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WARFARE.
My hand has lost its cunning and its power,
I cannot fight;
My arm hangs helpless, like a wounded flower,
Killed by a blight;
My tendons, once of steel, are limp and shrunk—
Each yields, and bends;
My iron frame is like the blasted trunk
That lightning rends!

And where my armour? Is it also gone?
I wish to find
That I am standing here, disarmed, alone—
With youth behind—
And strength and beauty, and all else that dies,
Locked chill in death.
Gone like a vision of the night that flies,
At morn's first breath!

What has my warfare brought me? What
great gain?
How much renown?
Where are my trophies? Where my conquered
slain?
And where my crown?
What are my victories, that I should share
The victor's seat?
I fought as one who vainly beats the air,
And gained—defeat!

And this the end is this the climax grand,
The scene won!
The foal downfall of a house of sand,
The last good run!
And what my profits are, I ask in vain,
For none are shown;
Nothing is left that I can count as gain,
Or call my own.

I toyed with shadows, while the sands of time
Rolled swiftly on;
And said not, "This is youth," until its prime
Was past and gone!
And now, in shame, before the Head Supreme,
With garments rent,
I crave for grace that I may yet redeem
The time mispent!
—Chamberlain's Journal.

FOR THE PRESBYTERIAN REVIEW, SABBATH SCHOOL WORK IN WALES.

IN FOUR PARTS.—PART III.
BY REV. JOHN GRIFFITH, WILMINGTON, ONT.

It has now been pointed out that the Sabbath School of Wales had the remarkable fact of being the only one in the world which has been established in a matter of Welsh history. The same work is still carried on, on the same lines, with undiminished vigour. From the magnitude of the work before it and the success that has crowned its efforts, one may naturally infer that the Sabbath School there is something better than it is in any other part of the world. The grand result in point of figures has been ascertained by Mr. Hartley, the great English Sabbath School statistician, who has recently declared that one out of every three persons in Wales is either a teacher or a scholar in the Sabbath School. It is but justice to the work in Wales, and Sabbath School workers everywhere, that the work there should be made widely known.

The principle that fired the heart of Charles, and which has been embodied so completely in his schools can be put in a simple form: *That all Christians should meet together to study God's Word and teach it to all.* Is this a new idea among evangelical Christians? And is the working out of it limited to the Sabbath Schools of Wales? This principle underlies all missionary efforts, and it is acknowledged that a nineteenth-century Church approaches the Primitive Church to the degree that this principle is worked out. Christ was a Lawgiver and a Teacher. As a Lawgiver he established His Church; as a Teacher He would turn His Church into a school. The Christian Church must include both ideas, church and school. The Church is a school, and the school or Sabbath school is but the outer court of the church. The Church of the Disciples was a Bible Class conducted by the Great Teacher Himself. We cling to the idea of a church, but a church in the sense of a club or a secret society, or even as a mutual improvement society, is not what we believe in, but a church that resolves itself into a teaching board or a missionary committee or a committee of missionaries. Christ met his disciples, after his resurrection, on a mountain in Galilee, and there to "five hundred" of them he gave the command: Disciple, Baptize and Teach all nations. Is this command fully obeyed by all our efforts to send the Gospel to heathen lands? Where can this command—that all should go to all—be better obeyed by our home churches than by the whole church marching to the Sabbath school? Certain it is that this command is not obeyed as it should be when this important work is delegated to one good man who is appointed superintendent, and who receives full powers to do the best he can and hunt

the neighbourhood for teachers; while the great mass of believers do nothing. If after these single-handed efforts, supplemented by the minister's Bible class, the attendance on the Lord's Day is good, and the church flourishing, how can members be at peace with themselves when they find the work progressing almost in spite of themselves. If all the churches of Canada were turned into schools, would it not really appear a new thing under the sun? It would only mean an application of the principle which impels us to send our missionaries to foreign lands, to a sphere that is within the reach of all. There is something for all in the Sabbath School, and all can do something there. Here we find a principle fit for the whole Christian world to adopt, limited in its operation, so far as religious teaching is concerned, to a small country like Wales. It must not be thought that this kind of Sabbath School is suited only to ignorant Wales. Enlightened Wales would rather have her name blotted out from the list of nations than abandon her Sabbath School; and humbly, yet confidently, she hopes that a hundred years' work there and its story will be the means of rousing the whole Christian world to undertake a similar task.

II.—ITS TEACHERS AND PUPILS.

The peculiar character of Welsh Sunday Schools is seen especially when we consider the various classes of people that attend them.

1. *Church members and their families.* It is an unwritten law (and perhaps better obeyed than if it were written) that every member of the church is also to attend Sabbath School. All members do not attend, but those who do not are put down as the "drones" of the church. I remember having occasion to scrutinize the list of communicants in one place in order to find out the number that attended Sabbath School. Out of over 300 members only fifteen habitually absent themselves. Members are not considered entitled to the respect and confidence of the church unless they are prominent members also of the school. I have already referred to the testing of a candidate for the ministry. The same is true of all office-bearers—the Sabbath School is the "ground of the keys." Weekly positions and other considerations are based on the attendance at these offices on account of these side influences, but these are not the men that influence the church for good.

The church looks upon the school, on the one hand, as an outlet for its energies, and on the other, as a reservoir for new supplies. To attain this double end, the school is in the hand of the church. The elders are its directors, and the minister is the honorary superintendent. Whenever the church meets to discuss matters relative to its welfare (which is every week) Sabbath School work occupies much attention. When a new member is received, either by profession or by letter, he or she is exhorted "to come to the Sabbath School, where a seat in some class is duly allotted to him or her. In fine, the Sabbath School everywhere is the measure of the spiritual life of the church.

2. *Children who are deprived of family instruction.* The ostrich-brood in populous districts contributes a large number to the Sabbath School. A diligent search is made for them. Though I hold that the Sabbath Schools of Wales are entirely different to the philanthropic schools of Raikes and the ragged schools of Gutrie, still they are elastic enough to take in these features without giving them the form of independent institutions. These neglected children are generally placed side by side with the children of church members. As the classes are small in number, and the teacher consequently can give special attention to them, they are both benefited by the society of their better-trained class-mates, and prevented from initiating the latter into their own vicious practices. Sometimes a branch school is started for these neglected children near their homes. A band of workers from the main school volunteer or are appointed to conduct this branch. From the rough materials gathered and polished there, the ranks of the large school are to a large measure filled, where many of those who were previously supposed to be possessed of "unclean spirits" are found "sitting, and clothed, and in their right mind;" and the other children are not a bit "afraid" of them.

3. *Young people who are not connected with religious families.* To many of these the Sabbath School class is their "religious family." Here they make their friends. The society found there is their strongest safeguard against the allurements of vice. Their acquaintance is not limited to the school. The two that are sitting side by side in the class, reading their Bibles on the Sabbath, are seen also walking arm in arm on a week-day evening. This companionship is not necessarily based on deep religious feeling, for many of the class I describe

have not yet decided for Christ. I simply state the fact that such young people find a home in the Sabbath school. And as all the teachers are to be church members, and the teachers of this class the best informed and the most spiritually minded in the church, the church naturally looks to their ranks for recruits. Neither is it disappointed. In the weekly church meeting, these, one by one, turn in. They are there received publicly, and after words of exhortation from minister and elders, they turn to the Sabbath School teacher of that person. He, with deep emotion, expresses his joy at seeing one of his pupils deciding for Christ. This pays him for all the weary years he has worked as a teacher, and this makes him more solicitous than ever for the moral welfare of those under his charge.

It is a significant fact, that there are no Welsh-Young Men's Christian Associations. In some of the towns the English element has forced this exotic into growth. Without doubting the good that is being done by these institutions in other lands, they are looked upon in Wales as superfluous. So far as I have understood that movement, all the features of it as far as they bear on the spiritual welfare of young men, are well-developed for the need of Wales through the Sabbath School and its allied organizations, with this important advantage, that the work is done through the latter in immediate connection with the churches, and in the former apart from the churches. The need for the Y. M. C. A. in Wales would indicate a certain disorganized state of church and Sabbath school, which, happily, is not found there.

4. *Persons of unsteady views and wavering faith.* We cannot call them sceptics, for Wales is remarkably free from such troublesome creatures. The paucity of their number is accounted for by Sabbath School work. Young men acquire the habit of attending it. When they become troubled with doubts regarding doctrinal matters, they speak them out in the class. On this thrashing-floor every member of the class uses his flail, and under their doubts almost invariably vanish. Sometimes a tough sheaf resists the flails for successive Sabbaths. On such occasions the advice of the superintendent, or better still, the minister, is sought. The minister is the one to whom many a "crookedly bent" point is settled, who sometimes affords much amusement to outsiders. The class adopts a certain standard in the form of some popular commentary. Sometimes a copy of that standard work is kept at hand for reference in the class. Charles' Bible Dictionary, James Hughes', and the Sabbath School Commentaries are the favourite books of reference. Their decisions are final. Occasionally an independent thinker is found among the scholars who questions even the decisions of these standard authorities. An aged scholar of the name of James Bennett clung tenaciously to an idea which was considered erroneous by the rest of the class. "James Hughes says thus and thus," said a class-mate. "Let James Hughes say what he likes," said the excited old man, "James Bennett says this."

5. *Converts made through the regular ministry and revival services.*

Every convert in Wales when he asks the convert's question "Lord, what wilt thou have me to do," is quickly answered, "Go, work in the Sabbath School." Here he finds a test of his zeal, and a field for work. He is plainly told that he is expected to work here and every truly converted man and woman are glad to get to work. After every revival the reality of the good done is tested in the Sabbath School; and many a school during and after a powerful revival presents a lively and interesting scene. In this class an illiterate drunkard is found drinking as much knowledge as he can get out of a Sunday School Primer. In the other class is a talented but dissipated man astonishing his class-mates with his aptitude at expounding Scripture, which he had for years buried in the ways of sin. In another place a new class has been formed entirely of converts. In all the classes earnest exhortation is blended with exposition. The great converting truths of the Gospel are further taught and applied.

(To be continued.)

PUNDITA RAMABAI, in whose work for the women of India so many persons in this country are interested, has arrived in India and opened her home for widows in Chowpatty, in which a good education will be given, with a training for some suitable employment.

MRS LAURA BRINGMAN, an American missionary, writing from South Africa, sends encouraging news concerning the success of Christian Endeavour Societies in Natal. She says, however, that the tobacco question is troubling them, and the missionaries find it necessary to discuss the question and pronounce against it.

THE MINISTER AND POLITICS.

Politics is not civil government, but the science of appointing and directing the agents or officers of government. How far should a minister of the Gospel take part in such a work? It is asked that this question was raised in the early days of our Republic, when it was proposed to prevent the exercise of suffrage by ministers. A shrewd politician, however, moved an amendment to the proposition which read in this wise: "Provided, however, when a minister is deposed from his office for adultery, drunkenness or other crime, this shall not prevent him thereafter from exercising the right of suffrage." The matter was soon brought to the table; they were not prepared to sanction the principle that a religious character was incompatible with the duties of a citizen, nor did they favour the withdrawal of a minister from politics. I think this position should be enforced now, for if Christians and Christian men withdraw from politics it will turn over this Government into the hands of the devil's agents, and be a confession that God, in the establishing of His institutions, requires duties inconsistent with each other. But if this is denied, it follows that a minister, as a citizen, has the same right and responsibility as other men, and his position in the Church does not relieve him from his responsibilities in the family and in the State. Elder Harrison has been inaugurated President of the United States, but that does not relieve him from his duties as an elder of the Church, nor will his eldership in the Church relieve him from his duties as President. But what are some of the duties of a citizen? Is a minister bound to preach on political topics? What is his commission?

He says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." But this commission is clearly not given to him as a citizen, but as a minister of the Gospel. He ought, therefore, never to preach as a citizen, but as a minister called to the office by the Lord Jesus Christ, the head of the Church, and he is to be faithful to the Church and to his commission. He is not to be a politician, no matter how warmly he may approve it as a politician. He must find his texts and his subjects in the Bible; there only does he find the words commanded by Christ. But, as an able writer has well said: "The Gospel is itself a fire in the earth, and there is no living interest of humanity which the Gospel is not designed to reach and benefit." If the times make it necessary to preach in obedience to law it is easy to find a text. Here is one, "Submit to every ordinance of man for the Lord's sake." If we consider it a suitable time to urge prayer for rulers, though I would not recommend the old Scotch preacher's prayer—"Lord bless the king, give him wisdom and right principles, for thou knowest how greatly he needs them"—here is a good text, "I exhort, therefore, that, first of all, supplication, intercession and giving of thanks be made for all men, for kings, and for all that are in authority," etc. If it is deemed necessary to preach against oppression and wickedness in office, the words of the Saviour may be used, "Woe unto you scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers;" or Paul's words may be used, "God shall smite thee thou whitened wall, for sittest thou to judge me after the law, and commandest that be smitten contrary to the law?" If a temperance sermon must be preached, here is a good text, "Look not every man on his own things, but every man also on the things of others." If instruction is needed on the character of rulers, we do not suppose that the requirements now should be lower than in Moses' time, and therefore Exodus xviii. 21 would do, "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers."

We repeat again, however, that these sermons ought to be preached as ministers of the Church of God and not as partisan politicians. It would not do, therefore, to say that the candidates of this or that party are just the kind of men required by the Bible, and the candidates of the other party are not; nor would it do to say this or that policy—free trade or protection—is demanded by the Bible, and the other ought to be opposed; that would be putting the politician into the pulpit in place of the minister of the Word. But on whatever subject the Word speaks, then the minister, at the proper time, may let his voice be heard.

The fact that questions affecting the morals of the Church become also political questions, does not take away

the right of the Church to lift up her voice in behalf of what she believes to be the truth of God. Indeed, the position of the State may make her duty all the more imperative if she would save the nation from the judgments of God. It is as true to day as it was in the days of Jeremiah (xviii. 7-9), when God said: "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up and pull down and to destroy. If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them, and at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it. If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." But it is claimed that there are passages of Scripture teaching the doctrine that the ministers of Christ should hold themselves aloof from all affairs of State. Well, I confess that I am wholly ignorant of this fact. I have read considerably in the Bible, but have not come across any such text. I have found the text, "Render unto Caesar the things that are Caesar's, and to God the things that are God's," but if that teaches anything it is that every man is under obligation to perform the duties he owes to the State as well as those which he owes to God and the Church. I have also found the text, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I would not be delivered to the Jews." That is, the kingdom that I have come to set up on earth does not use the carnal weapons which earthly governments do—my servants may not draw the sword in my defence—peace on earth and good will to men are foundation principles in my kingdom. In another sense, however, it is of the world, it is set up in the world and for the population of the world; its aim is to regenerate and save the world; and Christ prayed for its members, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And while they remain in the world they are citizens with the responsibility of citizens. We have also read Christ's interview with the man who asked him to teach to his brethren, "I have said unto thee, that thou art a Jew, and yet sayest thou, I have no king, no lord, no father, no mother, no brethren, nor sisters, nor countrymen, because I have said, My kingdom is not of this world." Who made me? he asks, "a judge or a divider over you?" The probability was, the young man was asking something contrary to the law, for the Saviour added, "Take heed and beware of covetousness." We have occasionally read the history of Apostle Paul, and we remember he was not backward in claiming his rights as a Roman citizen. At Philippi, when the magistrates ordered his release from prison, together with that of Silas, he said to the officers whom they had sent to open the prison doors: "They have beaten us openly, uncondemned, being Romans, and now they thrust us out privily. Nay! verily, but let them come and fetch us out." And these magistrates came and brought them out. At Jerusalem he escaped scourging by his claim that he was a Roman citizen, and finally he appealed to Caesar and had his case certified to Rome. But Paul was not a man to claim privileges, and refuse to perform corresponding duties. Accordingly he often urges upon Christians the performance of civil duties. Almost in the words of the Saviour he says: "Render, therefore, to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour."

