

war, was very active in taking steps to restore or replace most of these buildings. The way in which France has grown and paid off her debts has shown the world what is in her. Trade has found new strength, gold is not scarce and the troops have been put in good trim. All that the Commune tore or burned down is built up, and to-day France may take her old proud place in the ranks. Paris has put on once more her gay look; the wide streets, with their grand shops on each side, where all that "taste" is seen that we call "French," the gay cafes with their gilt and glass, here and there a church old and quaint with the rust of years, or a park where there are walks and green trees, or small lakes where a child can push its toy boat, all tell of good cheer and a land of peace. Where the guillotine once stood and the heads of kings and queens once fell, fountains are seen now whose bright spray leaps up in the light. Nevertheless, we discovered a very strong feeling among those classes with whom we came in contact, favourable to the return to imperial rule, and this feeling seemed to be on the increase. Had the young Prince Imperial not come to such an untimely death, he would doubtless have been their new Emperor. They claim that Napoleon III. did more for France and Paris until the war than any one who had ruled; that during his reign labour received ten francs per day. There were wrongs, no doubt; but not the less are the ancient bonds of union indissoluble, not the least of them are the poets words true—

No distance breaks the tie of blood;  
Brothers are brothers evermore;  
Nor wrong, nor wrath of deadliest mood,  
That magic may o'erpower."

#### SOME TOUCHING REMINISCENCES.

The term of Marshal MacMahon came to an end in peace, and M. Jules Grevy was made President in his stead. M. Thiers, who had done so much for France in the time of her sore need, drew his last breath on September 3, 1877. In the meantime the young Bonaparte, known as the Prince Imperial, had grown up in his English home. He had had an English master when a child, so he spoke English as his own tongue. He had been a shrewd child, and once said: "I take off my hat to the folks of Paris, for they are so quick to take off one's crown if they do not like him." He grew up a bright youth, quick to learn, brave and full of fire. He would ride a horse that none else could curb, and was glad of a chance to dare to show of what stuff he was made. His heart was set on the aim to win back France one day, and it was his great wish to learn to rule his land well. It was not thought right at first that he should serve in English wars, but when there was strife with the Zulus in Africa he could not rest. He made so strong a plea that in the end he had his own way. They gave him leave to go, not so much to fight as to look on, "to see as much as he could of the war." He set off with some of his school friends with great joy. He was in a manner in charge of men more wise and grave than he, who were to see that he ran no risks. At first they did not let him take part in the fights, but this did not suit him at all. In the end his zeal led him on to his death. On June 1, 1879, he set out with six men and one Zulu, who was a friend. He had, a day or two before this, felt, as he said, "his blood boil" when he heard an old boast that one Englishman was worth five Frenchmen. He rode out to choose a ground to camp on the next night. Soon some of the men came back at full speed, and said that the Zulus had come on them. All were safe but two men and the young Prince. The last known of him he had been seen to run by the side of his horse, which had made a dash from him in fear. They sent men out to seek him, and there he was found dead, his back to the bank, his face to the foe, with all his wounds in front to show what a brave fight he had made. So, in a strange land, by the hand of a black, in a small fight for those who were not French, the boy who was born to a throne met his death. They took him to his old home in England, and his pall was borne by more than one prince, while the Queen sent wreaths to be laid on his bier. The hopes of those who still held to the cause of the Bonapartes had a great blow in his death. In that touching prayer found in the handwriting of the young French prince whose untimely death the British as well as the French people so sadly mourned, there were these most true and significant words, which came home to every bereaved heart and every bereaved nation: "If I forget those who have departed, I shall in my turn be forgotten. May I never give way to the sad suggestion that time effaces everything! Grant that there may sink deeper and deeper into my heart the conviction that those who are gone are witnesses of all my actions. My life shall then be worthy to be seen by them. My innermost thoughts shall then be such as will never cause me to blush for them."

It is the mode in Paris to live in flats. Each flat is shut off from the rest, and has all the rooms of which one can have need. There is one great door on the ground floor, and a man lives there who sees and knows all who mount the stairs. In the old towns and out at field work, life is hard for the poor in France. They live on black bread for the most part, and do not taste meat once a week. Some of the labourers earn but a franc a day, and it takes half that to buy the black bread. They wear shoes of wood, known as "sabots," and the clank of them is great as they go up the steps of a church on feast day. The good wife may be seen to spin or knit as she goes through the street. It may be at the same time she has a milk pan or loaves of bread on her

back. She works too in the fields like a man. We will not dwell on the prospect of what has been wrought for the future of France and Paris by the late fiery baptism—what purification, what regeneration, in ways till now unheard of, towards ends till now undreamed of! The last twenty-two years of French history furnishes a warning to all who are inspired by mere worldly ambition. It is not for us to sketch the life of Napoleon III., for the leading facts are too well known not to pronounce upon his moral character. All we say is, here is a man of considerable intellectual ability and mental culture, who, after years of sufferings, strategies and hazards, rose, by one terrible blow which filled the streets of Paris with blood, to one of the chief thrones in Europe. For many years he was the idol of his people, and ministered to their vanity and greed in many ways. He won great victories in battle, and his word was mighty among the nations. At last he embarked in a war that breaks up his empire and drives him as a refugee to England, where he dies in a little village and is buried in a humble church. An obscure grave is the only outcome of all. "Once," said the *London Times*, in relation to Napoleon, as his body lay in state at "Chislehurst," "the ambassadors waited with anxiety for a word from those lips. Once Europe could hardly hold Caesar and his fortunes; and now a narrow room, a narrow bed, a narrow coffin." He is only an example of hundreds of kings who have figured in the history of our world. Let our ambition be to excel in spiritual excellence, beneficent deeds, and social usefulness, Paris—the capital of France! Let us enfold these thoughts in the familiar framework and form of that beautiful city, its encircling hills, its abounding river, its glorious quays, its brilliant streets, its world-historic squares, its spacious palaces, its venerable churches, its magnificent museums, its lengthened avenues, its lovely gardens—the glory of the world's greatness, the focus of the gaiety of the human heart, the joy of the whole earth.

