1889, has informed the Convener of the Foreign Mission Committee that "though some one did pay for all the pamphlets sent from this, as also a telegram sent on January 2nd, 1889, it was not the Canadian Church nor the native Church."

Literary Notices.

The numbers of The Living Age for the 9th and 16th of March contain "Krakatoa," Edinburgh; "Hopes and Fears for Literature," Fortnightly; "Some Curiosities of Diet, and American and English Girls," National; "Lawrence Oliphant," by Mrs. Oliphant, Blackwood; "Three Notable Englishwomen," and "A Fashionable Authoress of the Last Century," Temple Bar; "Volterra, and The Memoirs of Agrippa d'Aubigne," Macmillan; "Personal Recollections of the Duke of Wellington," and "Snakes," Murray's; "Elizabeth Barrett Browning," Leisure Hour; "Tennyson's Last-thing," Spectator; "Gordon's Last Hour," Central News; with instalments of "A Chronicle of Two Months," "The Owl's Revenge," and poetry. [Littell & Co., Boston.]

We have received a copy of a sermon preached by Rev. Dr. Cochrane, of Brantford, with the title, "The Jews, their Conversion and Restoration." Dr. Cochrane agrees with those who regard the existence of the Jews as a separate people up to the present day as "one of the standing miracles of Providence, which can only be explained by believing that in the final consummation of the present dispensation the Jews will play an important part." He also expresses his sympathy with those who believe that the Jews will soon be restored to Palestine. Whether our readers will agree with Dr. Cochrane's conclusions or not on these controverted topics, they will find the sermon full of interesting facts set forth in a lucid and graphic fashion.

A PAPER on "Ragged Schools, Old and New," opens the April number of The Quiver. Then comes the month's instalment of the serial, "Miss Hilary's Suitors," with its capital illustrations; Bishop Alexander's thoughts upon Christ's last words; "About Sternhold & Hopkins's Psalms"; "The Name Christian"; "A Call by the Unknown to the Unknown"; and "Religion on Earth and Religion in Heaven," make up the more theological articles of the number, but the general reader will find enough to entertain him in the short stories and the descriptive articles. Among the latter are "The Silence of the Woods," "Christian Work among the Eskimos," illustrated by a number of sketches from the pencil of Mr. Dickson Patterson, Toronto, and an account of a visit to the reverend scientist, Dr. W. H. Dallinger. Poetry and music add variety to the table of contents, and a bundle of well selected "arrows" brings the number to a close. [Cassell & Co., New York.]

The publications of the Religious Tract Society of London, England, have a world-wide reputation. Their monthly periodicals have neither counterpart equal on this side of the Atlantic. The Boy's Own Paper, brimful of the things which boys like, will, if once taken, be regarded as indispensable, and the Girl's Own is equally valuable with its rich repository of stories, literary articles, music, and general information, with a modicum of fashions of a useful and sober sort. The Leisure Hour and the Sunday At Home for March are fine numbers. Their contents embrace articles from well-known and able writers, a number of poems on the "Handwriting of the Old and New Testaments," by W. J. Mackay, F.R.S., the former, possessing unusual interest, being accompanied with facsimiles, which seem to indicate that the royal writers were persons of no undecided stamp of character. The Sunday At Home retains all its well-known features of excellence in even more pronounced character than in years gone by. Its serial stories are always wholesome and entertaining. Friendly Greetings is, perhaps, not so well known in Canada as some of the Society's publications, but it is a very pretty illustrated magazine, containing short, bright, religious stories easily understood, and of a nature to attract the attention of both young people and those of maturer years. The number before us contains as frontispiece a beautiful coloured engraving of Millet's famous picture, "The Sower." The other publications of the Tract Society, specially useful for Sabbath-schools,

and those interested in the distribution of Christian literature, are. The Child's Companion and Juvenile Instructor, The Truth Magazine, The Cottage and Artilian, Our Little Dot, Work at Home and Abroad (published quarterly). These various magazines and papers may all be obtained at Mr John Young's, 102 Yonge street, Toronto

Current Opinion.

THE JESUITS' ESTATES BILL.

REV. PRINCIPAL CAVEN'S OPINION.
REV. PRINCIPAL CAVEN, in moving the Second Resolution adopted at the meeting of the Toronto Branch of the Evangelical Alliance, held on the evening of the 11th inst., as reported in another column, said he would have shrunk from the full responsibility of moving such a resolution had he not known other speakers were to follow him and support him. He wished to say here that he had no quarrel with the French Canadian people. There were very many agreeable qualities of the French Canadian people which he greatly admired. Their kindly disposition and courtesy were recognized by all the people of Ontario, and they wished to avoid any thing which would cause anything like a race contention or unnecessarily excite ill feeling between the different elements in the community. He did not desire to make any assault upon the Church of Rome, or the religion of the Church of Rome. His theological convictions were very largely different from those of the Church of Rome, but he was not there to make any general accusation against it, or to enter into any controversy with the Church of Rome on questions which existed between it and Protestantism. He would be extremely careful not to malign the Jesuits. He knew he was speaking in the presence of God, and any words spoken for a temporary effect would be a sin on his part and would not possibly do any service to the cause he wished to promote. Among the Jesuits there had been a large number of brave and devoted men—men of great personal courage and endurance, and men of remarkable purity of life. He had no charge to bring against them individually, although he had the charge of corporate immorality against them—a charge not new, but one written on the pages of the history of the past three centuries. What was the question they had met to consider? The Jesuits' Estates Bill gave over to the Church of Rome for various purposes and bodies, to be designated by the Pope, the sum of \$400,000, while at the same time it bestowed \$66,000 upon the Quebec Protestants to be applied for the purpose of higher

principles forbade the position which the Evangelical Alliance and Ministerial Association desired to take they must depart from it. These lands came into the possession of the Jesuits by the gift of the French king, and were handed over to them just as George III handed over to certain other parties certain lands—to be used for educational and religious purposes. He was not a Radical, in fact he did not think he had any politics at all, but he doubted if this was a good way for them to come by these lands, and whether the title invested in this way had the highest moral validity. He questioned the right of the king to hand over large tracts of public land to any society. In 1774, Imperial authority took possession of these lands. A provision was made to the Jesuits until they died out, and the land relapsed to the Crown. If the king here had done an immoral or outrageous thing altogether it was 100 years ago. The Canadian people were prepared to go back upon it and see justice done, but if in 1774 the Imperial Government had a moral right as well as doing what they were empowered to do, there was no reason to go back on it. He said he must here touch upon the moral character of the Jesuits' Society. If they, as a society, are based upon good moral ground, and if they are a meritorious society, the king committed an outrage in taking possession of their lands. But if their principles were evil and dangerous to society, he did a thing justifiable, and it was in fact a most imperative duty to suppress the Society and forfeit their property. If immorality and evil was to be permitted to exist under sanction of the law he could not discuss the question at all. In regard to the moral character of the Society of Jesus he had already said, in the course of the agitation, and to prevent possibility of misconception, he had no charge to bring against Jesuit individuals, but he said the Society rested upon immoral foundations, and its history was most damaging to it in every portion of it.