It is to be remembered, also, that at the time Christ and his Apostles lived the power of the people was largely restricted, compared with the present—they were not as now, sovereigns. Their duties consisted largely in the payment of taxes and in obedience to the "powers that be." The State could only be reformed by reaching the rulers with the Gospel. They could reason of righteousness, temperance and judgment whenever they had opportunity before rulers, as Paul did, but they were beyond reach in any other way. But today the people can, by the sovereign ballot, if they choose, put the Government on the side of right, truth and humanity, or against it, and God will hold them responsible for the use of this power. I plead for both plans. The one is the plan of the Church-member, the other of the citizen. Ministers ought to use both if they want to do their whole duty. Nor would we have them forget that whether they act as citizens or as ministers of the Gospel, they ought to do it with reference to God's authority. "In all thy ways acknowledge God." In all thy ways, in the family, in the Church, in the State. Christians and Christian ministers ought to be satisfied with nothing less than the recognition of the authority of God's law, in the State as well as in the family and the Church.

—Rev. A. Ritchie, Ph.D., D.D., in the Interior.

Mission Work.

A NEW MISSION ON LAKE NYASSA.

RECENTLY an ordination took place at Graaff-Reinet which marks a great extension in the sphere of mission operations undertaken by the Dutch Reformed Church in South Africa. Such work hitherto has been chiefly carried on within, or on the frontiers of the colony and of the Transvaal; and that is on a more extensive scale than is generally known. The resolution, however, has been formed, and so far carried out, to begin missionary operations in a region outside of South Africa; and Lake Nyassa has been chosen as that field. The Rev. A. C. Murray, of Graaff-Reinet, has volunteered for that work, and proceeds this month to Quillimane, on his way to the Lake. There he will join the Livingstonia Mission for a time, and be received as one of the force now at work. Arrangements between the committees of the two Churches have been made to this effect. Later on, if it shall be found desirable or practicable, the Dutch Reformed Church may found a separate Mission, or may continue to work in conjunction with the Livingstonia Mission, in which, as is well known, two of the Scottish Churches have from the commencement worked together with harmony and success. These are the Free and United Presbyterian Churches in Scotland. It will be a happy omen, and a consummation most devoutly to be wished for, should the distant future find the Dutch Reformed Church working permanently in conjunction with two of its old historical allies. The Rev. A. C. Murray is a Stellenbosch student—passed through the theological curriculum there, and has also spent rather more than a year in Europe chiefly in acquiring such medical knowledge as may be useful to him in his distant sphere of work. For that, his missionary enthusiasm and devotion seem to peculiarly well qualify him. There is a unique feature in this new Mission which cannot fail to commend it to the sympathies of all Christians. It is, strictly speaking, a Ministers' Mission, the funds for its support being contributed by the ministers of the Dutch Reformed Church in the Cape Colony.

The Sixth Annual Meeting of the American McAll Association, began on Wednesday, April 10th, in the First Baptist church, Philadelphia. Amongst other visitors present who gave addresses was Miss Edith Moggridge whose recent visit to this city deepened the local interest in the Mission. She gave an account of the growth and development of the work and the increasing interest in it throughout France. Reports were received from sixty-five Auxiliaries. The report of the treasurer showed receipts amounting to \$37,508.53; of this \$30,795.65 had been forwarded to France. The proceedings were characterized by the greatest enthusiasm. A call for contributions to assist Mr. McAll in meeting the expenses of the two temporary stations at the gates of the Paris Exposition where the Gospel would be preached daily, and Bibles in all languages sold, resulted in less than twenty minutes of \$2,000 being given or pledged in addition to the \$500 in the President's hands.

At the regular meeting of the Canadian Woman's Board of Missions, held in Montreal, recently, several letters of interest were read. One from Miss Lyman gave details of her work in Bombay and its suburb, Parel. A meeting was described where each native brought her yearly offering, which represented a great deal of self-denial, in a country where a woman's wages was only eight cents a day. Miss Lyman and two of the other teachers expected to move into a bungalow newly rented for the use of the Mission. A letter from Mrs. Wheeler, who returned to her Turkish home in Harpoot last October, told of her joy at being among her chosen people to labour, not only for the secular education of those under her care, but how to make a Christian home where they leave the College. In an extract read from a letter of Miss Dr. Mutchmore, one result of the opening of the Zensanao Christian influence was seen in the troussau provided by one mother for her young daughter; instead of loading her person with fine jewels and gay clothes, articles to make her home attractive and beautiful were given. Most of these poor women never go outside their dwellings and send for the Bible-woman or missionary to teach them to read simply for the novelty of something to do. It was suggested that children and older ones, too, might preserve and send their picture cards and other little decorations of fancy work to the missionary to distribute among the dark homes where such things never are seen, and every little picture could give many new ideas and aid the missionary in her work.

The Family.

"NOT AS I WILL."

Blindfolded and alone I stand, With unknown thresholds on each hand...

Blindfolded and alone I wait, Lost seems too bitter, gain too late; Too heavy burdens in the load...

"Not as I will." The sound grows sweet Each time my lips the words repeat...

- Helen Hunt Jackson.

SOME SENSIBLE SICK ROOM SUGGESTIONS.

HINT FIRST—Get a trained nurse if you can. No one who has tried it knows the relief of having in a sick room some one ready for emergencies...

Now for a hint to the sick folk. There is certainly nothing in sickness that annuls every obligation of kindness towards the willing slave of every wish and whim.

With children, the question of recovery often lies with disposition, or rather habit born of training. One of the worst cases of diphtheria from which a child ever recovered was that of a little sweet-faced Charlie.

The model sick-room is provided with a clock, a thermometer, and a paper pad with pencil attached for jotting down the doctor's orders, and items to report to him or about which he should be questioned.

table outside in the hall to be carried down by the first person descending. Upon that table the jar of milk is kept and a pitcher of water, and any food frequently needed, all carefully covered.

My wise friend considers only the good of her charge, not the sensibilities of friends, in the matter of company. That bedside is neither a social gathering place, nor the scene of an incontinent waker.

A whole chapter could be written about my friend's care of her convalescents, but as common sense, tenderness, watchfulness, a division of labour, arts of cooking and of diversion are her tools, each nurse must do her best to use the same with what skill she can.

IN HOLIDAY TIME.

IN a lonely stretch of the Jersey coast there lived a few years ago, old Grandmother O—, with her unmarried daughter. A few fisherman and farmers occupied the houses that stood at long intervals along the coast.

Hetty O—, coming home one day from a holiday merry-making, bethought her how sad and solitary her grandmother's life was.

"Why should she, too, not have a party," she said, "of her own companions? There shall not be a young woman among them. People of eighty need society and pleasure as well as at eighteen."

She carried out her idea. Seven of her old friends were invited to spend the afternoon. It was singular to see the excitement which the proposed party produced.

The invited guests, who had been invited nowhere for years, forgot their aches and ailments, and were more eager and happy than children. Every family joined in preparing its special "grandmother" for the festivity, and as with every new idea that is whole and sweet, everybody said, "Why did we never think of it before?"

The midwinter day arrived, and proved to be sunny and clear, to the delight of the many dim, anxious eyes that watched for it.

A comfortable family carriage, with shawls draping it inside to keep out every draught, brought the guests at noon. There were eight feeble old women, whose lives had been passed near together, who had many interests in common, but who had not met for years.

You can imagine the keen delight of such a meeting! Suddenly to pass out of the death-in-life of old age into gay youth-age, to be for one brief day, not "grandmothers," tottering on the brink of the grave, but "Mollie" or "Jenny" with those who are supposed to know how bright your eyes were and how rosy your cheeks, and to whom you will never grow old!

Hetty gave them two hours to talk together, and then brought them into a comfortable dinner.

said the oldest of the party; "and I think we should be much happier for the rest of our lives if we should pray together."

So the old friends who were nearing the "better land" so fast, knelt down, side by side, while they prayed in silence.

Then they were driven safely to their homes. It was a simple matter, but it lighted up the dull, sad, quiet hours of her last days, for each of these poor souls with a loving, friendly cheer.

Is there any sad, solitary life fading out of your own heart into which you can bring happiness? If so, cheer that soul during the Christmas holiday, and you will be happier yourself by so doing.—Philadelphia Presbyterian.

THINK BEFORE YOU STRIKE.

I REMEMBER reading in my boyhood about a merchant travelling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money.

The following little story is not so painful, but adds force to the thought—Think before you strike any creature that cannot speak:

"When I was a boy, and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt.

"The farmer was provoked, and told me to sit on the colt's head, to keep him from rising, while he whipped him, to break him of that notion," as he said.

"But just then a neighbour came by. He said, 'There's something wrong here, let him get up and let us examine.' He patted the colt, looked at his harness, and then said, 'Look at this collar, it is so long and narrow, and carries the harness so high, that when he begins to pull, it slips back and chokes him so he can't breathe!'"

And so it was; and but for that neighbour, we should have whipped as kind a creature as we had on the farm, because he lay down when he could not breathe."

It was only the other day I heard of a valuable St. Bernard's dog being shot, because having a wound on his head, concealed by the hair, he bit a person who handled him roughly.

My readers, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded, and cannot tell you. Think before you strike any creature that cannot speak.—Friendly Greetings.

A SPOOL OF THREAD AND A FORTUNE.

ABOUT forty years ago a young man opened a little store in a Rhode Island town. At first he did not succeed in obtaining customers, and one evening closed up his store, feeling doubtful whether he would open it again.

"Please, sir, won't you open the store and sell me a spool of thread for my mamma?"

He unlocked the store, lit a lamp, unpacked his goods, and sold to the child one spool of thread, then shut up his door again and went home.

Somehow the little incident took hold of his thoughts and seemed to him a sort of token that, after all he might yet be successful. So the next day he took down the shutters and resolved to keep on trying.

What is true of individuals is true of churches as a whole. One church is in danger of going to pieces from fanaticism, from the imprudence of radical actions, or from quarrels of long standing. The next is as united as an iceberg and as fruitful. It is of one mind—that mind is to do nothing.

SAVE YOUR LIVES.

IN an address to young men a while ago, Professor Drummond said, "I do not come to you this evening to say, 'Save your souls,' but 'Save your lives.' I say to you that unless you do this you make a mistake; you will lose your life. Save your life; do something with it."

She sang one of Wesley's hymns, and all the trembling, cracked voices joined in it. An hour before sunset they prepared to go home. "We shall never meet again, girls,"

ished in the sands. So is the life of every man who lives for himself. If you would save your life, make every day a new consecration of yourself to the service of Christ."

A SERMONETTE ON ETIQUETTE.

"How can I ever get out of this house?"

That was the question which I, a young girl, used to ask myself when sent to call on certain relatives.

There I sat and sat and continued to sit till my hostess must have wished me in Timbuctoo. Finally in the energy of despair, I would gasp, "I think I must go now," and somehow manage to gain the open air.

When I see another miserable being fidgeting on her chair, longing, yearning, yet not knowing how to take her leave, I should just like to whisper a small secret in her ear: My dear don't rise to depart until you yourself are in the middle of a sentence. Don't say "Good-morning" or "Good-afternoon" during a pause in the conversation.

But suppose your hostess says, "You'll be sure to come to school tomorrow, for Sally Smith is to sing at the 'General Exercises,'" now is your chance.

"Oh yes; I haven't forgotten. I wouldn't miss that song for anything."

While you have been speaking you have quietly risen, and still facing your friend (for it is not considered courteous to turn your back upon her), you have stepped toward the door, or toward any older person who may be in the room.

Being on your feet, it is an easy matter now to shake hands with your hostess who has followed you or with her mother, and still with a word or two about school, or a cordial "I shall hope to see you soon," you reach the door and step out.

There is no surer mark of good breeding than a sweet deference toward older persons. If your school-mate's grandmother be in the room when you pay a visit, make it a point to speak especially to her both on coming in and going out. There can be no excuse in the wide world for not paying your respects to your friend's mother and grandmother.

If either of them has been in the room when you came, but has gone out, it is proper to say, as you take your leave, "Will you please to bid your mamma (or grandmamma) good-bye for me?"

Try all this as sort of game at home. Probably it will give you a good laugh, but it won't do you any harm. Pay a little visit on your "aunties" and cousins and your aunts, rising when the call is made, and your yourself, as speaking. At the door make your general "good-evening" with a glance at each person, or if the mamma be there, give her an especial greeting.

All this "sermonette" is for you, dear boys, as well as for your sisters. For what does look more foolish than a boy who cannot manage himself, but tumbles over his own feet, and goes out of a door as if he had been shot from a catapult?—Harper's Young People.

REST IN CHANGE.

PERHAPS there is something in the following for Presbyterians also:

There is rest in change. This truism doubtless explains why Methodist preachers are such a rested, contented set of men. There is always something hopeful and enthusiastic in beginnings. We start out with unbounded confidence in every body, and by and by we have begun to find out the essential meanness that inheres in some portions of humanity we are up and away. So these things do not wear us deeply.

Then, too, it is such a consolation that in every charge the worries are sure to be different. It comes to us more and more that it takes all sorts of people to make a church. Our sarcastic or bigoted or penurious or edge-wise brother is sure to be there; but he is always different from the last one, and that is so restful. And, moreover, he is always offset by the all-round brother, God's nobleman, loyal and strong and true. Every church has one or more of these helpers, a community of whom would seem to make any other heaven superfluous.

What is true of individuals is true of churches as a whole. One church is in danger of going to pieces from fanaticism, from the imprudence of radical actions, or from quarrels of long standing. The next is as united as an iceberg and as fruitful. It is of one mind—that mind is to do nothing. One community is so pervaded with some dangerous "ism" as almost to nullify the influence of the Gospel. Another is entirely orthodox; there is much union among the churches, but some zealous brother pastor steals the lambs as he eats his breakfast. The worries are sure to come, but they will always be different, and, on the whole the lights in the itinerant's life will be far more than the shadows.—N. Y. Christian Advocate.

"LOVEST THOU ME?"

A SHIP was far away upon the Atlantic Ocean. A storm came on. The captain was below, the mate upon watch, when the cry rose, "A man overboard!" The moon was bright, but the sea was running so high, and the danger

so great, that the mate could not bring himself to order out a boat and risk the men's lives in such a sea. He offered, however, to go himself, if two others would go with him. Two at once offered, and a boat was let down into that terrible sea, but with small hope of saving the drowning man.

Struggling through the great waves, they reached him just when sinking, and drew him helpless into the boat. After another struggle, they again reached the ship, and got all safe on board.

They were all exhausted. The saved man could neither walk nor speak. But he was sensible of his deliverance. "He clasped our feet," said the mate, as he told the story, "and began to kiss them. We disengaged ourselves from him. He then crawled after us, and, as we stepped back, he followed us, looking up with smiles and tears, and then, patting our wet footprints with his hand, he kissed them with eager fondness. I never saw such a scene in my life. He was a passenger in the ship. During the rest of the voyage he showed the deepest gratitude, and, when we reached the port, he loaded us with presents."

Such is the love of man to man for kindnesses received. A man's heart is touched when a fellow-man loves him, and shows his love by risking his own life. Far beyond this ought to be our love to Him who came down to this world to live and to die for us. For who has loved us as Jesus has loved us? Who has done for us what Jesus has done?—Philadelphia Presbyterian.

KNOW YOUR BUSINESS.

MR. VANDERBILT pays his cook ten thousand dollars a year, my boy, which is a great deal more than you and I earn—or at least it is a great deal more than we get—because he can cook. That is all. Presumably because he can cook better than any other man in America. That is all. If Monsieur Saucegravi could cook tolerably well, and shoot a little, and speak three languages tolerably well, and keep books fairly, and sing some, and undersoog gardening pretty well, and could preach a fair sort of a sermon and knew something about horses, and could telegraph a little, and could do light porter's work, and could read proof tolerably well, and could do plain house and sign painting, and could help on a threshing machine, and knew enough about law to practice in the justice's courts of Kickapoo township, and had once run for the legislature, and knew how to weigh hay, he wouldn't get ten thousand dollars a year for it.

He gets that just because he knows how to cook, and it wouldn't make a cent's difference in his salary if he thought the world was flat and that it went around its orbit on wheels. There's nothing like knowing your business clear through, my boy, from whiskers to hock, whether you know anything else or not. What's the good of knowing everything? Only the sophomores are omniscient.—Burdette, in Brooklyn Eagle.

The Children's Corner.

IT IS TIME.

It is time to be brave. It is time to be true. It is time to be finding the thing you can do. It is time to put by the dream and the sigh, and work for the cause that is holy and high.

It is time to be kind. It is time to be sweet. To be scattering roses for somebody's feet. It is time to be sowing. It is time to be growing.

It is time for the flowers of life to be blowing. It is time to be lowly and humble of heart. It is time for the lilies of meekness to start; for the heart to be white, and the steps to be right, and the hands to be weaving a garland of light.—Selected.

VICTOR'S MIDNIGHT RIDE.

JEAN and Jeannette Dupont thought themselves a very fortunate and happy couple. In the first place they loved each other dearly; then too they had two bonny boys, a nice cottage, a well-stocked garden, a horse and light cart, and a small poultry-yard which supplied them with chickens and eggs to sell.

They were, moreover, good, God-fearing people, and were grateful to their Heavenly Father for all His gifts; and this added to their happiness not a little, for we all know how doubly precious a gift it is, if we love and reverence the hand that gave it.

But God has other ways of teaching His children besides the easy, pleasant lessons of prosperity and comfort, and even little Victor, the eldest son of the worthy couple, was not too young to learn truth by trial.

One bitter night in December, Victor was awakened by his mother, who stood by his bedside looking very pale and anxious.

"Thou must rise, Victor, and dress thee quickly," she said in low tones, for fear of waking little Guillaume; "thy father has been taken very ill, and we must have the doctor. Therefore put the bride on to old Rosalinde, and ride as fast as thou canst to the town, and entreat the doctor to come at once."

Then seeing Victor flush up and look frightened, his mother added tenderly, "I know it is hard for thee, my child, because thou hast never been out at night, and the way is long and lonely. But I have no one else to send, and I myself dare not leave thy father. This

being so, it is thy duty to go, and God always helps us to do our duty."

Yes, Victor knew this, for his father and mother had taught it him before; but then he had never had such a duty as this to perform. He was a timid little fellow, only nine years old, and it seemed to him a very dreadful thing to ride six miles on a dark winter's night all alone. He had never done more than ride Rosalinde round the field, or up from the river, with his little brother before him, and his mother leading the horse.

However, it was clearly his duty to take this long ride to-night, and if so it must be done. God never gave people duties that they could not perform. And this was just about Victor's only comfort.

His mother wrapped him up warmly, folding his father's knitted scarf over his chest. Then the boy gave her a great hug and a long kiss, and trying hard to be brave, though he was trembling all over, he ran out to the stable to Rosalinde.

There was no saddle, but had there been, Victor would not have known how to sit on it. He put the bit in the old mare's mouth, and bridle in hand, scrambled on to her back, and rode into the highway, waking up his sleepy steed with a gentle pressure of his little heels against her ribs, and a friendly slap of the hand on her thick, short neck.

There was a sharp frost that night. The air was keen, and almost took away the child's breath at first, as he cantered along the hard road.

The brown trees waved and creaked in the wind, reaching across the road as though to catch him with their thin arms and crooked fingers. He could not help feeling rather frightened as he rode through little wood, where he lost sight of the stars which had been like friendly eyes watching him, and had given him comfort. Besides, it was so dark that he could not see to guide Rosalinde, so he had to lay the rein on her neck and let her find out the path for herself. This she did very cleverly, and at last came out into the open again, and re-commenced her gallop.

Once she shied at some little animal that dashed, like a black shadow, across the road, almost under her hoofs, and Victor would have come off, had he not clutched at his steed's thick mane and gripped her round sides with his knees. But nothing worse than this happened, and he reached the town safely, and found the doctor at home, and returned with him in his cosy, covered chaise, with Rosalinde trotting along behind.

On reaching home, Victor went to bed, but he could not sleep directly, he was so anxious to know what the doctor thought of his father.

Guessing her boy's thoughts, and feelings, Jeannette came to his bedside, as soon as the physician's remedies had relieved the sufferer. Kneeling down, she took the child into her arms, and whispered, "God bless my dear brave boy! Thou hast been—under God—the means of saving thy beloved father's life this night. The doctor says that two hours later no human skill could have availed him. Victor, my son, if the duty was hard, surely thy reward is great."

"I could not help being frightened mother," replied the boy, "but the good God helped me, and gave me strength."

"Yes, my Victor," said Jeannette, "what God gives us to do, can always be done. No duty, however hard, can be impossible, and in all that our Heavenly Father calls us to perform, He is willing to grant us His aid. Remember this through life, dear child, for it will help thee over many a hard place."

Years have passed since Victor's midnight ride, but he is more firmly convinced than ever of the great truth of which on that occasion he learned the full meaning. Dear children, have we yet learned Victor Dupont's lesson?—Child's Companion.

"WAS I GOOD AT CHURCH?"

"MAMMA, was I a good girl in church?" asked Susy, when they reached home.

"Yes, pretty good. But I must tell you something about a dear little boy, whose life you shall read, as soon as you are old enough. When asked if there were any children at Sunday-school, he said: 'I don't know, for when I am there I never dare to look round.' Now, your little hands were very good in church; and so were your feet. But I thought your eyes and ears were not so good."

"My eyes looked round a good deal," said Susy. "But my ears couldn't do anything naughty."

"Yes, they could, dear Susy, by not listening to what was said. Did they hear anything at all?"

"No, mamma. I was busy thinking. I thought about my dollies."

"But we do not go to church to think about dollies. We go to praise God, and hear about Him."

"Big people don't have any dollies," said Susy.

"But they have other things that they like as well. And when they first go into church they ask God to help them not to think about anything but Himself, and to hear what is said. For in the Bible it speaks of those who having cars, hear not—and I do not want my little Susy to be one of these.—Little Folks

Our Story.

THE HOUSEHOLD OF McNEIL.

Then he wrapped his plaid round his breast and left the castle. He was tossed and troubled in mind with the fretful worries and perplexities he shared with McNeil, and they chilled his enthusiasm and made all life's objects appear small and irritating.

In the morning McNeil sent for Grizelda to his room. She had thought such a summons likely, and was prepared for it. Her resolution was in her face, and her face was very handsome.

"Then tell him to come here when he wishes to see you. The drawing-room is at your disposal. Only farm servants trapse about the moor and lean over gates and fences."

"I mean that I submit to the evil that you force upon me." "Father, I love Lord Maxwell."

"Once you loved me. Oh, Grizelda, marriage is such a solemn thing! It is so easy to marry—but to get unmarried! What suffering must precede it! What shame must be associated with it!"

"I shall never wish to be unmarried. I know Lord Maxwell as others do not." She looked at him a little entreatingly and a little defiantly; she looked so like her dead mother that his heart melted.

"You seem to have settled all without me. That is not the way a gentleman would do. Grizelda, I have a right to be consulted. My right is to be consulted by you."

"You are so prejudiced against Maxwell, father. Of course, he will see you if you give him permission."

"Tell him to call on me. There are business considerations in your marriage that must be attended to. I want to know what settlement he proposes to make upon you."

last idea and carefully nursed it; for when a girl is bent on a course of ingratitude and selfishness, the first thing the devil teaches her is to debase all the past love which she is violating, and to find for every forbearance and every kindness a selfish motive.

The following day Lord Maxwell had an interview with the Laird. They met with a determination on both sides to think the best of each other. McNeil for his daughter's sake, wished to do so; and Maxwell was not inclined to indulge his temper at the price of the £60,000 which might otherwise be Grizelda's fortune.

"I am not prepared to say what I shall give Grizelda," was the answer. "You are aware, my lord, that my consent to her marriage has been in a manner forced from me. When I am satisfied that it is a good marriage and a happy one, I will amply provide for your wife and her possible heirs."

"I cannot say that I did expect it. It would have supposed a very unusual generosity, and an affection quite beyond money considerations, a thing not to be looked for."

"Suppose, then, we leave 'money considerations' until you consider our affection thoroughly tested. What lapse of time is your idea of a trial?"

He spoke with a slow insolence which he found it impossible to control. But though McNeil's eyes flashed he answered with a calm precision, which left no doubt of his sincerity.

"If at the end of five years Grizelda is a happy wife, willing to trust in your honour and rely on your love, I will give her £60,000; at my death there may be more."

Maxwell rose at the words. His first impulse was to leave the castle and never see Grizelda again; but a faint flicker of satisfaction on McNeil's face roused a suspicion in his heart, which made him determined to marry Grizelda, no matter what came after it.

"He intended to frighten me away and then preach to Grizelda about my unworthiness; to boast to every petty sheep-raising laird around of the way in which he saved his child from me. He shall not do it. I will marry the girl!"

And in giving this permission McNeil was chivalrous and honourable enough to give all that appertained to it. It included the courtesy of the whole household, and even a seeming interest in the necessary preparations for the marriage.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON V. May 5, 1889.

THE COMMAND TO WATCH.

Mark xiii. 24-37.

COMMIT VERSES 35-37.

GOLDEN TEXT.—Take ye heed, watch and pray; for ye know not when the time is.—Matt. xiii. 33.

CENTRAL TRUTH.

To watch and pray, is our privilege and our duty, our safety.

DAILY READINGS.

M. Mark xiii. 13-37.

W. Matt. xxiv. 29-51.

Th. Luke xxi. 25-36.

F. 1 Thess. iv. 16-18; v. 1-11.

Sa. 2 Pet. iii. 3-18.

Sv. Rev. xxi. 1-5, 10-27.

TIME.—Tuesday afternoon, April 4, A.D. 30.

PLACE.—Mount of Olives.

CORRESPONDING SCRIPTURES.—Matt. xxiv. 29-51; Luke xxi. 25-36.

CIRCUMSTANCES.—This lesson is a continuation of the last lesson. Jesus, in full view of Jerusalem, two days before the crucifixion, is giving comfort and instruction to his disciples.

HELPS OVER HARD PLACES.—24. Sun shall be darkened: to be taken either (1) figuratively, representing great civil and social commotions, or (2) literally. It applies figuratively to the first two comings, and probably literally to the third.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The second coming of Christ.—The signs of his coming.—How these predictions were fulfilled.—This generation.—The Jews a people of unbelief.—The Jews a people of unbelief.—How to watch.—What to watch.—Against what to watch.—Reasons for watchfulness.

QUESTIONS.

REVIEW.—What great event was the subject of our last lesson? Where was it foretold? At what time, and in what circumstances?

INTRODUCTION.—How is this lesson connected with the last? Have you read this lesson as given in Matthew and Luke?

SUBJECT: THE DUTY OF THE HOUR TO WATCH AND PRAY.

I. WATCH AND PRAY (v. 33).—What is it to watch? For what are we to watch? Against what things should we watch? What are some of the things which tend to make us careless and sleeping spiritually? Why is it necessary to pray as well as to watch?

II. BECAUSE OF DANGERS AND CHANGES (vs. 24, 25).—What time is referred to by "those days"? After what tribulation? What is signified by the darkened sun and moon, and the stars falling? (See Acts ii. 16-21.)

IV. BECAUSE THE TIME IS UNKNOWN (vs. 32-37).—Who only knows the exact time of the coming? Show how this is a reason for watching and prayer. By what parable did Jesus enforce this truth? Relate it as told by Matthew. Who are the servants? What work is given to each of us? How are we to watch? (Matt. xxiv. 46.)

What will be the consequences of not watching? (Matt. xxiv. 48-51.) How will praying help us to watch?

PRACTICAL SUGGESTIONS.

I. Dark and troublous times are sure to come before the kingdom of God can be established.

II. These should not discourage us but bring comfort and faith, as signs of the coming.

III. Jesus Christ is surely coming in His kingdom, successful and triumphant.

IV. Nothing in the universe is so sure as the Word of God, its promises and warnings.

V. The uncertainty of the hour is the inspiration to duty, for the only way to be certainly prepared when the Lord comes is to be always prepared.

VI. True watching implies performance of duty and serving the Lord as perfectly as if conscious that His eye is upon us.

VII. We should watch for the coming of the Lord, for opportunities to do good, for the end of life.

VIII. We should watch against sin, temptation, unfaithfulness, neglect.—Peloubet.

SUNDAY-SCHOOL REFERENCE LIBRARIES.

ONE of the greatest obstacles to successful study of the Bible by Sunday-School teachers and members of adult Bible-classes, is the want of good books of reference. Not one teacher in a thousand can afford to buy Smith's Bible Dictionary in four volumes, 8vo., or Thomson's "The Land and the Book," or Smith's "Dictionary of Christian Biography," or "The Bible Commentary," or "The Cambridge Bible for Schools."

If a school has twenty teachers and twenty members in the adult Bible-classes, the amount contributed each week would be two dollars, and each teacher would have a book of reference worth two dollars, and each member a book worth one dollar.

That it is practicable to form libraries after this manner is proved by experience. Here is a recent instance. In July, 1888, a Bible-class of twenty members, studying Dr. Edward Robinson's "English Harmony of the Gospels" (new edition), resolved to have a "reference library."

The class fixed on five cents per week from each member as the sum to be paid, though every one had liberty to give as much more as seemed good.

Ederheim's "Life of Jesus the Messiah," and Osborne's Map of Palestine, were first bought by the class. Teachers in the Sunday-school became interested. The pastor approved the work, and took up a collection for the library at morning service on Sunday.

Individual gifts followed. One gentleman gave a hundred dollars for books, another thirty dollars for a bookcase, others contributing sets of books and volumes. In six months after the plan was adopted, the Bible-class and Sunday-school enjoyed a "reference library," securely placed in a beautiful case.