ACTS OF SUPPRESSION.
THERE was hardly a nation in Christendom that had not suppressed the Society, and some great countries of Europe had suppressed it again and again and had even to expel its members. To crown all, the Pope himself, the head of the Roman Catholic Church, had also suppressed them, and it was contained in some newspapers to-day who are defending their cause that the Pope suppressed the Society not upon moral grounds, but simply for reasons of political expediency. He said in his Brief, however, that he suppressed and abolished them forever. Unfortunately they were not, for, in 1814, the Society was reconstituted

estates and that it was a high-handed proceeding to suppress them, what possible title could another body of men who came into Canada 100 years after have to this property? Jesuits leave no children. (Applause.) Another objection he had to the measure was because it bestowed part of the public domain for sectarian purposes. He would raise the same objection if it had been the Presbyterians and not the Jesuits who were concerned. Nothing but demoralization could come of ecclesiastical bodies influencing Governments to legislate in their favour. (Applause.) There were some people who said, "What do you mean to accomplish by your agitation? Do you want to stir up bad blood, to tear up Confederation?" They said "You are right in your contention, but if you want to live peacefully and quietly with your neighbours you must keep silent." To this he would reply, "If there is wrong and injustice I will never keep silent." (Applause.) He trusted he need not say he had no political intentions in the background. (Applause.) He was

NOT AN ANNEXATIONIST
in disguise. He was a loyal British subject—(applause)—and a loving son of Canada. Whatever might be the peril in the estimation of politicians they must do right. (Applause.) Was not God able to take care of the consequences? He had to do his duty upon the premises. Their Protestant friends in Quebec had a right to expect them to come to their assistance in this crisis. If their Protestant brethren, however, accepted the \$60,000, the case would be gone. If they stood firm in their rights, he trusted that Ontario Protestants would not fail them in a temperate way. He could not believe for a moment that the several Provinces of Canada had no right to express their judgment and sentiments upon great questions of common interest. Without moral unity they would fail to found a country. (Applause.) With regard to the forcing of the English language upon the French, he would be glad to see the change brought about in a moderate manner. In reply to the argument that a disallowance of the Jesuits' Act would be an interference with Provincial autonomy, he would say that where questions of justice and freedom were concerned it became a matter for the whole Dominion to consider, and it was the duty of the central authority to see that these principles were respected throughout the whole country. (Applause.)—Mail Report.

Correspondence.

ONTARIO AGRICULTURAL COLLEGE, Y.M.C.A. FORUM.

[To the Editor of the Presbyterian Review.]
SIR,—As we students come from every county in Ontario, and know that our friends would be much interested in reading the following brief report, we would thank you to insert same in the columns of your valuable paper.
Last February the Y.M.C.A. of the University College, Toronto, sent a deputation consisting of Messrs. Fraser and McClean, to visit the students of the Ontario Agricultural College, Guelph. As a result, with the assistance of Messrs. Cole and Fraser, a Y.M.C.A. was organized at the College. There has been a large attendance at the students' weekly prayer-meeting, and it is gratifying to know that all the students, except five or six, have become either active or associate members of the Association. This indicates the moral tone of the O.A.C. students. The officers for the ensuing year are:—President, E. A. Rennie, Hamilton; Vice-President, C. A. Zavis, B.S.A., Coldstream; Rec. Secretary and Treasurer, H. Hutt, Thorold; Cor. Secretary, J. P. Thomson, Uptergrove; Committee: N. Monteith, Stratford; C. F. Whitley, London, Eng.; E. Linfield, Goderich. Yours, etc., J. P. THOMSON, Cor. Sec. GUELPH, March 13th, 1889.

INDIA MISSION SCHOOLS.

[To the Editor of the Presbyterian Review.]
SIR,—Kindly allow me a few lines to correct some statements in an article on page one, of your last issue, copied from the New York Evangelist.
(1) It is not a fact, so far as known to me, that either the Government of India or any of the Provincial Governments have interfered with the teaching of the Bible in Mission schools. And no Hindu Sacred Book has been forced upon the Mission schools, save as a text-book in Sanscrit—their classics—the same as Horace, Virgil, etc., are taught as Latin text-books in Knox College, University College, etc., here.
It is true that individual officials have tried to stop all Mission work, and some have even opposed all higher education of natives. But such as Sir Lepel Griffin have learned ere this that their wishes are not Government orders, and the Government should not be held responsible for their views or acts till it endorses them.
In Bengal and North-West Provinces there was an agitation in opposition to Bible teaching in Mission schools, by some British officials, that, for a time, caused some little anxiety to missionaries; but, so far as I can gather, this has ceased, without the Government in any way acting out the wishes of our opponents. At Indore, Sir Lepel Griffin was determined that we should not have a Mission High School there, and, by misrepresentation and otherwise, has tried to keep from us Government recognition and Government help. The facts are, that, with the sanction of the Government of India, we have our High School and College there, which almost from the first have received

Government help. Further, there has been no disposition to interfere in any way with the Bible teaching in our school; though, of course, it does not count in the examinations held either by Inspector of the University.
If our High School and College are closed, it will not be because the Bible is ignored in them, or because the Government attempts such; and I am certain the same is true of the Poonah School, in connection with the Pres. Church of Scotland.
(2) It is not true, so far as known to me, that "from these (the Mission schools) the Bible is carefully excluded." In every Mission School I know of, the Bible is regularly taught. The sources from which the writer in the Evangelist obtained his so-called facts are the opposite of reliable, and his conclusions are unwarranted. Yours, etc., J. WILKIE. TORONTO, March 10th, 1889.

Church News.

FRENCH EVANGELIZATION.