The Bible-class continues the weekly contribution of five cents per member, and the library is constantly receiving new books given by members of the Sunday-school and congregation.

As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all, so neither wait thou for applause, and shouts and eulogies, that thou mayest do well, but be a spontaneous benefactor and thou shalt be beloved like the sun.—Epictetus.

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method be only adopted. Will those who have Christ's work at heart lend this subject their earnest attention, and then let it be freely discussed, so that it may be better understood?

Another point might also be noticed. At our annual meeting, just concluded, the Home Mission, as well as the French Work, was knocking for admission. Concerning this, the writer would remark a few things. (1) Are not our churches, with their wealth and numbers, the natural and acknowledged Home Mission Associations? Surely, as congregations and householders, we should give to this work, not in five cents, and ten cents, and quarters, and single dollars, as far the larger proportion of our missionary money is gathered, but by tens, and hundreds, and thousands of dollars. It seems to me something like—the rich man in Nathan's parable, who spared to take of his own flocks and herds to set before his guest, but sent and took the poor man's one ewe lamb. (2) The Home work gains already from our Woman's Foreign Mission Work more than can be measured. The Home Work must gain exceedingly by the raising of the standard of Christian life amongst us; and it does gain exceedingly, and is going to gain more yet, by the training of our Christian women in active effort. How many even of the humblest members of our Auxiliaries have learned by means of our meetings that they can work for Christ. Put these women away out in some of our sparsely-peopled, new districts, and not a few of them will be found to be themselves centres of Christian influence.

Surely, in view of these things, and also of the danger of spoiling the working of a machine that is now doing such good work, the Home Mission may be content to stand back at least till our Society has devised and fully proved some plan for turning its energies upon the French Work. "Lord, what wilt Thou have us to do?" "The king's heart is in the hand of the Lord, as the rivers of waters. He turneth it whithersoever He will." Our hearts are in His hand, too. May He turn them just into the channel He sees to be the best. Amen.

Correspondence.

QUEEN'S COLLEGE AND KINGSTON PRESBYTERY.

SIR,—I desire to ask your readers if any Presbytery of our Church is at liberty to exercise its pleasure to an unlimited extent in prescribing examinations to students; and if not, what refuge students have from the sometimes capricious pleasure of a certain Presbytery.

The students of Queen's consider themselves aggrieved by the Presbytery of Kingston. In order that your readers may see that this is not a mere whim on the part of the writer, but a genuine grievance, in which the Church supports share as a body, I submit a number of facts bearing on the subject:—

(1) There are three examinations to which the students are subjected by this Presbytery; and in connection with each of these are features wherein the Presbytery exceeds its prerogative. The first of these is the examination of students going out to the mission field for the first time. At the late examination in this department a paper was set by the convener of the "Committee in Charge of Students," the first hall of which was upon a series of lectures on Bible History and Geography delivered by him during the winter in the lecture room of his church, which lectures, such students, as found their regular college studies insufficient to occupy their time, were privileged to attend. Not only so, but the students knew absolutely nothing beforehand about their being examined on these lectures. They do not simply imagine that they were examined on this course of lectures, for the fact was very plainly indicated, when a student, on asking explanation of a certain question, received, as an introduction to his answer from the examiner the reply, that if he had attended these lectures during the winter he would know what the question meant. Several students who did not come up to the standard in the meantime—what that standard is no one knows—had their names actually struck off by the examiner from the list of students applying to the H.M.C. for summer appointments. But not only were the students applying for mission work for the first time summoned to appear for examination, but those who had done mission work for the first time last year, and had been duly certified to the college by their respective Presbyteries, were also made undergo this examination, and a certain student of this class, who failed to appear at this examination, had his name struck off the list. I ask if the ready answers to such questions as: "Compare the the of the Old Testament world with the Dominion of Canada;" "Name the Bible lands on the Mediterranean Sea;" "Give the points at issue between Paul and the Judaizing teachers;" "Mention the churches that Paul founded in Europe on his second missionary journey"—are the best tests of a student's fitness to minister to the spiritual needs of a congregation during the summer? I can find no regulation in the Book of Forms, demanding that students undergo a rigorous examination of this kind, much less any regulation requiring students, who have once done mission work and have been duly certified to the college, to be re-examined on resuming mission work.

If such regulations exist on the statute books of the Church, it is unfair that they should be hidden in such dark corners that students have no access to them. It is a noteworthy fact that in connection with this examination, so exhaustive in the matter of Bible facts, there was absolutely no examination of the candidates as to moral character or personal religion.

(2) The second examination to which students are subjected by this Presbytery is on the occasion of their entering Divinity Hall. The Theological Faculty of the College prescribes a matriculation examination in Hebrew, Greek, Confession of Faith, etc., at which most of the students entering Theology present themselves. As soon as the season has fairly begun, all entrants on Theology are summoned before the Presbytery's Examining Committee, and there matriculants and non-matriculants alike have to undergo examination on the matriculation work. This, in itself, I do not regard a grievance, but a year and a half ago at this examination, two students who had passed the matriculation examination, and who each had the degree of B.A., were actually plucked in Greek. The examination on that occasion, however, was not on the matriculation Greek, but on work which the candidates had never read. These students were certified to the Theological Faculty as to their moral character, but were refused certification as to their "general fitness," until they had submitted to another examination in Greek. Section 133 of the Book of Forms reads: "It is the duty of Presbyteries to examine all persons presenting themselves as entrants on the study of Theology, respecting their moral and religious character, their motives, and their general fitness to study for the ministry, and if satisfied, to certify them to the college which they propose to attend." I maintain that none of the above requirements is fulfilled by plucking graduates in Arts in passages of the Greek Testament which they had never read.

(3) The third examination is that of students making application for license. The examination of this year is a fair sample of those usually prescribed. In addition to all the proper theological subjects set down in the Book of Forms, there were prescribed by the Examining Committee fifty Psalms in the Vulgate, the lectures in Metaphysics of the Junior Class in Queen's University, and Plato's Republic, as well as a comprehensive examination in Biblical History and Geography. In order that a student may pass a satisfactory examination on this last subject, it is necessary either that he attend the lectures previously mentioned, or that he read a prescribed textbook bearing on the subject. One student, at least, was plucked in this subject this spring, and had to undergo re-examination.

The fear of being plucked, and the disgrace and inconvenience attending such a misfortune, the laborious exertions of the Committee over and above regular college work, and the time required for this last examination—parts of four days during the college session—materially hinder the students in their regular college duties. So far as the students' experience testifies, the action of the Presbytery's Committee is in direct opposition to the instructions given in the Book of Forms, according to which Presbyteries shall "encourage students in the arduous course of study by which the Church has wisely determined that her ministry should be resourced."

It must not be supposed that I am one of the dissatisfied students manifesting my discontent because of severe treatment received from the Committee at examinations or others. As a matter of fact I have had no connection with the Presbytery's Committee for more than two years, and my connections with the Committee up to that time happened to be satisfactory. The prospects at present are, that I will not have any further connection with this examining committee. Thus I am not influenced by any personal motive in rehearsing the grievances of the students, but only by a desire to see the interests of the Church students advanced rather than hindered. In view of these facts I repeat the questions with which this letter opens: Is a Presbytery at liberty to exercise its pleasure to an unlimited extent in prescribing examinations for students? If it is, we must patiently submit. If it is not, what course should be pursued by students coming under the jurisdiction of the Presbytery of Kingston? Yours, etc.,

STUDENT. QUEEN'S COLLEGE, Kingston.

SUPPLY OF VACANT PULPITS. [To the Editor of the PRESBYTERIAN REVIEW.] SIR,—In a recent issue of the REVIEW I observe a communication from Quebec, signed "Layman," with reference to "Presbyter's" letter of the 14th ult. I quite agree with you in saying that he "goes too fast in his haste to refute 'Presbyter's' comments." But then, he is evidently young and inexperienced. The style and tone of his letter prove him to be lacking in subordination to his fathers in the ministry. He is carried away with the idea that merit is the great qualification, independent of age, scholarship, and experience. He has a contempt for the honorable professions of law, medicine, and teaching, which require in most cases a long practice before reaching fame or emolument. "Layman" must have been under great excitement when he used such terms as "libel," "low," "false," and "worse than scandalous," but as Quebec is in a disturbed state at present, we can understand how "Layman" has caught the infection.

I sympathize with young men, and would be slow to say one word that would detract from the credit due them, but I dislike arrogance, impudence, and that overweening conceit which characterizes too many of the students (or laymen) of the present day. Veterans who have stood the brunt of many a battle, and won many a laurel, do not take it with a good grace to see raw recruits placed over their heads, in the army; nor could we blame aged brethren in the ministry who have borne the burden and heat of the day, if they should re-monstrate in cases that are "irregular" notwithstanding "Layman's" assertion to the contrary.

If our aged men are all to retire, what is to be done with such men as John Hall, W. M. Taylor, T. Cuyler, T. DeWitt Hall, C. Spurgeon, Newman Hall, and a host of others? Layman would say—"Make way for men of superior ability, growing intelligence, advanced thought, with not a little conceit, self-esteem, and a knowledge of 'intricate and uncertain derivations of Greek and Hebrew roots.'" Yours, etc.,

RENEVOLENCE.

THE SABBATH SCHOOL HYMNAL.

[To the Editor of the PRESBYTERIAN REVIEW.] SIR,—As the General Assembly of our Church is to meet some time in June, I would like to call the attention of the Hymnal Committee, to what I consider one very great drawback in the hymnal provided for the Sabbath schools of our denomination. What I refer to is this:—A great many of the tunes are plucked in such a high key that very few of our scholars are able to carry them through. Favourite hymns, as "Onward, Christian Soldiers," "There is a Happy Land," "O that will be joyful," and numbers of others running to P, and requiring to be sustained at that height, are, without doubt too high for the pupils of our Sabbath school at any rate. My own experience has been that anything above E flat, is beyond the upper range of the large majority of children's voices, and I believe also, that our own Sabbath school hymnal would come into much more general use, if the tunes were brought within the compass of those who would like to use them. A lady organist we had some two years ago was an adept at transposition, and many of the hymns she would lower one and a half and sometimes two tones, when they would be sung with a will, but now tones running to F, are out of use entirely in our school. Trusting this matter may some time receive attention at the hands of those who look after the musical part of our Church service, I remain, Yours etc.,

JESUIT AGGRESSION AND FRENCH EVANGELIZATION.

[To the Editor of the PRESBYTERIAN REVIEW.] SIR,—I have, of late, received many letters asking for information and advice regarding the Jesuit aggressions which agitate and alarm the best citizens of the whole Dominion, and are attracting the profound attention of thoughtful Christians men in Britain and the United States. The time for wise, patriotic and decisive action has undoubtedly arrived; but it is not my purpose in this brief note to discuss the comprehensive measures that may be requisite to meet the present crisis in our national history. As it always happens in such cases, numerous plans and suggestions are urgently pressed. Some call for the formation of a great Protestant League, others for a Third Political Party characterized by honest independence, which cannot be corrupted by the base desire to secure the corporate Romish vote at the hustings, and on the floor of the House of Commons. Not a few desire litigation, and offer money to carry it on before the civil courts, in order to test the constitutionality of the Acts incorporating the Jesuits, and endowing that order and the Romish Church by the flagrant spoliation of a public educational fund. Others still advise immediate steps to be taken to have the British North American Act, which is the written Constitution of Canada, so amended as to secure effectually the rights of Protestants.

Amid this diversity of opinion all true Christian patriots are agreed that the growth of Jesuitism, in the historic sense of that term, is most dangerous to the State and to human society in every form, and should therefore be checked by all legitimate means. The true and most obvious way of doing this, is to give the French Canadian people the Gospel of Jesus Christ in its purity. This is the work of the Board of French Evangelization; and its progress and prospects are such as should encourage the faith and stimulate the prayers and zeal of God's people. During fourteen years the treasurer has been able to report annually to our General Assembly a balance, however small, upon the right side of his accounts. At present, however, I regret to say, that there is a prospect of his being obliged to report a deficit this year of \$2,500. I appeal to our people not to allow this to be the case. With the strong Protestant sentiment recently evoked, it will be singularly inappropriate that our Board should lack funds to sustain its present efforts, and to enter upon the inviting new fields which are opening to its missionaries.

At a meeting which I attended this afternoon, the names of some twenty young men were presented as anxious to enter our French field as colporteurs. These were new missionaries earnestly asking to be employed in distributing the Word of Life. Give us funds and we shall speedily send them forth to do battle against Jesuitism with the sword of the Spirit.

Contributions should be sent to the Treasurer, Rev. Dr. Warden, 103 St. James street, Montreal, WITHIN THE NEXT WEEK. Yours truly, D. H. MACVICAR, Chairman Board of F. E. PRESBYTERIAN COLLEGE, Montreal, April 18, 1889.

Church News.

AT the late communion services, St. Gabriel, Montreal, twenty new names were added to the roll. REV. R. S. G. ANDERSON, having accepted the call to St. Helen's and East Ashfield, his ordination and induction thereto has been arranged for May 13th. REV. J. A. MURRAY, of St. Andrew's, London, delivered last week a lecture in Chalmers' church, Woodstock, on "Superstition," being a description of his recent trip to Europe. LAST Sabbath, Rev. Dr. Parsons, of Knox church, city, and Rev. J. Somerville, M.A., of Division street church, Owen Sound, exchanged pulpits, the occasion being the anniversary services in connection with the latter church.

THE deputation that recently waited upon Sir John Macdonald in reference to Sabbath Observance consisted of Hon. Senators Vidal and Macdonald, Messrs. A. Brown, I. Ferguson, C. Rykert and J. Charlton, of the House of Commons, and Revs. Geo. Burton of St. Catharines, and Drs. Moore and Armstrong of Ottawa. AT the late communion services, St. Andrew's, Vancouver, the first since the settlement of Rev. E. D. McLaren, B.D., the present pastor, the names of forty-nine new members were added to the roll. The local papers speak of the church

THE JESUIT QUESTION.

THE CITIZENS' COMMITTEE TO THE PEOPLE OF ONTARIO. To the People of Ontario.—The passing of the "Act respecting the Settlement of the Jesuits' Estates" by the Quebec Legislature, following the incorporation of the Jesuit Society, compels all who love their country to take earnest thought as to the most effective means of maintaining our civil and religious liberties and preventing the encroachments of ecclesiastical authority. We emphatically disclaim any desire to interfere with the free exercise of their religion on the part of our Roman Catholic fellow-citizens. The influences to which we are opposed threaten the rights of Roman Catholics no less than of Protestants. We claim like those advanced in this Act to be put forward on behalf of any Protestant Church or its rulers, we would unhesitatingly take the same stand on behalf of freedom from ecclesiastical domination. The grounds on which we protest against the Act in question are mainly the following:— 1. It recognizes a right on the part of the Pope to interfere in the administration of our civil affairs, which is derogatory to the supremacy of the Queen and menacing to the liberties of the people. There can be no mistaking such language as the following:—"The Pope allows the Government to retain the proceeds of the sale of the Jesuit estates as a special deposit, to be disposed of hereafter with the sanction of the Holy See."

2. It places \$400,000 of public funds at the disposal of the Pope for ecclesiastical and sectarian purposes—an appropriation of public money contrary to the whole spirit of British and Canadian legislation, and a direct subversion of the religious equality which ought to exist. 3. It permits the withdrawal of the whole of the proceeds of the Jesuits' estates, valued at over two millions of dollars (\$2,000,000), with the exception of sixty thousand dollars (\$60,000), offered for Protestant education, from the Educational Fund of the Province, though these estates had been devoted by the Crown "inviolably and exclusively to the education of the people."

4. In granting the common of La Prairie by way of commemorating what the Procurator of the Jesuit Father terms "that glorious concordat, the effecting whereof would be associated with the name of your (His Majesty's) Government as soon as the Holy Father has ratified it," the Act opens up a wide field for future demands on the part of the Jesuits. The Procurator states the effects which he anticipates from the "concordat" in the following terms:—"That is, that the establishments of the Jesuit Fathers in this Province are always allowed in accordance with their desire, and if they ask for it, to participate in the grants which the Government of this Province allows to other institutions to encourage teaching, education, industries, arts, and colonization." Undoubtedly, therefore, we have not heard the last of the claims of the Jesuits!

Our profound conviction is that this Act is unjust, unconstitutional, and disloyal; and that the endowment of a society which has been expelled from one Roman Catholic country of Europe after another, which was "absolutely and forever suppressed" by Pope Clement XIV., on grounds of morality as well as expediency, which was disqualified to hold property by Imperial Act in 1774, and which has been felt to be an intolerable evil in every country in which it has been established, is a measure fraught with serious peril to the peace and integrity of the Dominion. This Act is not an isolated occurrence; it is but a somewhat startling development of the policy by which Ultramontanism has sought to control legislation and to secure ecclesiastical ascendancy in the Government of this country.

The question at issue is not simply one of constitutional law. Even if it could be shown that the Legislature of Quebec acted within its powers in passing this Act, it would not alter our conviction that such legislation is perilous to the peace and welfare of the Dominion, and that on grounds of public policy it ought to be strenuously opposed. At the same time we are convinced that the arguments advanced to show that the Act is unconstitutional have not been successfully combated. It is to us a matter of deep regret and concern that the Dominion Government has announced its intention not to disallow the Act; and the gravity of the situation is greatly increased by the fact that the House of Commons has not intervened in any way for the protection of the interests which are threatened. Without impugning the motives by which members were influenced in voting, the fact remains that the two great parties in the House of Commons have combined to prevent any interference with the operation of this pernicious Act.

The matter dealt with in the Act, so far from being "one of provincial concern only," is one in which the whole Dominion is deeply interested. If one member of the body politic suffers, all the members suffer with it. The rights of the Protestant minority in Quebec are our rights. The dishonour of Quebec is the dishonour of Canada. If we are correct in asserting that this Act is derogatory to the supremacy of the Queen and menacing to the liberties of the people, then it concerns the honour of the whole Dominion to have it set aside. While provincial legislation should not, without urgent reason, be interfered with, it would be pressing the policy of non-interference to a point fatal to the unity and well-being of the Dominion to maintain that the central Government must stand helplessly by and allow measures such as that under consideration to become law.

We appeal to the people of Ontario to rise above party, and consider the gravity of the issue before them. While recognizing the importance of other matters before the country on which public opinion is divided, our clear conviction is that this question should take precedence of them all. We do not aim either at antagonizing or promoting any political party; but we urge men of all shades of political opinion to recognize the supreme importance of maintaining unpaired, our heritage of civil and religious freedom, and to unite in taking the wisest and most energetic steps to undo the mischief which has been wrought.

We suggest that action be taken without delay on the following lines:— 1. That petitions be presented to the Governor-General-in-Council asking him to disallow the Act. It is our conviction that the vote given in the House of Commons does not truly reflect public opinion, and that it may not be useless to bring influence to bear on the Government by exercising the right of petition. 2. That steps be taken to have the constitutionality of the Act properly tested in the courts. 3. That such an organization be formed and such measures adopted as shall ensure united political action for the purpose of securing and maintaining perfect religious equality throughout the entire Dominion and preventing ecclesiastical dictation in public affairs. It has been decided to call a Convention from all parts of the Province to be held on the 11th and 12th of June, with the view of forming a provincial organization, by which the great objects set forth in this address may be advanced. It is hoped that from every city, town, village, and township in Ontario representatives will be sent to take part in this Convention. We further express the earnest hope that similar action will be taken by the other provinces of the Dominion, and we shall be prepared gladly to co-operate with the sister provinces in securing ends which are of unspeakable importance to the whole country. Every important interest of the people commands and sanctions this appeal. The sense of right, the love of peace, the hope of progress in all that makes a country truly great, the determination to maintain the liberties handed down to us from our fathers, all combine to urge us to sustained and strenuous resistance to the malign influences which threaten the well-being of our country. Our prayer is that the God of nations may guide us to the choice of measures which shall be for the lasting welfare of the land.

being crowded to the doors every Sabbath evening. This sad news has reached this city that Mrs. Howard, wife of Rev. H. C. Howard, now labouring in Northern Texas, in connection with the American Presbyterian Church, met her death by drowning, April 3rd, in the absence of her husband at a meeting of Presbytery. It will be remembered that Mr. Howard is a graduate of Knox College, and in addition to other services to the Church, laboured as an ordained missionary in Aylmer and Springfield, London Presbytery. The many friends of Mr. Howard will sympathize with him and his children in their sore bereavement.

THE Young Ladies' College, Brantford, gave an Easter concert on Tuesday evening, the 16th inst. In addition to an excellent programme of instrumental and vocal music, was an able paper on the "Jesuits," by Miss Kilpatrick, of New Orleans; a recitation of the "Maiden Martyr," by Miss Shortreed, Toronto, and an original Easter Carol, the words by Principal M. A. Intyre, and the music composed by Professor Garratt, Director of the music department. The young ladies left for their Easter holidays on Wednesday morning. The College classes resume on Wednesday, the 24th. Every effort is being put forth by this College to gain the support of Presbyterians, and that it is deserving this support is the unanimous expression of all our Synods and Assemblies.

Signed by the members of the Citizens' Committee, as follows:— E. D. Armour, T. H. Armstrong, W. M. Bell, John Bailie, Wm. Caven, D.D., S. C. Cameron (Rev.), A. C. Courcier, B. D., S. C. Duncan Clark, J. W. Carter, T. D. Delamere, M.A., Geo. Downard, Alex. Fraser, M.A., W. Gooderham, W. J. Hunter, D. D., H. A. E. Kent, Frank Lloyd, Wm. Lee, W. J. McMaster, D. J. Macdonnell, H. D., G. M. Milligan, B. A., Rev. Wm. Morton, J. J. MacLaren, J. K. Macdonald, John McMillan (Ald.), Geo. E. Morrison, E. Medical, Henry O'Brien, W. W. Ogden, M. D., S. B. Pollard, M. D., G. H. Robinson, M.A., A. Sutherland, D. D., J. Steele, B. H. Scott, H. B. Scott, F. Somers, J. T. Sater, W. P. Wilson (Rev.), George Webber (Rev.), Wm. Wilson, L. Walker, G. (West). W. H. HOGLAND, J. L. HUGHES, Chairman, Secretary.

THE following suggestions for the appointment of delegates to the Convention are respectfully offered by the Citizens' Committee:—In order that the proposed Convention may be a thoroughly representative one, it is suggested that meetings be held in every municipality in the Province to a point delegate. It is further suggested that delegates be selected in the proportion of not fewer than four for each township municipality, two for each incorporated village, ten for each incorporated town, and twenty for each city. The Convention will doubtless find it necessary to take steps for raising a large amount of funds in order to carry out the objects proposed, but inasmuch as considerable expense will necessarily be incurred previous to the Convention and in connection therewith, it is desirable that contributors should be freely forwarded in J. K. Macdonald, B. Q., 15 Toronto street, Toronto, Treasurer of the Citizens' Committee.

Scenes in our Foreign Mission Fields. With a view of fostering interest in our Missions and their work, we have made arrangements to supply our light advance on cost. Photographs and Magic Lantern Slides illustrate of scenes in our principal mission fields. It is believed that missionary organizations will gladly avail themselves of the opportunity of procuring interesting memorials of our workers and their fields. They will find them and elegant attractions to every family circle. We are now prepared to receive orders for portraits of missionaries and pictures of missionary life in India. Some of these are: Views of Indore, Indore Mission Dispensary, Hind High School, Residency, Residency College, Maharaja's Mother's Tomb, Indore River View, Views of Gandhinagar, Temple, Durgawada, Temple, Thuge in Indore Jail. Views of Central India. City of Dhar, Sanchi Stupa (Buddhist) Oval, a Palace Man and Child, Nature Reservoir, Famine Sufferers, Saker's Obelisk, Ojha, Snake Charmer, Dandwar, Wagon, Store Keeper, Money Changer. Views in Jaipur, Ajmer, Udaipur, Agra, including the wonderful Ford and Lizard work of Tal, and the Tomb Fort. Delhi Views, Indore, Fort, Juma Masjid (Mahomedan Prayer House), Kabub Minar. Calcutta Views, including views taken amongst the bazaars, on the river, in the Transit, etc. Calcutta and Darjeeling Views. Photographs, mounted, each 10 cents. Lantern Slides (each only in sets of 25, 50 and 100). Set of 25, \$10.00, set of 50, \$17.50, set of 100, \$30.00. Not cash. If there should be a demand for the above, views of other fields will be added to the list.

GEORGE H. ROBINSON, 111-113 St. James Street, Montreal, Quebec, Canada. 22 Front St. West, Toronto, Ontario.

Books by Famous Men. REV. W. M. TAYLOR, D.D., LL.D. The Parables of our Saviour, \$2.00. Limitation of Life, \$2.00. Contrary Winds, \$2.00. Life of John Knox, \$1.25. REV. GEO. MATHESON, D.D. Natural Elements of Revealed Theology, \$2.00. Landmarks of New Testament Morality, \$2.00. Moments on the Mount, \$1.25. Voice of the Spirit, \$1.25. PROF. THOMAS WITHEROW, D.D., LL.D. The Form of the Christian Temple, \$3.75. PROF. A. B. BRUCE, D.D. The Parabolic Teaching of Christ, \$2.50. The Miraculous Element in the Gospels, \$2.50. The Training of the Twelve, \$2.10. The Humiliation of Christ, \$2.50. The Life of William Denny, \$2.50. DR. I. A. DORNER. System of Christian Doctrine, the set, \$11.00. System of Christian Ethics, 1 vo., \$5.10. PROF. W. G. T. SHEDD. Dogmatic Theology. Two volumes. The set, \$9.00. F. LICHTENBERGER. History of German Theology in the XIXth Century, \$5.00. HERMANN LOTZE. Microcosmos. Two volumes. The set, \$12.50. E. De PRESSENE, D.D. The Ancient World and Christianity, \$2.00. REV. JOHN KER, D.D. History of Preaching (new and cheaper edition), \$1.75. PROF. W. LINDSAY ALEXANDER, D.D., LL.D. System of Biblical Theology. Two volumes. The set, \$7.50. PROF. C. A. BRIGGS, D.D. Biblical Study, \$3.00. PHILIP SCHAFF, D.D. History of the Christian Church. Four volumes. The set, \$18.50. REV. GEORGE COULSON WORKMAN, M.A. The Text of Jeremiah. Introduction by Professor Franz Delitzsch, D.D., \$3.50. C. ERNST LUTHARDT, D.D. The Moral Truths of Christianity, \$2.25. The Fundamental Truths of Christianity, \$2.25.

D. T. McAINSH, PRESBYTERIAN BOOK ROOM, Corner Toronto and Adelaide Streets, TORONTO, ONT.

Church News.

We are thankful for items of Church News...

ON Friday April 5th, at Alberton, Rev. John McClung...

THE POPE'S STANDARD. Rev. J. McMechan preached last Sabbath morning a rousing anti-liquor sermon...

THE ANNUAL CONGREGATIONAL MEETING OF THE PRESBYTERIAN CHURCH, Broadview, was held at that place, on the evening of April 1st...

SABBATH, April 7th, being the tenth anniversary of his induction into the pastorate of Seaford church, Rev. A. D. Macdonald gave some figures showing the progress the congregation had made during that time...

RESOLUTIONS ADOPTED AT THE LATE MEETING OF TORONTO PRESBYTERY

THE LATE PROF. YOUNG. REV. G. M. MILLIGAN moved, seconded by Rev. D. J. Macdonnell: "That the Presbytery desires to record its sense of the great loss the Church and country has sustained by the death of Professor George Patton Young, LL.D., and its appreciation of the important service he rendered the educational interests...

not only of our Church but of the whole Province. The first three years of his residence in this country were spent as minister of Knox church, Hamilton, whilst the remaining thirty-five years were devoted to the work of teaching. For eleven years he conducted theological classes in Knox College; for three years more he taught in the preparatory department of the same institution. He was for four years inspector of Grammar schools for Ontario. The last seventeen years of his life he was Professor of Logic, Metaphysics and Ethics in University College, Toronto. Dr. Young in all these spheres, and especially in the capacity of a teacher, discharged his duties with unusual fidelity and with conspicuous ability. Professor Young was ardently devoted to the ascertainment of truth and was eminently appreciative of the intellectual difficulties of students, and singularly patient and wise in dealing with them. He was remarkable for his modesty, humility and spirituality of character. He not only filled with rarest distinction various spheres of duty in this country, but especially in mathematical work he has made contributions which have secured the admiration and gratitude of those most qualified to appreciate the most difficult undertakings in that field of scientific research. It is a matter of devout thankfulness that such a man as Dr. Young exerted a marked educational influence in this country at such an early and formative period of its history; that his teachings, in an age too largely materialistic in its thoughts, were eminently spiritualistic, and that in a marked degree he showed that the highest learning and the humblest piety may be tenants of a single breast."

THE JESUIT'S ESTATES BILL.

Rev. Principal Caven moved, seconded by Rev. D. J. Macdonnell: "That the Presbytery of Toronto express its emphatic condemnation of the Jesuit Estates Act passed by the Legislature of Quebec. This Act, as we believe, is in violation of the principles of civil and religious liberty and equality, while in some of its features it seems to be unconstitutional. More particularly the Presbytery protests against the Act on the following grounds:—(a) It diverts to a great extent from the purposes of education the proceeds of certain lands which were accepted in trust by the Province of Quebec and by Canada for such purposes exclusively. (b) It permits the direct application to ecclesiastical and sectarian uses of public funds—a thing which does not appear to be contemplated by the Act of Confederation as ultra vires either of the Dominion or of the Provinces. (c) It is specially to be condemned that this Act recognizes the right of the Pope to interfere in our civil affairs in direct contravention of Imperial statutes and in derogation of the supremacy of the Queen. (d) The distribution of the sum of \$400,000 being, by the Act, left entirely to the discretion of the Pope, it is well understood that a considerable part of this money will be applied to the endowment of a society which was disqualified to hold property by Imperial Act, in 1774, though in the face of that Act it has recently been incorporated by the Province of Quebec—a society which has been suppressed by nearly all European nations and by the Roman See itself in the interests of public tranquility and morality. "The Presbytery regards it as the duty of all good citizens, irrespective of creed, to oppose legislation which threatens the peace of the Dominion, and must regard the responsibility for stirring up discord and strife as resting entirely upon those who defend this unjust, sectarian and dilloyal measure. "It is matter of deep regret that the Dominion Government has not seen fit to disallow the Jesuit Estates' Act nor to take any steps towards preventing its coming into effect; and still more is it to be regretted that the House of Commons should not have intervened in any form for the protection of interests of which it should be the especial guardian. The Presbytery further puts on record its admiration of those members of the House who, with so much ability, courage and integrity, have lifted up their voices in vindication of justice and of perfect religious freedom and equality: they may be assured that when the true significance of the legislation, which they have manfully opposed, the extent to which freedom is endangered by the forces which had secured this legislation, come to be fully recognized, the services which they have rendered will not be forgotten."