[CIRCULAR LETTER.]
THE policy of the Board of French Evangelization is to end every year free from debt. In this they have succeeded in the past, never yet having reported a deficit to the General Assembly. At this date the ordinary fund is in debt to the extent of \$6,000, and the fund for the enlargement of the Pointe-aux-Trembles schools upwards of \$5,000. Unless contributions are received in April very greatly in excess of the corresponding month in preceding years, the Board will require to report a large debt to the Assembly next June, besides being compelled to reduce its staff of missionaries. At present there are nineteen French-speaking students in college, and eight or nine at the Pointe-aux-Trembles schools, willing to devote themselves to mission work this summer, but unless funds are forthcoming prior to the end of April, the Board will not be in a position to avail itself of the services of the whole of these, and fields anxious for labourers will be left entirely destitute. There is no better way of counteracting the aggressive efforts of the Jesuits than by scattering broadcast the Word of God, and by training the young in our mission schools in the principles of the Bible.
A large number of congregations have thus far sent no contribution for the current ecclesiastical year. It is earnestly hoped that every one of these will do so prior to the first of May, when the year closes. From the friends of the Mission special contributions are solicited to enable the Board to end the year free from debt, and to employ all the missionaries whose services are now available. Contributions should be sent direct to the Treasurer, Rev. R. H. Warden, 198 St. James street, Montreal.
Sabbath schools and private individuals supporting pupils at the Pointe-aux-Trembles schools, will kindly oblige by forwarding their scholarship money for the current session, if they have not already done so. In addition to the amount of the scholarship, many have the privilege of securing the requisite

Government help. Further, there has been no disposition to interfere in any way with the Bible teaching in our school; though, of course, it does not count in the examinations held either by Inspector of the University.
If our High School and College are closed, it will not be because the Bible is ignored in them, or because the Government attempts such; and I am certain the same is true of the Poonah School, in connection with the Pres. Church of Scotland.
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TORONTO EVANGELICAL ALLIANCE.

THE JESUITS' ESTATES BILL CONDEMNED.
A LARGE and enthusiastic meeting of the Evangelical Alliance was held at the Metropolitan Methodist church, on Monday evening 11th inst., for the condemnation of the Jesuits' Estates Bill. Rev. LeRoy Hooker conducted the preliminary devotional exercises, after which he called upon Rev. Dr. Potts to take the chair.
Dr. Potts, in opening the meeting, said that he regretted sincerely that Hon. Oliver Mowat, the Attorney-General of the Province, had felt it to be his duty to retire from the presidency of the Toronto branch of the Evangelical Alliance. From the beginning of the history of the Society in this city Mr. Mowat had been the president, and he desired to mention his name in view of the fact of his long official relationship to the Alliance. In this connection, also, the Alliance was indebted to Rev. Dr. Reid and Mr. Woodhouse for their efforts in keeping the Alliance alive.
Mr. Woodhouse read a report giving a record of the old Alliance. He expressed a hope that the Toronto branch, by becoming a branch of the Dominion Alliance, would have a more prosperous future than in the past the old Toronto Alliance had.

Rev. John Barton then moved that the Toronto Branch of the Evangelical Alliance does now resolve itself, and by this resolution is declared resolved, into the Toronto Branch of the Evangelical Alliance for the Dominion of Canada, whose constitution, the necessary changes being made as follows, we do hereby adopt. The speaker read the articles of the constitution, which have already been published.
The following are the officers nominated for the ensuing year:—President, W. H. Howland; Vice-Presidents, Sir Daniel Wilson, Rev. J. Potts, D.D., Hon. S. H. Blake, Q.C.; Rev. J. Burton, Rev. M. McVicar, D.D., Principal Caven, and Rev. T. W. Campbell; Council, Rev. B. D. Thomas, D.D., J. J. MacLaren, Q.C., Rev. H. G. Baldwin, W. B. Gerike, M.D., J. K. Macdonald, S. J. Moore, H. Morimer, Wm. Goodenham, Dr. Stafford, H. Johnson and H. J. Clarke.
The resolution which was seconded in a stirring address by ex-Mayor Howland, was carried unanimously.
Principal Caven moved, seconded by Rev. Dr. Stafford and supported by Dr. J. J. MacLaren, Q.C.—
1. That we, the Toronto branch of the Evangelical Alliance, unite with our brethren in Montreal in emphatic condemnation of "The Jesuits' Estates Bill" passed by the Quebec Legislature at its last session, in which a large sum of money was voted for ecclesiastical and sectarian purposes, 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 "Society of Jesus," a measure which we are persuaded is unconstitutional in any British dependency.

4. It is our conviction that the disqualifying of the Jesuit Society to hold property by the Imperial Parliament in 1774, after its abolition by the Pope the previous year, and the taking possession of that property by the Crown, were not only justifiable, but an imperative duty in the interest of good government and public morality, and that the settlement of the ownership of the property was confirmed by the application of the estates for educational purposes under the control of the Provincial Legislature, according to Imperial direction given in 1831, and so clearly affirmed by the Parliament of Canada in 1856, and this application of the estates is, we believe, safe, patriotic, and impartial; and, further, that the recognition of papal interference, in our national affairs, as embodied in this Bill, is an British and derogatory to the authority of the Queen.
3. And, inasmuch, as under Confederation the interests of these provinces are inseparably connected, we hold it to be the duty of all good citizens 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.

This resolution was also carried unanimously. A full report of Rev. Principal Caven's address will be found in another column.
The proceedings terminated with the singing of "God Save the Queen."

A new church of brick will be erected at Havelock this coming summer.

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

Ladies' College

HAMILTON, CANADA.
First of Ladies' College. Has graduated over 250 in full course. Full facilities in Literature, Languages, Science, Music and Art. Largest college building in Dominion. Opens January 6, 1889. Address Principal, A. BURNS, D.D., LL.D.

SYNOD OF Hamilton and London.

The Synod of Hamilton and London will meet in Zion Church, Brantford, on Monday, April 8, at 7:30 p.m. Rolls of Presbyteries and all documents intended for the Synod should be in the hands of the clerk not later than March 30.

Railway Certificates will be sent in due time.
Replies to the cards of enquiry already sent by the committee for providing accommodation should be in the hands of the chairman, Dr. T. M. Macintyre, not later than March 25.
WM. COCHRANE, Clerk of Synod. Brantford, March 13, 1889.

SUNDAY SCHOOL SUPPLIES.

SCRIPTURE TEXT CARDS.