THE NEW CHALMERS' CHURCH, TORONTO.

THE NEW CHALMERS' CHURCH, TORONTO. OPENING SERVICES. The opening of the new Chalmers' Church, on Dovercourt Road, Toronto, of which Rev. John Mutch is the esteemed pastor, marks another step in the march of Presbyterianism in this city of churches. The following particulars respecting the origin and growth of this congregation will be read at this time with peculiar interest. About fourteen years ago mission work was begun in what was at that time known as Brockton. At first the services were held in a private house, but were soon removed to a hall in connection with a hotel. The services were next transferred to what is now known as Howard street school. Here the cause made such progress that the Church Extension Association erected a very neat, rough-cast building, capable of seating about 300, on the corner of Dundas street and St. Clarens avenue. The mission was supplied by students from Knox College. Among those who laboured there are: Revs. Messrs. Amos, Ratcliffe, Mowat, Neil, McCoil, Craig, Farquharson and McIntyre. The work progressed steadily until 1873, when the congregation divided, and what is now Parkdale Presbyterian church was formed. After this the work in Brockton was very discouraging for some time, and even the most sanguine friends of the mission thought of giving it up. In the spring of 1883, Rev. John Mutch, the present pastor, was sent by the Home Mission Committee to labour there as a catechist for six months. He had only been there a few weeks when he felt the church was in the wrong place and that it ought to be moved. He at once advocated that it be removed to the corner of Dundas and Dovercourt streets, and by the first of August this was done. At that time there were only about twenty members. Mr. Mutch was called by the congregation in August, and ordained and placed in charge of the mission in September, 1883. For the first two years the congregation received aid from the Augustinian Fund. The congregation grew therefrom very rapidly. The membership is now 365; Sabbath school, 350; teachers, 31; elders, 13; managers, 12. In 1885 the church was enlarged by 200 sittings. For nearly a year the managers have been unable to allocate any sittings. In 1887, steps were taken for the erection of a new church, and operations were begun in the spring of 1888. The congregation is a very liberal one. The sum of \$1,743 was contributed for missions and charitable purposes during the past year. The Building Committee is confident of realizing at least \$11,000 in cash before the end of this year. The church property is valued at \$18,000. Against this there is a mortgage of \$25,000, leaving the congregation an interest of \$23,000. Few congregations have such a record in so short a time. THE NEW BUILDING. Is one of the most handsome and imposing structures in the city and is capable of seating about 1,200. It is designed in the Romanesque style, and approaches in form the appearance of a square. It is of red brick, trimmed with Ohio stone, with stone foundation. There is a large gavel on the front, and the eastern and western sides are flanked with heavy circular turrets, pierced with a group of three semi-circular-headed windows. There is a large tower at the south east angle, with a low capped spire, and rising to a height of about 120 feet. The south-east angle has another tower, octagonal in form. Each of these towers has a staircase, from the eastern and western entrance lobbies, also provide access to the galleries. A large, handsome portico in the centre of the front gavel is a marked feature of the design. It contains two pairs of doors, with heavy-moulded jams and semi-circular arch mouldings, and over these is a large circular panel enclosing an inscription stone in the form of a shield, containing the words, "Chalmers' Presbyterian Church." The roofs of the towers are covered with red tile, and the main roof of the church is covered with slate. The windows of the auditorium are glazed with ornamental stained glass of pleasing colour and design. There are four entrances, viz.:—The large one from Dundas street, two entrances from Dovercourt road, and the fourth from the west side. The seats are built to radiate from the pulpit, and are executed in hardwood, nicely polished and upholstered, the galleries extend the three sides of the church and are seated in the same manner as the auditorium. The seating capacity, including galleries, is 1,200. The ceiling is a rather striking feature of the interior, having plaster archings springing from large ornamental iron columns, relieved with moulded ribs and purlions. The choir seats are arranged on a slightly elevated platform in front of the pulpit, while a large recess in the rear will contain the organ. The vestry is in rear of the pulpit. The building is heated with three large hot air-furnaces. Gordon & Hellwell, architects, designed the building and superintended the construction.

THE PASTOR.

Rev. John Mutch was born in Montrose, Scotland, the youngest of a family of ten. While a child he came to this country with his parents, who settled on a farm in the township of Egrement, county Grey, while the country there was yet a dense forest. For some time there was not a church nor Sabbath school in the neighbourhood, but his parents had a church in the home, and he was led very early to Christ. It was his wish from a boy to become a minister of the Gospel. He was educated in Hamilton Collegiate Institute, Toronto University and Knox College. He took charge of Chalmers' church in 1883. He believes in pastoral visitation, works hard, but is not satisfied to work alone. He sets the congregation to work. He has one of the best congregations in the city, and also an excellent Board of Management. The ladies in the congregation are well organized for work and do much in the way of visiting and assisting the poor. Mr. Mutch has great confidence in his people and inspires them with confidence in themselves. Few ministers are surrounded with so many good, earnest, and able Christian workers. Mr. Mutch has always been a missionary. When in college he gave his spare time to the mission work in Muskoka and other difficult fields. During the last year of his college course he was unanimously elected president of Knox College Missionary Society. The members of Chalmers' church take an interest in other work than that of their own congregation. They have been active in helping others.

OPENING SERVICES.

The services were conducted Sabbath morning, 14th inst., by Rev. D. J. Macdonnell, B.D., of St. Andrew's; in the afternoon, by Rev. Dr. Stafford, of Sherbourne street Methodist church, and in the evening by Rev. Dr. Parsons, of Knox church, Toronto. At the several diets of worship very large congregations were present, and in the evening hundreds had to be turned away unable to obtain even standing room. On Monday evening, 15th inst., a social gathering of the congregation was held. It is estimated that over a thousand people partook of the excellent tea provided by the ladies in the old church adjoining. The room was beautifully decorated with bunting, mottoes, and flowers, and while the refreshments were being served, Mr. Barton's orchestra gave several well rendered selections, much to the enjoyment of all present. The remainder of the evening's programme was carried out in the church. Mr. Mutch, the pastor, who was chairman, announced that in response to his call for \$5,000, the sum of \$5,000 was collected in cash, and \$3,000 more was raised by subscriptions, most of the money to be paid within the next three months. Revs. A. Gilray, J. M. Cameron, J. Neil, R. P. Mackay, W. Alexander, Wm. Galbraith, Mr. Craig, W. Reid, of Weston, and Jas. Grant, of West Toronto, made some congratulatory speeches, wishing for the congregation still greater success in the future than they had seen in the past. The speaker of the evening was Rev. Mungo Fraser, D.D., of Hamilton. He took for his subject "Now and Then," what we are now and what we will be hereafter. He said our future would de-

pend up on what we are now, and emphasized strongly the great importance of realizing the grand possibilities of life if we would have our hereafter a bright one. He closed with a strong appeal to all, and especially the young, to do something and begin now. Although the hour was late the most rapt attention was given his remarks throughout. Excellent music was furnished by the members of the choir assisted by Mrs. McLellan, Mrs. Seymour Miss Fowler and Mr. Coates.

MEETINGS OF PRESBYTERIANS.

OWEN SOUND. MET in Division street Hall, Owen Sound, March 18th, Dr. J. B. Fraser was appointed Moderator pro tem. The evening sederunt was taken up in conference on Sabbath School work. Mr. McAlpine read the Presbyterial Sabbath School report. Mr. Griffith read an excellent paper on the Sabbath School system of Wales. The subject was fully discussed. Leave was granted to the Moderator of Meaford Session to moderate in a call. The following commissioners to the General Assembly were chosen: ministers, Messrs. Mullan, Somerville, Wait, and McLaren; elders, Messrs. Murray, Armstrong, Boyd and McGill. A resolution passed at a joint meeting of the Women's Foreign Mission Auxiliaries was read. The Presbytery very cordially endorsed their action in forming a Presbyterial Society, and recommended all congregations of the Presbytery to form Auxiliaries and Mission Bands in connection with it. In considering the Sabbath School report it was deemed advisable to hold a Convention of Sabbath School workers early in the summer, and Messrs. Somerville, W. I. McAlpine, McLaren and McLean, ministers, with Messrs. Creasor and Malcom, elders, were appointed a Committee to make arrangements for the same. M. Stewart, of Keady, laid his resignation on the table, and asked the Presbytery to recommend him to the General Assembly for leave to retire and have his name put on the list of annuitants of the Aged and Infirm Ministers' Fund. The Presbytery agreed to cite the congregation to appear for their interest at an adjourned meeting on the fourth Tuesday of April, at 1.30 p.m. The committees appointed to visit augmented congregations reported. Mr. Somerville presented the Home Mission report. In considering this report the applications for grants to augmented congregations and mission fields were carefully revised. An application from Mr. McNaughton to be recommended to the General Assembly for leave to retire from the active duties of the ministry, and to be put on the Aged Ministers' Fund, was referred to the Presbytery of Bruce, within the bounds of which Mr. McNaughton alleges he broke down in his work. Mr. McInnis was instructed to forward his report on the State of Religion to the Convener of the Synod's Committee on that subject. Mr. McInnis was appointed Treasurer of the Assembly Delegates' Expense Fund, and was instructed to levy two cents per member to meet the expenses this year, and was instructed to attend to it before the meeting of Assembly. — JOHN SOMERVILLE, Clerk.

PETERBORO.

MET at Port Hope, 10th inst., Mr. Bell, Moderator pro tem. Dr. Jamieson was Moderator for the next six months and took the chair. There was presented a unanimous call from the congregation of Cobourg, in favour of the Rev. G. E. Freeman, of Deer Park, Toronto. Mr. Cleland was heard as to the steps taken when moderating in the call. The clerk read a telegram from Mr. Freeman to the effect that he had decided to remain in his present charge. The call was therefore set aside. The resignation of Mr. McKay, lying on the table since last regular meeting, was taken up and considered. There was read a petition from the congregation of Ballydoon, very largely signed, praying the Presbytery not to accept of the resignation. Messrs. Clarke and Brown were heard in support of the petition. There were no representatives present from the congregation of Cartwright. Mr. McKay stated that he still adhered to his resignation. On motion, duly made, the resignation was accepted of, to take effect after the last Sabbath of March. The Rev. W. C. Windell was appointed to declare the pulpit vacant. Mr. Bennett was appointed Moderator of Session during the vacancy. Mr. Hay presented the motion of which he had given notice at a previous meeting. The motion was adopted, and is as follows: "That in order to secure the more efficient presentation of the Missions and Schemes of the Church, to the members of all congregations within the bounds, the ministers of this Presbytery be hereby instructed to bring the Missions and Schemes of the Church before their respective congregations, quarterly, during the year, and report the same to the court." Mr. Bennett read a report of his visit to the mission fields of Minden and Haliborton. The report was received and, in accordance with its recommendation, Presbytery agreed to transfer the station at Kinmount to the care of the Presbytery of Lindsay, and to unite the remaining stations as one mission field. The committee on Augmentation and Home Missions gave in their report through the Convener, Mr. McClelland. It was reported that all the augmented congregations had been visited. Mr. McEwen gave in the report of the committee appointed to consider the Remit on the Marriage Question. The report was received and in accordance with its recommendation the Remit was approved of simpliciter. There was read a reference from the Session of Millbrook, asking advice as to the proper course to be pursued in the case of an elder, against whom evil reports were in circulation. On motion of Mr. Bell, the following resolution was adopted: "That the Presbytery advise the Session to adopt the course recommended in the Book of Forms, paragraph 247, and, in case the offender prove himself not amenable to private dealing, to proceed by process. Mr. McEwen read the report on Sabbath Schools and Sabbath School Institutes. The report was received and its recommendations adopted. The Convener was thanked for his diligence, and the report was ordered to be forwarded to the Convener of the Synod's Committee on Sabbath Schools. On motion of Mr. McEwen, seconded by Mr. Torrance, it was agreed to express cordial thanks to the Sabbath Schools of St. Paul's and Lake-

field for their liberality in contributing Hymn books and Testaments, and books for the library in destitute localities. Mr. Carmichael read his report as Convener of the Committee on the State of Religion. The report was adopted, and the Convener thanked. Mr. Bell gave in the report on the subject of Temperance. The report was received and its recommendation adopted, viz.: "That the members of the Presbytery give increased attention to the subject, and diligently endeavour to influence the people to sink political differences and unite in urging the Government to make proper provisions for the more efficient carrying out of the Canada Temperance Act now in force." The following were appointed by rotation, as delegates to the next General Assembly, viz.: Messrs. W. H. Jamieson, J. Carmichael, J. R. Craigie, D. A. Thompson, J. W. Mitchell, John Hay, ministers, and Messrs. W. E. Roxburgh, John Clark, G. M. Roger, Robert Graham, Charles Horsburgh, John Carnegie, elders. Mr. Archibald Thompson, a graduate of Victoria College, requested to be recommended for work in the Mission field. It was agreed to refer the application to the Presbytery's Home Mission Committee, to be dealt with as they may see fit. Principal Grant, of Queen's College, was unanimously nominated as Moderator of the next General Assembly.—WM. DENNETT, Clerk.

TORONTO.

MET on the 2nd inst., Rev. Walter Amos, Moderator. Rev. J. A. Grant reported that he had met with the congregation of Streetsville and moderated in a call, which was given unanimously in favour of Rev. R. J. M. Glassford, minister of Waubesa, etc. In the Presbytery of Barrie. The call was found to be signed by 193 members, and concurred in by seventy-four adherents. The stipend promised is \$1,000, together with a manse. After hearing Dr. Thom and Messrs. Madill and Wylie as commissioners, the Presbytery approved of the conduct of Mr. Grant in the matter, sustained the call, and ordered the same to be transmitted, with relative papers, to the Presbytery of Barrie. Also the Moderator and Mr. Grant were appointed to appear before said Presbytery, and to act for the Presbytery of Toronto in prosecution of the call. A petition was read from 111 members and nineteen adherents of St. Andrew's church, Toronto, who worship in St. Mark's mission church, praying the Presbytery to organize them as a regular congregation. In connection therewith a document was read, signed by sixty-nine of the persons aforesaid, and others, promising that in the event of their being organized they would give weekly in support of services among them the sums opposite their names, amounting in all to \$17.80 per week. After hearing Messrs. John Joas and R. F. Dale, as commissioners, the Presbytery resolved in the meantime that the neighbouring Session of West church be notified of the foregoing, and be requested to express their mind thereon at next meeting. A minute agent the late Dr. G. P. Young, of University College, was submitted and read by Rev. G. M. Milligan, who also moved the adoption of the same, the motion was seconded by Rev. D. J. Macdonnell, it was unanimously adopted. Rev. Dr. Caven, as convener of another committee, submitted and read a deliverance on the Jesuit Estates Bill. The deliverance was also unanimously adopted, and was so disposed of by all the members standing. A petition was read from 101 persons, representing themselves as holding the principles of the Presbyterian Church, and as meeting for religious services in St. George's Hall, Toronto, asking the Presbytery to organize them as a congregation in connection with our Church. In support of the petition Messrs. W. Colville and J. J. Kennerley appeared as commissioners, and were severally heard, who also answered several questions put to them. It was moved and agreed that the neighbouring Sessions of East church, Cooke's church, Knox church and Leslieville be notified of the foregoing, and be requested to express their mind thereon at next meeting. It was stated by Rev. D. J. Macdonnell that he wished to amend in some measure the overture of which he had given notice at the previous meeting. He accordingly read the overture as amended by him, and removed the adoption of the same. The motion was seconded by Mr. Maesie. Considerable discussion ensued thereon. When this discussion came to a close, the question was put by the Moderator, "Shall this overture be adopted, yes, or nay?" and four voted yes, while eight voted nay, quite a number not voting at all. Rev. Joseph Johnstone tendered the resignation of his pastoral charge; and thereupon it was resolved to cite his congregations (Horsby and Omagh) to appear for their interests at next meeting. Notice was given by Rev. W. Frizell that at next meeting he would move the adoption of the following overture:—"Whereas, sections 3, 4, 6 and 7 of chapter III, in the Confession of Faith concuss the views of many of our most worthy and faithful members and office-bearers; Whereas, said sections are sometimes distorted and used by non-Presbyterians to the injury of our Church; therefore, be it hereby overtured to the venerable the General Assembly to appoint a committee to revise said sections of chapter III., and that said revision be sent down to Presbyteries for their consideration. Messrs. G. Needham, B.A.; Thos. Nattress, B.A.; J. A. Martin; L. C. Emes; W. Nelly; Dugald McMillan; John Robertson; James Gilchrist; M. C. Rumball, M.A.; D. C. Hossack, LL.B.; A. J. Jansen; P. J. Pettinger; T. R. Shearer, B.A.; J. M. P. Scott; W. P. McKenzie; M. N. Bathune; R. Johnstone; A. E. Mitchell, M.A.; and J. McD. Duncan, B.A.; all of them students of Knox College, appeared before the Presbytery, and underwent preliminary trials for license, the said trials were sustained; and it was agreed to ask leave of the Synod of Toronto and Kingston to take the said students on public probationary trials. As convener of the Presbytery's Committee on Temperance, Rev. F. Nicol, submitted and read a report, as also a number of relative recommendations. The recommendations were considered serially, and after some alterations thereon, were adopted, and ordered to be sent, along with the report, to the Synod's Committee. In terms of application duly made, authority was given to Rev. W. Frizell to moderate in a call from the congregations of Queensville and Ravenshoe.—R. MONTEATH, Clerk.

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E. J. HUMPHREY, UNDERTAKER.

British and Foreign.

THE reports recently presented at the annual meeting of Mr. Spurgeon's church (the Metropolitan Tabernacle, London), showed a total membership of 5,275. The additions for the year were 307.

EPISCOPACY, says a British contemporary, does not thrive on Scottish soil any better now than it ever did. It has been making huge exertions to possess the land, but judging from the statistics for the past year, the progress is backward. The membership for 1887-88 was 82,932, against 84,782 for the previous year, a decrease of 1,850.

ONE of the largest congregations in the world is on the island of Hawaii. It numbers 4,500 members. Over 90,000 Feejians gather regularly for Christian worship. Madagascar, with its Queen and 200,000 of her subjects, is ranged on the side of the Cross. In the Friendly Islands there are 30,000 Christians, who contribute \$15,000 a year to religious objects.

DR. DONALD FRASER, of London, has announced to his congregation that if the Articles of the Faith are accepted by the Synod, he will teach them at Sunday morning service, thus taking the congregation, in twenty-four discourses, over the whole ground of the important doctrine. Dr. Fraser has been appointed one of the honorary chaplains of the Highland Society of London.

THE English Presbyterian Synod meets in Regent Square church on the 29th inst., when the opening sermon will be delivered by the retiring Moderator, Principal Dykes. The committee of the college in London will ask the Synod to require from all candidates for the entrance examinations, the production of a medical certificate of fitness to enter on a course of study for the ministry.

IN the New Zealand General Assembly, Rev. R. Somerville moved an overture seeking relief from a rigid subscription of the Confession of Faith. After an exciting debate the overture was rejected, and a motion carried declaring that the modified formula gave all the relief that was necessary in the present circumstances. This was carried by twenty-six votes, twenty-four voting for a motion recognizing the importance of the subject, but declining in the meantime to take action in the matter.

A MEETING was held recently in the Reformed Presbyterian church, College-street South, Belfast, for the purpose of bidding farewell to Miss Cunningham, who is going out to resume missionary work in Syria. During her lengthened furlough she has acquired considerable medical and surgical knowledge. Miss Cunningham will start schools and mission work for the women and children of the place at Suadeah, anciently known as Seleucia, and one of the first places visited by Paul and Barnabas.

IN the state of New York, 162 men are devoting their whole time as secretaries, examiners, gymnasium instructors, and librarians to the work of the Young Men's Christian Associations. During the past year thirteen new associations have been founded and buildings completed or begun to the value of \$500,000. Gymnasiums are increasing in number and importance as a branch of the work. Nearly all are in charge of consecrated Christian men, who, at the same time, are either competent instructors or doctors of medicine.

THE daughter of the late Rev. Henry H. Garnett is now in England collecting funds for new school buildings to be erected at Brewerville, Liberia, where she has a large school for girls, in which everything, from cookery to piano playing, is taught. It is a remarkable coincidence that on the site of this very town, one of Liberia's largest settlements, the great-grandfather of Mrs. Garnett Barboza was a petty chief, living in a grass hut, when one day his peaceful village was invaded by slave hunters and he was carried across the sea to end his days in slavery. Mrs. Barboza is reasonably certain that she has relations among the natives who live around Brewerville.

DR. MONRO GIBSON, preaching in St. John's Wood church recently, from the text, "Take heed how ye hear," remarked that nowadays people read ten times more than they listened to. Even Christian people sometimes exercised no particular care as to what they read or avoided. There were young ladies in London who would not associate with vulgar people, but who would nevertheless take some sensational novel to their private rooms, and allow its author to pour what he liked of his worthless or injurious stuff into their minds, and allow him to talk to them for hours at a time. Let them avoid as a plague all those books and papers which ministered to the depraved taste and pandered to the baser passions.

THE American Bible Society, at its last regular meeting, granted funds to the amount of \$52,554.84, including appropriations to the American Board for work in Spain and Ceylon, to the Missionary Society of the M. E. Church for work in Germany, and to the La Plata, the Brazil, the Venezuela, the Cuba and the China Agencies of the Society. Two auxiliaries have been organized in Dakota, two in Iowa,

and one in each of the States of Arkansas, Kansas and Louisiana. The cash receipts in March were \$74,247.82. The total issues from the Bible House for the year ending March 31st, not including those issued in foreign lands, were 1,005,774 volumes. The issues during March were 88,502 volumes.

AT the annual congregational meeting of North Leith Established church, Rev. J. H. McCulloch said he did not think that non-church going was increasing to any great extent. He believed that the solution of the question lay pretty much in the hands of the members of the Church, who would require to pay greater devotion to the discharge of the duties entrusted to them. They might do something in the way of brightening their services and making them more attractive. What was wanted in the present day was not so much preaching in the pulpit as preaching in the pew. If those men and women who did not go to church saw those who did live purer, higher, better lives, then those who made no profession of religion would be attracted towards the Church.

REV. WILLIAM PARK, D.D., senior minister of Airth Established church, Stirlingshire, died at Pollokshields, March 29th, at the age of eighty-four. He was born in East Kilbride, and became a student of the Old College, Glasgow, where he was afterwards librarian for several years. Like his brother, Rev. John Park, D.D., of Cadder, he was a distinguished classical scholar, and won high honours in the course of his college career, the degree of D.D. being afterwards bestowed upon him by his alma mater. When Dr. John Park died in 1831, his brother, in memory of him, gave £1,000 to the bursary fund of Glasgow University. In 1845, Dr. William Park was ordained to Airth, his first and only charge. There he continued to labour until last year, when he retired from active duty.

A DESPATCH from Salem, Mass., of April 5th, says Chief Justice Morton has sent down an order in the Andover controversy, in the case of Egbert G. Smyth, appellant, against the Visitors of the Theological Institution in Phillips Academy in Andover, pending in the Supreme Court. He orders that Julius H. Seelye be required to answer the question put to him, in the hearing before the commissioners, as to how William F. Eustis voted in the case of Egbert Smyth. The following are the grounds given for the decision:—The Visitors are a private eleemosynary corporation. The privilege which exempts judges, jurors and other public officers from testifying as to matters which take place in their deliberations does not apply to such Visitors. A Visitor is required to testify to matters which took place at the meetings, if the matter is pertinent and material to the issues under investigation. If it is found that one of the Visitors acted corruptly, it would be ground for setting aside the whole proceedings.

IN response to an invitation issued by Mr. and Mrs. F. A. Bevan, a large number of young men met on Wednesday, at Exeter Hall, to enjoy a social evening and to listen to a special address by Rev. John McNeill, of Regent's Square Presbyterian church. At the conclusion of the lighter part of the evening's engagements, Mr. Bevan, who occupied the chair, briefly addressed his young friends on the dangers and temptations to which they were exposed in London, and assured them that they would always meet with a kindly welcome at Exeter Hall. Rev. J. McNeill, who was very cordially received, said they were accustomed to "straight talks" at Exeter Hall, and ministers when they came there were warned not to preach sermons; but to his mind a sermon and "straight talk" ought to be the same thing. He trusted the young men before him would not go poking about to see the seamy side of life, for it was not safe. They must not think that they were such pure-hearted, innocent lads that they could safely withstand temptation. A little bundle of wickedness stepped out of the train when each of them came to London. A plumber went to look for an escape of gas with a naked light—and he found it, and did not soon forget it. Both in secular life and in Christian life let them do whatever they had to do with all their might. They must not be like the Irishman who said, "Work was not so much an object with him as good wages." London might prove an oyster, but they must be prepared to break all their tools in opening it. He had himself passed some years in railway service, which soon took the conceit out of him, for there were many masters, and he was always in hot water. Work toughened and stiffened and helped to make men. He trusted all would sign the teetotal pledge, in which he included a pledge not to smoke or gamble. The scratching of the pen when they signed that pledge would be heard with joy in heaven and with fear in hell. They would have to grip the oars firmly if they wanted to pull against the tide. But they could only succeed by putting their hand into that of the Almighty Saviour. The will was the hand of the soul and heart. In the long run no soul could fall that trusted in Jesus Christ. In conclusion, Mr. McNeill solemnly reminded his hearers that there was no knowledge and no device in the grave, and that they knew not how soon it might open for some of them.

Special Notices.

ARCHDEACON FARRAM preached before the Queen in the private chapel at Windsor on a recent Sunday morning.

THE evangelical bodies of the United States number 131,477 churches, 90,368 ministers, and 13,877,422 communicants.

DURING the past year the United Presbyterian Church of Scotland has raised for all purposes £96,307, as compared with £100,232 in the previous year.

CATARHII.

A NEW HOME TREATMENT FOR THE CURE OF CATARHII, CATARRHIAL DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientist, Tyndall, Huxley and Beale endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant 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 in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

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

Sufferers from catarrhial troubles should carefully read the above.

THE Lord Mayor of London, it is rumoured, will invite the members of the Synod to afternoon tea at the Mansion House during the sittings of the Supreme Court.

THE trustees and faculty of Magee College, Londonderry, acknowledge the receipt of a valuable collection of books from Rev. Dr. Kinncar, of Letterkenny. This is Dr. Kinncar's thirty-second donation to the college.

GOOD NEWS.

IN compliance with the popular demand the Carbolic Smoke-Ball Co. have decided until further notice to reduce the price of their valuable remedy one-half—formerly sold at \$3 and now at \$1.50, so as to place it within the reach of all to be had of all druggists, where you may test the remedy free of charge and get one of our pamphlets describing diseases of the head, throat and chest, their cause and cure, with hundreds of testimonials of people who know.

Be wise and secure a treatment to-day. Charitable institutions supplied with our remedy free of charge. C. S. B. Co., Room C, Yonge St. Arcade, Toronto.

THE pastoral charge of Kilsyth is at present vacant, and they have asked the Rev. Dr. Jeffrey, Free St. Paul's, Glasgow, to accept the pastorate. This is a well-known parish in which Dr. W. C. Burns, the well-known missionary, was a minister.

THE congregation of Eastern United Presbyterian church, Arbroath, in order to mark their respect for their minister, the Rev. Henry Angus, and their gratification at the honour of D.D., have given him a two months' holiday, and presented him with a sum of £200.

ADVICE TO MOTHERS.

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

PRINCIPAL RAINY informed the Edinburgh Free Presbytery at its last meeting of his intention to accept the invitation to Australia. Dr. J. H. Wilson and other members of the court expressed their earnest wishes for the Principal's welfare, and bade him "God speed."

C. C. RICHARDS & Co. GENTS.—I was cured of a severe attack of rheumatism by using MINARD'S LINIMENT, after trying all other remedies for two years. GEORGE TINGLEY.

Albert Co., N. B.

C. C. RICHARDS & Co. GENTS.—I had a valuable colt so bad with mange that I feared I would lose it. I used MINARD'S LINIMENT and it cured him like magic. CHRISTOPHER SAUNDERS.

Dalbousie.

At the closing meeting of the Gaelic class at the Free Church College, Glasgow, Rev. William Ross, of Cowcaddens church, by whom the class is voluntarily conducted, was presented with a copy of *The Scottish Celtic Review* by the students, as a token of respect and esteem for their enthusiastic teacher and friend.

Burdock BLOOD BITTERS REGULATES THE Bowels, Bile and Blood CURES Constipation, Biliousness, all Blood Disorders, Dropsical Liver Complaints, Scrophulous and all other humors under various Conditions of the System.

TENDERS.

SEALED TENDERS addressed to the undersigned, and enclosed in envelopes marked "Tenders for Indian Supplies," will be received at this office up to Noon of THURSDAY, 27th day, 1888, for the delivery of Indian Supplies during the term ending 30th June, 1890, consisting of Flour, Bacon, Groceries, Ammunition, Tents, Green Coats, Hauls, Agricultural Implements, Tools, and other articles at various points in Manitoba and the North-West Territories.

Forms of tender containing full particulars relative to the supplies required, dates of delivery, etc., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods for any portion of each description of goods separately, or for all the goods called for in the Schedule, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by a receipted cheque in favour of the Superintendent General of Indian Affairs on a Canadian bank for at least five per cent of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract, or if the tender is not accepted upon the 30th day, or if the tender is not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by the signature acceptable to the Department for the proper performance of the contract.

The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper without the authority of the undersigned, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VASKOLOVICH, Deputy Superintendent General of Indian Affairs, Department of Indian Affairs, Ottawa, April, 1888.