The newest and prettiest designs with appropriate texts, suitable for infant classes.
1,000 cards, carefully assorted, by mail, \$2 00
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REWARD CARDS.

Suitable for more advanced classes.
1,000 cards, assorted, by mail, \$7 00
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THE TEN COMMANDMENTS.

Beautifully printed on handsomely lithographed card, 3½ x 4½ inches. \$1.50 per hundred.

THE LORD'S PRAYER.

Uniform with the Ten Commandments. \$1.50 per hundred.

CERTIFICATES OF HONOR.

Lithographed in colors, with appropriate texts. Size, 10½ x 13 inches. 15 cents each.

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With coloured plates, 26 x 36 inches. Illustrating each Sunday School lesson. \$1.50 per quarter; if by mail, \$1.60.

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Neatly printed on white card and giving title of lesson, text, memory verses, golden text, and shorter catechism. Each quarter put up separately in packages of 100. Per package, 15 cents.

CATECHISMS.

The Shorter Catechism with proofs, \$1.75 per hundred.
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The Mother's Catechism (preparatory) 1.40

THE CHILDREN'S HYMNAL.

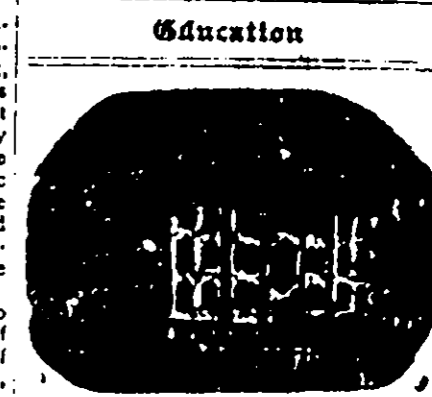
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Librarians who entrust their orders to me may depend on most prompt and careful attention.

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Ottawa Ladies' College.

Chartered 1869.
Situation healthy, beautiful and commanding. Winter Term begins January 3, 1889. Apply to DONALD A. GRANT, Secretary.

MORVYN HOUSE.

Boarding and Day School FOR YOUNG LADIES.

348 Jarvis Street, Toronto.
This house affords a thorough training in all the branches of a good education. The Modern Languages, French and Italian, Music and Elocution taught by the best practical teachers. Little girls received in a separate department. A few vacancies for resident pupils after the holidays. Classes will be resumed on Wednesday, January 8, 1889. MISS HAIGHT, Principal.

Brantford Young Ladies' COLLEGE.

Easter Term Begins April 1st, 1889.
Special inducements offered to pupils who may enter this term.
Science Lectures in Botany, Physiology and Hygiene continued by the Rev. John Stobhouse, M.A., B.Sc., B.Ed.
Landscaping, Painting and Sketching from Nature are special opportunities open to students in Art—Henry Martin, A.R.C.A., Art Master.
In the Music Department, instruction and practice under the constant supervision of teachers. Professor Ostrail, Director.
Culture and refinement secured through the social and home life of the students. Read for our calendar. T. M. MACINTYRE, Ph.D., Principal.

Better than the Best THE PRESBYTERIAN CONSERVATORY OF MUSIC

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Repertoire of Music.
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Church News.

We are thankful for the items of Church News...

Rev. D. McLenan, of Indian Lands, was recently visited...

At the auction sale the manse and glebe belonging to Knox church, Acton...

It is stated that Rev. Alex. McAulay, B.A., pastor of Dalhousie, etc., Presbytery of Kingston...

The annual meeting of Bervie Knox church, Auxiliary of W.F.M.S., was held on the 1st of March...

The annual election of officers of Knox College Missionary Society was held Tuesday evening, 12th, resulting as follows...

ST. ANDREW'S CHURCH, Halifax, Rev. D. M. Odon B.D., pastor, reports a year of successful work...

The quarterly communion was celebrated in the Presbyterian church, Minnedosa, Minn., on the 10th inst...

The induction of Rev. E. D. McLaren, B.D., late of Brampton, into the pastoral charge of St. Andrew's, Vancouver...

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ceased activity in the work of sending the Gospel Mrs. Ellingham, Pakenham, read a very interesting paper on "Christians Giving"...

Met in Woodstock, 12th inst., Rev. M. McGregor, M.A. presiding. There was a full attendance...

Met in Knox church, Stratford, on the 12th inst., Rev. John Campbell, Moderator. The committee on the revision of the Book of Forms reported...

Met in United church, New Glasgow, on Tuesday, March 5th. Mr. J. N. Maclean was released from his appointment to labour at Merigonish...

Met at Sunderland on Tuesday, 26th February. The Rev. L. Perrin, B.A., of Kirkfield and Bolsover, accepted the call addressed to him from the congregation of Pickering...

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their success, expressing their sympathy and co-operation, and pleading for a blessing on them and their work...

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met as Moderator of next General Assembly. It was agreed to apply to the Home Mission Committee for Catechists for the Little Harbor, Harney's River, Cape George, Mulgrave, Country Harbor and Carriboo River...

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Baking Powder. THE STERLING OLD COOK'S FRIEND Baking Powder. Is still at the service of its patrons and the public in general...

McLaren's COOK'S FRIEND. No other is genuine.

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GEO. F. BOSTWICK, 24 Front Street West, Toronto.

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British and Foreign.

A HANDSOME marble tablet has just been placed in St. James' Church...

JAY W. COWDRY, of Hartford, Connecticut, a "Christian Scientist," fell in a faint during a recent lecture...

The report of Crouch Hill Presbyterian Church, London, Rev. J. B. McBarry, pastor, says that at the beginning of the year there were two hundred and eighty-two names on the roll...

A NEW Established church has been opened at New Castleton by Dr. Macleod, of Edinburgh. The building is seated for 300, and the sum needed for its erection has been defrayed by subscriptions...

ADRIEN U. P. Presbytery has approved of an overture amending the tenure of the pastorate on condition that the incumbent be only with consent of the congregation, and that the principle of it be applied to all professors and salaried officers in the service of the Synod.

A NEW college is to be erected in Detroit, Mich., by the Jesuit Fathers. Thirty-five thousand dollars have already been subscribed, and it is understood that plans and specifications for a new and handsome pile of buildings, to cost \$100,000, are at once to be prepared.

The Senate of St. Andrew's University has agreed to confer the degree of D. D. on Dr. Cameron Lees, Dean of the Chapel Royal and minister of St. Giles' Cathedral, Edinburgh, and the degree of D. D. on the Rev. John Laird, C. P., the Moderator-Elect of the Free Church General Assembly.