The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the 'Invaluable' 'Feminine' Surgical Institute, Buffalo, N. Y., has afforded a vast experience in the treatment of all thoroughly testing remedies for the cure of woman's peculiar maladies.

As a regulator and promoter of functional action, at that critical period of life from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and an equally valuable and reliable in its equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as the "Change of Life."

"Favorite Prescription" when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood impurities, and stimulates capillary and scrophulous humors from the system.

"Favorite Prescription" is the only medicine for women, sold by druggists, that gives a positive guarantee, from the manufacturer, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottles, and faithfully carried out for many years.

Large bottles (50 doses) \$1.00, or six bottles for \$5.00.

For latest and most complete Treatise on Diseases of Women (100 pages, paper-covered, send ten cents in stamps. Address,

World's Dispensary Medical Association, 603 Main St., BUFFALO, N. Y.

READ THIS. DIARRHOEA—Incurable Preferred—Wanted. Simply address POPP'S POLIKLINIK, Philadelphia, Pa. Mention this paper when writing.

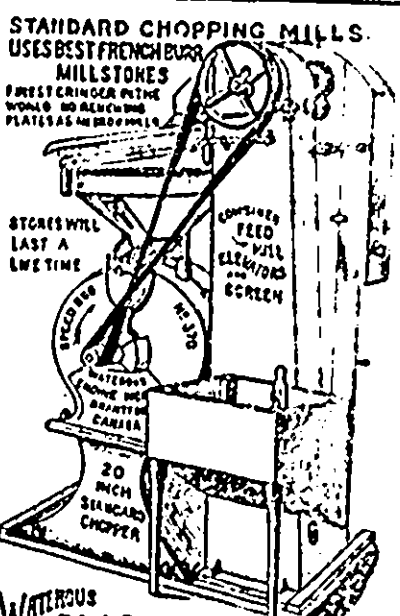
Civil Service Building and Savings Society.

PUBLIC NOTICE. Notice is hereby given that pursuant to cap. 183, sec. 48 and following, of the Revised Statutes of Ontario, 1887, the Civil Service Building and Savings Society (Ltd.) has by a special resolution passed by the shareholders of the said Society at a meeting held on the 9th of March, 1888, and confirmed at a meeting of the shareholders of the Society duly called, and held on the 23rd day of March, 1888, resolved to reduce the shares of the capital stock of said Society from ten dollars each to seven dollars each by the payment of thirty per centum on each paid up share, and the amount in excess of seven dollars on any share not fully paid up, to the several shareholders of the Society.

The Society will act upon the said resolution on or after the 23rd day of June next. All creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now due.

J. FRASER, Secretary.

Dated at Ottawa this 23rd day of March, 1888.



STANDARD CHOPPING MILLS. USES BEST FRENCH BURR MILLSTONES. FINEST CRINDERS WITH WOODEN GRINDERS. PLATES AND BRASS.

WATERBURY, E. W. C. - BRANTFORD, CANADA.

Frooton, 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 Grinder 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.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in Impure Blood, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. Ayer's Sarsaparilla affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

That insidious disease, Scrofula, is the fruitful cause of innumerable complaints. Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil.

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial, avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

Ayer's Sarsaparilla,

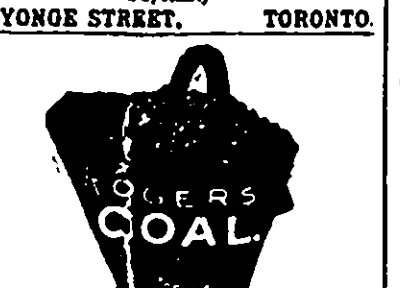
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Oil Paintings, Crayon, Water Colour and Ink Pictures Enlarged to any Size. Work equal to any in city. Time of Billing—A Fraction of a Second.

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We buy for cash and sell at cash prices. All goods are of reliable quality. All goods marked in plain figures.

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For Fall and Winter. Common Sense Goods, Sewing Machine Supplies, American Groceries, Fire Rubbers in all the styles and all sizes.

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Stylish, good and perfect fit guaranteed. 402 QUEEN STREET WEST, TORONTO.



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In the LIFE DEPARTMENT this Association provides INDemnITY for sickness and accident, and substantial assistance to the relatives of deceased members at terms available to all.

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Successors of Bowers Bell's. The BLYMVER MANUFACTURING CO. WAREHOUSES: Canada, Grand, and St. Lawrence. NO DUTY ON CHURCH BELLS.

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Bells of Pure Copper and the Cheapest. Fire Bells, Fire Alarm Bells, etc. Fully warranted satisfaction guaranteed. Send for prospectus and prices. HENRY BALTHAZAR & CO. BELLFABRICATORS. 24, C. A. BATHURST ST. TORONTO.

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To be found in the Dominion for this season's trade at R. H. LEAR'S, 19 and 21 Richmond Street West. Special Inducement. Now is your time to buy. Come and See.

Provident Savings LIFE ASSURANCE SOCIETY

OF NEW YORK. Cash Assets \$500 to each \$100 of Liabilities. Incontestable and Intangible Policies. AFTER 150 YEARS Solid and Substantial Life Insurance at cost.

AGENTS WANTED

In every city and town in Canada. Apply to R. H. MATSON, Gen. Manager, 37 Yonge Street, Toronto.

Toronto, January 8, 1889. GENTLEMEN, We are very much pleased to add testimonials to the list you have for the quick return of lost keys.

We were unfortunate enough to drop our keys yesterday, but received them to-day from you all right. Sincerely, S. S. 11 Victoria Street.

RELIABLE SEEDS

Our Improved and Progressive Catalogue and Compendium of the Horticultural and Agricultural Knowledge of Canada and the United States. It contains all the latest and most reliable information on the subject of seeds, and is a valuable work for all who are engaged in the raising of crops. It is published by J. A. SIMMERS, Seed Merchants and Importers, 147 King St. East, Toronto.

J. A. SIMMERS

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Presbyterian Review

THURSDAY, APRIL 25, 1889.

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

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

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

An auxiliary of the W. F. M. S. has been formed at North Bay.

Rev. Alex. Urquhart, of Regina, has accepted the call to Brandon.

The vote upon the organ question, Arkansas, was 51 for and 56 against.

The annual choir contest of Knox church, Montreal, given last week was a very successful affair.

Rev. Dr. Laidlaw, pastor of St. Paul's, Hamilton, is giving on Sabbath evenings a series of lectures on Romanism.

Rev. J. H. Paradise, pastor of the Amherstburg church, has tendered his resignation to accept a call to a pastorate in the Eastern States.

Hon. Senator Gowan, of Barré, has sent to Principal Grant a cheque for \$400—the amount of the sessional allowance—to be used as the Principal shall deem best "in the interests of the University."

The Rev. H. McKellar, formerly of High Bluff, Manitoba, was inducted by the Presbytery of Saugeen into the charge of Woodland and North Luther, near Mount Forest, Ont., on Tuesday, 9th inst.

The ordination and induction of Rev. J. C. Tolmie, a recent graduate of Knox College, into the pastorate of First church, Brantford, vacant since the resignation of Rev. Dr. Beattie, now of Columbia Seminary, took place last Tuesday.

In the absence of the pastor on a brief visit to his friends in the West recently, the ladies of the Kemptville congregation had the mansa painted and the rooms beautifully tinted. Last year they had the church tinted and other improvements made, costing over \$120. The Ladies' Aid leads in these good works.

At a large meeting of the congregation of St. Andrew's church, Madison, convened at the house of Mr. Donald Couets on the 19th, ult., Rev. Mr. Uzzell was presented with a purse and about \$50 on his appointment to a charge at Buxton. Mr. Uzzell has been pastor of this church for the last six years and has endeavored himself to all classes of the people especially the young.

The Regina Leader speaking of Mr. Urquhart's acceptance of the call to Brandon says: "Mr. Urquhart's leaving Regina will be sincerely regretted by all classes of the community. Not only within his own congregation has he endeavored himself as a man, as a friend, an adviser, his memory will be held in high esteem and no minister ever entered the North-West of whom more could be said in his praise than the pastor whose efforts and whose interests have been so closely associated with the progress and success of Presbyterianism in Regina. We can only hope that his labours in Brandon will be crowned with abundant success."

Rev. J. L. Shuman, Convener of Committee on Sunday schools in Barrie Presbytery, reports, schools 51, same number as last year; scholars 1,152, increase of 670 over last year; elders engaged, 54; teachers and officers, 419; Bible classes, 40; schools teaching catechism, 41; amount of money raised by schools, \$1,647.30; amount expended, \$920.38; amount given to missions, \$385.83; Barrie and Collingwood schools each support a pupil in Pointe aux Trembles. Onilia school contributed \$65 to building fund of the new church. There has been an increase all along the line of Sunday school work during the year within bounds of Presbytery.

Sabbath, 14th inst., being "Children's Day" in Knox church, city, in the morning a very impressive sermon was preached by the pastor, Rev. Dr. Parsons, from the text, 2nd Timothy, iii. 14, 15. After the sermon fourteen children, who were baptized in the year 1885, were presented with the cross. In the afternoon the Sabbath School was addressed by Rev. Dr. Sutherland, (Methodist) on "Sowing and reaping," B. V. Sepimus Jocer, (Church of England), on "Obedience of Children to their Parents," Ephesians vi. 1-3, and by the Rev. D. J. Macdonnell, (St. Andrew's) on the Parable of the Sower. Hymns were sung by the children between the addresses.

Rev. James Ross, has been inducted by the Presbytery of St. John into the pastoral charge of St. Paul's, Woodstock, N. B. Rev. S. K. Heairto, presided; Rev. Mr. McLean, Harvey, preached the sermon; Rev. Wm. Ross, Pince William, addressed the minister and Rev. James Blair, of Greenfield, addressed the congregation. After the service the Rev. K. McKay introduced the congregation to the pastor. There were also present Rev. Mr. Sutherland, Charlotte, and D. F. Skae, of Kincardine. After the induction the Presbytery had a short session, and adjourned to meet at Shediac on the 5th of April. The congregation of St. Paul's are to be congratulated on being so fortunate in securing the able services of this talented minister.

The ministers of the Presbytery of Owen Sound have formed themselves into an organization for "mutual encouragement and help in study and in the work of the Church." The Association will meet in the afternoon of the day of the quarterly meetings of the Presbytery. Papers will be read and discussed on current theological and practical questions. Attention will be given to reviews of new books, and whatever other questions may tend to help ministers in their work. It is the purpose to add a bureau embracing the leading magazines and reviews for circulation among the members. Following are its officers: President, Rev. Jas. F. McLaren, B. D.; Vice-President, Rev. Wallace Waita, B. A.; Secretary, Treasurer, Rev. J. M. Fraser, M. D.; Librarian, Rev. J. Somerville, M. A.

We clip the following from the Victoria Times of March 25th.—The Rev. D. McKee, for the past three years in charge of the Victoria and Esquimaux Presbyterian mission, having obtained leave of absence from the Presbytery at its last meeting, will leave for the east to-morrow morning on a six months' visit to Manitoba and Ontario. He expects to attend the meetings of the Synod and General Assembly to be held in Winnipeg and Toronto in May and June. Mr. McKee expects to return and resume his charge about the first of November, supply being in the meantime furnished by the Presbytery. In connection with this item the many friends of the reverend gentleman will be pleased to learn that a number of the young people of the First Presbyterian church waited upon him at the residence of Mr. J. C. Flett, Pioneer street, a few evenings ago, and presented him with a writing desk and an address. The presentation was made on behalf of the company by the Rev. D. Fraser. Mr. McKee has many warm friends in British Columbia who will wish him a pleasant journey and safe return.

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Meetings of Presbyteries. BARRIE—Barrie, May 28th, 11 a.m. BRUCE—Bruce, July 9th, 1 p.m. CALOARY—Calgary, Sept. 3rd, 10 a.m. CHATHAM—Windsor, July 29th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. GUELPH—Guelph, May 21st, 10.30 a.m. HURON—Exeter, May 14th, 10.30 a.m. KINGSTON—Adjoined meeting, Kingston, May 21st, 3 p.m. KINGSTON—Belleville, July 2nd, 10 a.m. LINDSAY—Lindsay, May 28, 11 a.m. MAITLAND—Wingham, May 14th, 11.15 a.m. MONTREAL—Montreal, July 2nd, 10 a.m. ORANOVILLE—Oranoville, May 31st, 10.30 a.m. OTTAWA—Ottawa, May 7th, 10 a.m. OWEN SOUND—Owen Sound, June 24, 7.30 p.m. PICTOU—New Glasgow, May 7, 9.30 a.m. PARIS—Ingersoll, June 25, 2 p.m. QUEBEC—Richmond, July 9th, 7.30 p.m. SARGENT—Sargents, July 9th, 10 a.m. STAMFORD—Stratford, May 13, 7.30 p.m. TORONTO—Toronto, May 7th, 10 a.m. WINNIPEG—Winnipeg, May 7, 7.30 p.m.

Births, Marriages, Deaths. Announcements under this head 25 cents each insertion. Marriages. McKENZIE—DORLAS.—At Glenboro', Ont., on April 18th, by the Rev. A. McI. Haig, B.A., William McKenzie, of Glenboro', to Margaret Douglas, of Argenteuil, Quebec. McQUEEN—DUNNET.—At London, on April 18th, by the Rev. James Ballantyne, M.A., Mr. Alex. McQueen, of London South, to Violet, eldest daughter of the late Charles Dunnet. MACLEAY—RINO.—At Ottawa, on April 16, 1889, by the Rev. W. T. Herridge, B.D., James H. Macleay, of Toronto, and Dorra, second daughter of David Hing. SCOTT—HAIN.—At Stockton, Man., on April 4th, by the Rev. A. McI. Haig, B.A., James Scott to Jean, daughter of John Haig, Esq., of Stockton, Man., late of Roxburgh (re, Scotland). CHITTECK—HENDRY.—On March 12th, at Glamis, by Rev. John Macmillan, Mr. T. C. Chittick, of Walkerton, to Miss Emma, youngest daughter of James Hendry, Esq., Glamis. SEWCE—CHRISTIE.—At Kemptville, by Rev. H. J. McIlmish, on April 11, 1889, Mr. John Sewce, of Mountain, to Miss Agnes Christie of Origo. STENWALT—BLYTH.—At Ottawa, on April 10, 1889, by the Rev. Dr. Moore, Samuel Stewart, to Isabel, eldest daughter of G. H. Blyth, Esq., of Ottawa. WHITE—BLYTH.—At Ottawa, on April 10, 1889, by the Rev. Dr. Moore, John C. White, of New Westminster, B.C., to Margaret Holton, daughter of G. H. Blyth, Esq., of Ottawa. Deaths. MANN.—At Renfrew, April 11th, Mary I. Mann, relict of the late Rev. Dr. Mann, in the 63th year of her age.

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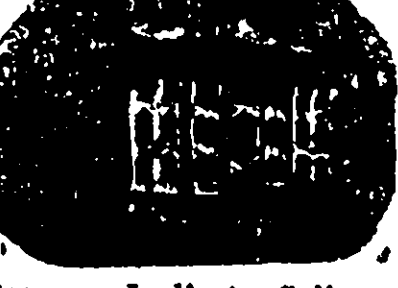
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