In Portland, Oregon, the First Presbyterian church will be completed the coming summer, and will be the finest outside of San Francisco, on the Pacific coast. The First Congregational church will build a handsome edifice the coming summer. The Jews are just completing a very handsome synagogue.

UNDER the will of the late Miss Jane Milroy, of Whitorn, legacies have been left to the Free Church of Scotland, Sustentation Fund of £500, to the aged and infirm ministers' fund of £500, and to the Jewish and Foreign Missions £50 each.

There are sixteen Presbyterian missionary agencies in Great Britain and Ireland; twenty-two Presbyterian agencies; seven Methodist; four Baptist; eighteen undenominational; twenty-three individual organizations, in addition to a large number of Financial, Educational and Literary "Aid Societies." These figures are suggestive.

At the annual service of Old Cumnock Free Church Sunday-school, Rev. John Warrick, pastor, said that during the six years of his ministry 130 members had been removed from the roll, many of whom had gone abroad. Alluding to his contemplated visit to the Holy Land, Mr. Warrick stated that he expected to be absent from his charge eleven weeks.

THREE recently died at Montpellier, France, an old servant woman, who had given in the course of some years no less than 10,000 francs, the result of most careful economy, to the French Protestant Foreign Missionary Society. She loved missions, regularly read the missionary journals, and never prayed without mentioning by name M. Willard, a veteran missionary in South Africa.

It is said that the Rev. Dr. John Hall, of the Fifth Avenue Presbyterian church, New York, has hanging in his dining-room, an oil painting of a Rocky Mountain scene with a deer conspicuously in the foreground. The painting was made by Albert Bierstadt, who once heard Dr. Hall preach from the text "As the hart panteth," etc. "You painted in words the picture, so you belong," wrote Mr. Bierstadt in making the painting.

On the occasion of a second time re-elected to the Central Committee, of the Free Church, Principle Rainy has consented to spend the summer recess this year in visiting the different colonies. He will leave Scotland in time to reach Melbourne in the first week of May, when the Commission of the Victorian Assembly holds its meetings, and after visiting New South Wales, Queensland and New Zealand, will return to Melbourne in time to attend the Jubilee celebration.

A lecture on "The Bible and Science," delivered in Lorne-street Free Church, Campbelltown, Rev. D. F. McKenzie said he suspected that Huxley and Tyndall would fare badly in an examination on the Shorter Catechism, only worse than many a well-informed Christian man would if he were examined on "the physical life." Science, Mr. Mackenzie said, owes its existence to the open and he deprecated the claiming

of infallibility by either the theologian or the scientist.

MR. JOHN HUTCHISON, R. S. A., sculptor, Edinburgh, has received a commission from the Queen to execute a memorial to the Royal Stewart family buried in Paisley Abbey. These are, Marjory, daughter of King Robert Bruce, married to Walter, Lord High Steward of Scotland, and Robert III. The monument is to be a recumbent sculptured cross of Peterhead granite, on which will rest a Gothic cross of Sicilian marble. The memorial is in commemoration of the visit of the Queen to Paisley last year.

At the second meeting of the Free Church Deacons' Association, held in Greenock, Mr. John Miller gave an address on "The Representation of Deacons in the Higher Courts of the Church," in which he urged that ministers should be relieved of committed work in connection with the financial affairs of the Church, and pleaded for an enlarged lay representation in Edinburgh. Most of those who took part in the discussion which ensued supported the views of Mr. Miller, and the executive of the Association was unanimously empowered to memorialize the Presbytery to overture the Assembly on the question.

SAYS the Presbyterian Messenger - "The Rev. J. Talbot Gardener, a clergyman of Hungerford, holds attendance at a dissenting meeting house to be a deadly sin, and one of his parishioners—a lady—having gone on a Sunday evening to a Congregational church, he paid her a pastoral visit, and rebuked her solemnly for her wrong doing. He told her that she had been guilty of schism, and schism is a mortal sin. To let his erring parishioner understand what a mortal sin it is, he explained that stealing is a mortal sin, and so also is adultery, the inference being that it is as bad to go to chapel as to be guilty of either of these offences."

A LARGELY attended missionary meeting, promoted by the three Presbyteries of the city, was held in Edinburgh a short time ago in the interests of mission in Nyassa Land. A resolution was passed calling attention to the critical condition of the Missions, and agreeing to bring before the Government the importance of the Missions being continued in undisturbed freedom in their Christian work. It was resolved to send a deputation to Lord Salisbury to further the object of the meeting. Dr. Scott presided, and addresses were delivered by Rev. A. Hetherwick, J. Buchanan, H. Waller, J. Scott, J. MacMurtre, and Principal Rainy.

The deputation appointed to represent England, Scotland and Ireland, at the Presbyterian Jubilee in Melbourne, consisted of Rev. Dr. Donald Fraser, Moderator of the Synod, and Rev. Dr. MacGregor, of Edinburgh, one of the Queen's chaplains, and Rev. Robert J. Lynd, Moderator of the Irish Assembly. Principle Rainy, who is about to visit Australia, will represent the Free Church. Dr. Fraser, by last reports had not given his consent, but pressure is being brought to bear upon him, he having been appointed last summer to represent the Pan-Presbyterian Council at the coming jubilee. None of the delegates are likely to go unless the celebration is postponed from May to July. Communication on this subject is now being held by telegraph.

SAYS the Glasgow Christian Leader: "The rule of the Roman Catholic Church forbids Christian burial to suicides, but it was at once relaxed by the Pope in the case of Crown Prince Rudolf, of Austria, though he was a notoriously licentious man, whose infidelities had driven his wife once and again from him, who was the terror of husbands, and fathers, and who at last, threatened in the midst of an intrigue, put an end to his life. Well may the New York Independent contrast the treatment of this royal debauchee, who has been buried in the consecrated cathedral in the odour of the sanctities, with the refusal of Christian sepulture by the archbishop of New York to an honest, pure enthusiast, John McGuire, because he believed in the panacea of Henry George and Dr. McGlynn for abolishing poverty. According to Rome, it is much more important in the kingdom of Heaven to be a prince than a plebeian."

THE Presbyterian church in Indianapolis was beautifully decorated with flowers and evergreens when General Harrison took his seat Sunday morning, Feb. 24th, for the last time previous to his departure for the White House, at Washington. The church was crowded, and at the close of the service as many of the congregation as it was possible gave the President-Elect and his wife a parting handshake. Until that day the pastor of the church, the Rev. Dr. Haines, had never from the pulpit made any reference to the honour bestowed upon his parishioner in his election to the Presidency, but at the close of his sermon he paid a farewell tribute to the new President. Dr. Haines spoke with much feeling and had the rapt attention of his large audience. General Harrison sat with his head slightly bowed, as though greatly affected by the solemnity of the occasion, as also were Mrs. Harrison and Mrs. McKee. At the conclusion the pastor closed the services with an earnest prayer for a bestowal upon the nation's new Chief Magistrate of all the aids of Divine guidance.

Special Notices.

A MEMORIAL fountain to the Covenanters is to be erected on the Green, Kirkwall.

MISS AUGUSTA CASS, late of Dresden, Ohio, has made bequests of \$2,000 each to the Presbyterian Boards of Home Missions, Foreign Missions and Freedmen.

DURING the present century only eight degrees of D. D. have been conferred in Sweden, seven by the University of Upsala and one by the University of Lund.

A MARBLE tablet has been placed in St. Ninian's Free church, Leith, to the memory of Rev. John Thomson, who founded and was for 41 years minister of the church.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHIC DYSPEPSIA, 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 in the nasal tubes. The eminent scientist, Tyndall, Huxley and Beckendorff, 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 often than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite, which they do 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 cases. N. B.—For catarrh troubles peculiar to females (white) 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. MR. M'EWAN, Member of Parliament, has presented £60,000 to the University of Edinburgh, in order that an Academic Hall may be built. It will be capable of holding 3,000 persons.

THE corner stone of the first Protestant church ever built on the soil of Guatemala was laid on Christmas day. It is Presbyterian. In this Republic the Inquisition long maintained its bloody domination.

DR. GRATTAN GUINNESS is now visiting the United States, pleading before the Churches for largely increased missionary effort in Africa. Central Africa he declares to be the largest unevangelized region in the world.

REV. JAMES PATTERSON has been inducted at Belgrave, London, as successor to Rev. Dr. Adolph Saphir. Professor Elmshie preached, the address to the minister and congregation being given by Rev. Gavin Carlyle.

ADVICE TO MOTHERS. MRS. WINSLOW'S SCOTTISH SYRUP about 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.

PRESIDENT PATTON, of Princeton College, announces that Mr. C. C. Cuyler, of the Class of '79, has informed him that he intends to establish an annual prize in political science as a memorial of his father, the late Theodore Cuyler, of Philadelphia. The prize will consist of the annual interest on \$1,000, and will be open to members of the Senior Class, beginning with the present year.

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 BALL CO. DEAR SIRS,—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 Debeltator 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 Debeltator, 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, BERT GOULDING, 85 Cumberland St.

Full treatment \$3.00, by mail \$2. extra Free test, Room C., Yonge St. Arcade.

THE Sustentation Fund of the Presbyterian Church of England closed the year's operation with the work done and \$2,000 in the treasury. The Sustentation Fund of the Free Church of Scotland is in advance of last year's receipts.

Burdock BLOOD BITTERS REGULATES THE Bowels, Bile and Blood CURES Constipation, Biliousness, all Blood Disorders, Dyspepsia, Liver Complaints, Stomach and all Disorders of the System.

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and insupportably tired? Do you feel fullness or bloating after eating, or of "sourness," or "flatulency" of stomach in the morning, or "colic" or "wind" in the afternoon, or "irregular appetite," "dizziness," "frequent headaches," "blurred sight," "floating specks" before the eyes, "nocturnal prostration" or "exhaustion" of vitality, or "noisy" but "fruitless" attempts with daily washings, sharp-fitting truss, or pills here and there, cold feet, diarrhoea, etc. In such cases, "water-cure" is a most refreshing sleep, constant, "indolent," "long of breath," or "irregular" "cough," or "any considerable number" of these symptoms you are suffering from that fatal condition of American medicine—"Catarrh of the Urinary Tract," associated with "Dyspepsia," "Indigestion," "The more complicated your disease has become, the greater the number and variety of symptoms you will have to cope with. Let me tell you, Dr. Pierce's Golden Medical Discovery will subvert it, if taken according to directions for a reasonable length of time. If not cured, consumption multiplies and consumption of the lungs, skin diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave ailment will quite likely result in such a case as to bring about a fatal termination.

Dr. Pierce's Golden Medical Discovery is a powerful purifier of the blood, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities. It is a powerful tonic, and it is equally efficacious in acting upon the kidneys and other excretory organs, cleansing, strengthening, and healing their diseases. As an assisting, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial diseases, biliousness, cholera, dysentery, and other ailments, it is a powerful and reliable remedy. It is a powerful and reliable remedy for all Catarrh Diseases of the

CURES ALL HUMORS, From a common Itch, or Eruption, to the worst Scrofula, Salt Rheum, etc. It cures Scaly or Itchy Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. It is a powerful and reliable remedy for all Catarrh Diseases of the

"FOR THE BLOOD IS THE LIFE." Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good digestion will follow. It is a powerful and reliable remedy for all Catarrh Diseases of the

CONSUMPTION, which is fatal to the lungs, is arrested and cured by this remedy. It is a powerful and reliable remedy for all Catarrh Diseases of the

Liver, Blood, and Lungs. For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Severe Cough, and kindred ailments, Dr. Pierce's Golden Medical Discovery is a powerful and reliable remedy. Sold by Druggists at \$1.00, or Six Bottles for \$5.00.

Send ten cents in stamps for Dr. Pierce's book on Consumption, Address: Dr. J. C. Root, 231 N. 2nd St., N. Y.

READ THIS. DYSENTERY—Incurable Preferred—Wanted. Simply address POPP'S POLIKLINIK, Philadelphia, Pa.

Mention this paper when writing.

STANDARD CHOPPING MILLS USES BEST FRENCH BURR MILLSTONES. Froulton, Ont., December 17, 1888. W. E. W. Co., Brantford. I received your letter saying you would accept my order for twenty Standard Choppers. Please ship immediately, as I cannot afford to keep buying plates for this Iron Crinder and I have a good deal of grinding just now. Yours truly JOSHUA WHEELER. Replaced Three Iron Grinders last week. We have them for sale cheap.

JOHN SMEALL, MERCHANT TAILOR. 263 QUEEN STREET WEST, TORONTO.

THE ONLY APPLIANCES ABSORBENT QUALITIES. A NEW LEASE OF LIFE—CURED WITHOUT MEDICINE.

All diseases are cured by our Medicated Electro Belts and Appliances. On the principle that electricity is life, our appliances are brought directly into contact with the diseased part. They act as powerful stimulants, by destroying the germs of disease 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. E. M. Whitehead, 578 Jarvis Street, a sufferer for years, could not be induced to part with our Electro Belt. Mr. J. Fuller, 414 Centre Street, coughed eighteen months, cured in two treatments by Actina. J. McQuig, grain merchant, ureol of rheumatism in the shoulders after all others failed. Jas. Woods, Parkdale, sciatica and lumbago, cured in fifteen days. Wm. Nelles, Thessalon, cured of lumbago, 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 lumbago in ten days; belt ordered by his physician. Mrs. O. M. Tyley, 273 Berkeley Street, cured of nervous prostration. D. K. Bell, 133 Simcoe Street, cured of one year's sleeplessness in three days by wearing Lung Shield and using Actina. L. B. McKelvey, Queen Street, tobaccoist, cured of nervousness after years of suffering. Miss Annie Wray, Manning Avenue, music teacher, finds Actina invaluable. Mr. Green, Thessalon, cured of pain in the back and kidneys, said to be Bright's disease. B. Riggs, 220 Adelaide West, cured of catarrh by Actina. G. S. Pardee, 31 Berkeley Street, cured of lumbago after all medicines failed. Miss Della Clayton, Toronto, cured of paralysis after being in the hospital nine months. Mrs. Andrews, Thessalon, cured of rheumatism and hip disease; could not walk without a cane. John 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, 312 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. McT. "For general debility your Belt and Suspensory are cheap at any price," says S. M. C. These letters are on file. Mr. McClintock, Thessalon, 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 is perfectly prepared for the throat and lungs. Send for Illustrated Book and Journal FREE. Name this paper.

COMPARE OUR GOODS IN PRICES TO ANY OTHERS. W. T. BAER & CO., 153 QUEEN STREET WEST, TORONTO.

HOSPITAL REMEDIES \$1. WILL GIVE YOU HEALTH! A NEW DEPARTURE IN MEDICINE. The four greatest medical centres of the world are London, Paris, Berlin and Vienna. These cities have immense hospitals teeming with suffering humanity. Crowds of students throng the wards studying under the Professors in charge. The most renowned physicians of the world teach and practice here, and the institutions are storehouses of medical knowledge and experience. With a view of making this experience available to the public the Hospital Remedy Co. at great expense secured the prescriptions of these hospitals, prepared the specific, and although it would cost from \$25 to \$100 to secure the attention of their distinguished originators, yet in this way their PREPARED SPECIFICS ARE OFFERED AT THE PRICE OF THE QUACK PATENT MEDICINES THAT FLOOD THE MARKET AND ABSURDLY CLAIM TO CURE EVERY ILL FROM A SINGLE BOTTLE. The want always felt for a reliable class of domestic remedies is now filled with perfect satisfaction. THE HOSPITAL REMEDIES MAKE NO UNREASONABLE CLAIMS. The specific for CATARRH cures that and nothing else; so with the specific for BRONCHITIS, CONSUMPTION AND LUNG TROUBLES; RHEUMATISM is cured by No. 3, while troubles of DIGESTION, STOMACH, LIVER and KIDNEYS have their own cure. To those it adds a specific for FEVER AND AGUE, one for FEMALE WEAKNESS—a GENERAL TONIC and BLOOD MAKER that makes blood and GIVES FIRM AND FULLNESS, and an incomparable remedy for NERVOUS DEBILITY.

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Presbyterian Review

THURSDAY, MARCH 21, 1889.

"The Presbyterian Review" has the largest circulation of any Presbyterian newspaper 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.

Knox church, Galt, has sixteen elders' districts.

PROCEEDS of Newmarket tea-meeting, about \$100.

THE congregation of St. Elmo have decided to erect a new manse.

THE Elmvale congregation contemplates building a new church.

THE congregation at Burgoyne have decided to introduce an organ.

THE pulpit of Zion church, Brantford, was occupied Sabbath, 3rd inst., by Rev. W. G. Wallace, of Toronto.

A VERY successful entertainment, given by the Ladies' Aid of St. Andrew's, Almonte, was held last week.

THE anniversary services of Caven church, Winthrop, were conducted by Rev. Geo. Chrystal, of Avonton.

REV. JOHN ROSS, B.A., delivered his lecture on John Bunyan in Melville church, Brussels, to a large audience.

THE Rev. M. C. Cameron, B.D., of Knox church, Harrison, has just received an invitation from a church in Columbus, N.S., at a salary of \$1,600 per year.

MRS. MCCLINTOCK, wife of Rev. J. W. McClintock, of Mandamin, while attending on the 13th inst., a marriage ceremony with her husband, suddenly died of apoplexy.

THE Welland congregation have decided to proceed with the erection of a new church building, the canvass for subscriptions to the building fund having been very satisfactory.

REV. JOHN SOMERVILLE, M.A., pastor of Division street Church, Owen Sound, has been delivering with much acceptance in St. Vincent and other places, his lecture: "A Visit to St. Peter's at Rome."

MISS M. A. EADIE was recently waited upon at the manse, Pinkerton, by a number of the congregation, and presented with an address and a gold watch, as a token of the esteem in which she is held in the community.

THE sermons in connection with the anniversary services, Barrie, were preached Sabbath, 3rd inst., by Rev. Prof. MacLaren, of Knox College. A local paper says: "The Professor's Calvinism was very clearly marked in his discourses."

ON March 1st a deputation from the congregation of Chesterfield waited upon Mr. Lamberton and presented her with a handsome and costly silver tea service, as a token of their high appreciation of her excellent services as leader of the choir.

ON the eve of his leaving for Strathroy, Mr. Thomas Turnbull, who has long been closely identified with the choir and Sabbath-school of Knox church, Galt, was presented by members of the choir and S.S. teachers with a writing desk and gold pencil case.

THE annual meeting of the Stratford Presbyterian W.P.M.S., was held in Listowel on the 15th of January. The Secretary's report showed that there were twenty-one Auxiliaries and one Mission Band, with a total membership of 400. The sum of \$870 was realized during the year.

REV. L. C. EMES, of Knox College, has very acceptably filled the pulpits of Flesherton and Markdale Presbyterian churches for three Sabbaths. Mr. Emes has accepted the invitation of above congregations to become their pastor. Stipend offered \$800 and manse with one month's holiday.

A NUMBER of the congregation of Balsore, Lindsay Presbytery, recently waited on the Rev. L. Perrin, and Mrs. Perrin, at the manse, and presented them with a purse of money and a number of beautiful gifts, accompanied by an address, expressive of regret at the severance of the pastoral tie.

THE new East church, Oak street, city, Rev. J. M. Cameron, pastor, it is expected, will be opened for divine service, Sabbath, March 31st. Rev. W. T. McMullen, of Woodstock, Moderator of the General Assembly, will preach morning and evening. The new church, which is a very handsome building, is capable of seating 1,100 persons.

THE Wexford correspondent of the Markham Economist supplies the following item of news to that journal: "The Zion Presbyterian church, of this place, held its first tea-meeting on Monday, Feb. 24th. After partaking of a first-class supper, the chair was taken by G. B. Smith, Esq., M.P.P., who gave a short address. Speeches were delivered by the Rev. Mr. Macdonald, pastor of the church, the Rev. Mr. Johnston, of York, and the Rev. Mr. McKellar, of Manitoba. The singing by the St. Andrew's church choir, of Scarborough, I venture to say, cannot be beaten in the county of York. Proceeds, \$141."

INTERESTING and delightful services were held at the North street Presbyterian church, Tempo, county Middlesex, on the first Sabbath of March and the two following evenings. Rev. R. Hunter Craig, pastor, preached Sabbath morning and evening, to large congregations. On Monday evening the annual tea-meeting was held, at which Mr. Craig presided. Able and highly practical addresses were delivered by Rev. Mr. Brown (Methodist), of Lambeth, Mr. Sowers, of West-nester, and Mr. Henderson, of Hyde Park. The Baker choir, of Delaware, kindly gave their efficient and highly appreciated services, by selecting most excellent and strikingly appropriate music. On Tuesday evening there was a social for the Sabbath-school. The proceeds in all amounted to a good sum. This little church, not long connected with us, is in a prosperous condition.

ROYAL BAKING POWDER



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in Canada. ROYAL BAKING POWDER CO. 100 Wall Street, N.Y.



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Send for Prospectus, claims paid, etc. WILLIAM JONES, Managing Director.

JUST RECEIVED. The Largest, Most Complete and Best Selected stock of GAS FIXTURES AND GAS GLOBES

To be found in the Dominion for this season's trade at R. H. LEAR'S, 10 and 21 Richmond Street West.

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Meetings of Presbyteries. LANSING—Lansing, May 24, 11 a.m. PICTOU—New Glasgow, May 7, 9:30 a.m. PARIS—Ingersoll, June 25, 2 p.m. STRATFORD—Stratford, May 13, 7:30 p.m. TORONTO—Toronto, April 2, 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. CHENG—At Toronto, on February 28, the wife of Alex. T. Cringan, of a daughter.

Marriages. HANMILL—EDWARDS. At Perth, on March 13, by the Rev. G. B. Mullan, Mr. Samuel Hammill to Miss Christina, eldest daughter of the late William Edwards, all of West Garsden.

HALL—McKENZIE. On March 5, by the Rev. H. Howard, at Burnside, Lizzie McKenzie, youngest daughter of Kenneth McKenzie, M.P.P., to Arthur George, second son of the late Major General Arthur Hall, H.E.J.C.S.

DAVID—HILL. At Port Perry, on March 13, by the Rev. J. McMechan, the Rev. Jas. M. Boyd, B.D., Beauharnois, Quebec, to Mary M. David, daughter of the late Samuel Hill, of West Whitby, Ontario.

FRASER—RAMSAY. At Toronto, on March 7, by Rev. D. J. Macdonnell, B.D., Alexander Fraser, City Editor of the Mail, to Christina Elizabeth Frances, elder daughter of the late S. F. Ramsay, M.D., Toronto.

WELCH—CANNELL. At Toronto, on March 5, 1889, by the Rev. G. M. Milligan, B.A., Bertam C. Welch, Meteorological Service, Toronto, to Isabella, only daughter of Hilch S. Cannell.

MR. FORSTER, ARTIST. Portraits submitted to the Editor of the Review. Studio, 21 King St. East. N.B.—Portraits in Oil a specialty.

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

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The unrivalled productions of Messrs. Jeffrey & Co., of London, England, were one of the chief attractions at the Arts and Crafts' Exhibition, lately held in London. The Victorian series of wall papers made by this firm, and designed by Lewis F. Day, Walter Crane, J. D. Sedding, and others, are well represented in our stock. All other lines made by this firm, from 12 cents per roll upwards, are in the most perfect taste, and allow of the selection of really artistic hangings, at prices usually paid for commonplace designs. We are sole importers of Messrs. Jeffrey & Co.'s productions. We will also show a beautiful line of Liberty's wall papers, designed and coloured especially to harmonize with their celebrated silks and hangings. These papers are not at all expensive, and will undoubtedly find a large sale. We have, beyond question, the largest stock in Canada of Japanese and French Leather and Relief Papers, among which are to be found several of the most delightful conceptions in decorative art. Our importations of Japanese leathers direct, from British Columbia, will embrace the productions of three establishments, including the Government factory.

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We have made a careful selection of designs by the best American manufacturers only, the continued cutting in price having caused deterioration in quality in many lines.

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Have always formed an important feature in our stock; and, encouraged by past success, we have greatly enlarged our range of designs for the coming season. Prices at from 20 cents per roll upwards.

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Hon. G. Edwards Lester, Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:—

New York, August 1, 1887. 122 E. 27th St. DR. J. C. AYER & Co., Lowell, Mass. Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statement:

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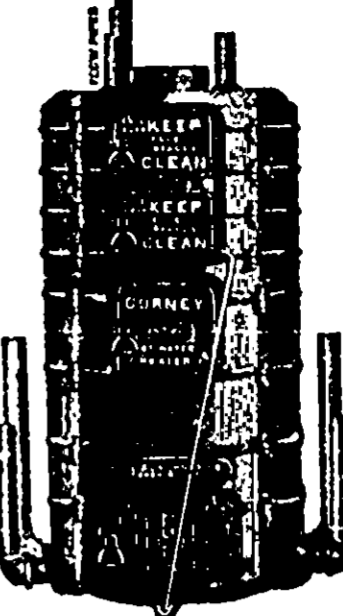
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