(To be continued.)

#### THE CENSUS AND THE PRESBYTERIANS.

MR. EDITOR,—According to the Dominion census, lately published, the Church of England increased 18,471 in Ontario in ten years. The Synod of Huron expressed disappointment at this showing, and appointed a committee to enquire into the causes that brought about this unsatisfactory result, as far at least as that diocese was concerned. This is a step in the right direction. According to the same census returns the Presbyterian Church increased in Ontario 35,397, in Quebec 2,314 or 37,711 in the two Provinces; and decreased in Nova Scotia 3,536, in New Brunswick 2,249, in Prince Edward Island 763, or 6,548 in the three. The net gain to the Presbyterian Church in ten years in the whole of the Dominion east of the Great Lakes is thus only 31,163. Should not our General Assembly have appointed a committee of enquiry too? In 1871, in the four Provinces constituting the Confederation at that time, viz., Ontario, Quebec, Nova Scotia and New Brunswick, we formed 15.56 per cent. of the population; in 1891—twenty years after—we formed only 14.98. This showing is far from satisfactory.

The totals for the Methodist and Presbyterian Churches in 1871 were, respectively, in the four Provinces in the Confederation, 567,091 and 544,998, only a difference of 22,093. In 1881 other Provinces received into the Confederation in which the Presbyterians were strong were reckoned, and the figures were for the Dominion, for the respective Churches, 742,981 and 676,165, or a difference of 66,816. In 1891 the figures stand 847,469 and 755,199, or a difference of 92,270. The small gap between the two Churches has thus widened as the years went by. During the last decade the Methodists increased 104,488 and the Presbyterians only 79,034 according to the census. What is the cause of all this? Is it due to a larger emigration of our people from Canada, to leakages owing to a defective system of filling vacancies and supplying missions, or to the lack of any proper plan of dealing with inefficient service, or what? Are the doctrines of the Presbyterian Church less palatable to the Canadian people than those of the Methodists, or are our ministers less able to meet the demands of the pulpit of to-day? Will some Daniel rise and enlighten us? The returns tell us that the Roman Catholics increased in Ontario 2,064 more than the Presbyterians during the last decade. Are we to be crowded out of Ontario as we have been out of Quebec? If there is any such danger let us try and spend as much to hold Ontario Presbyterians as we are doing to gain Quebec Roman Catholics. Prevention is cheaper and better than an attempt at cure. By the bye, are our returns from congregations accurate? On looking at the returns from a flourishing town in Western Ontario with a population in 1881 of 5,373 souls, I find that its congregations had, according to Assembly returns, 355 families, and, in 1891, 370 families and forty-one persons not connected with these. But during the same decade the population of the town increased to at least 9,000. Did only fifteen of the incoming families belong to the Presbyterian Church? Is it true that there are 200,000 Presbyterians in the Dominion not connected with any of our congregations or missions. Where are they? A careful comparison of a complete census bulletin with the returns to the Assembly would no doubt shed some light on the subject. Will some genius with a taste for figures take this subject in hand and earn the gratitude of at least one

PRESBYTERIAN.

#### PRESBYTERIAN ALLIANCE AND CHRISTIAN UNION MISSION, JERUSALEM.

THE JEWESSES' WEEKLY SEWING MEETING

At the first meeting of our Jewish mothers after the Passover, when they had all been settled to work sewing the garments we give them for their children, Mrs. Ben-Oliel asked them what feast they had been keeping and what they had been doing. They answered: "We whitewashed our houses, made unleavened bread and then rested. We cannot read, we do not go to the synagogue; for the men it is quite different, they can read and they know all about it." Mrs. B. said: "But at this feast the service takes place in your houses, and year after year you hear it all read; what does it commemorate? What does it all mean?" And little by little it is drawn out from them how the Israelites were brought out of Egypt by the plagues before the exodus, especially the last, when the firstborn were slain in every house where there was no blood upon the door post.

Then they were asked why they do not now kill the lamb as commanded?

"Because we have no Temple."

Mrs. B. said: "It is because God has made such a sacrifice that no other is needed, and He has made it impossible for you to have sacrifices to teach you that the one Sacrifice He has made is sufficient for the sins of the whole world. Who was this great Sacrifice?" One woman who has been with us for some time replied the Messiah. They were asked: "When the lambs were killed, did they remain dead or did they come to life again?" "Of course they remained dead." "But the Messiah when they killed Him and put Him in the grave, lived again, rose from the tomb and was seen many times and eat with His disciples."

"Now let us learn this text, John x. 17, 18, 'Therefore doth my Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.' He gave His own life. Frequently when soldiers and others tried to take Him, they could not; but when His own time came then even though the soldiers fell backwards to the ground and He had full opportunity to escape if He wished, He gave Himself up to them." "If He had been a man like ourselves could He have lived again?" (One of the women replied. "No, it was because He was the Son of God.") Mrs. B. continued: "God does not want any more sacrifices of animals, but He wants us to accept the Sacrifice He has made for us, to take it by faith for ourselves."

Then a verse of a hymn was learnt and sung several times, after which the work was folded and put away, and Mr. Ben-Oliel came in and, taking for his subject the Good Shepherd, showed how in the twenty-third Psalm God is called the Shepherd of His people, and the Messiah who is God called Himself the Good Shepherd and gave Himself for His sheep, impressing upon the women the necessity of accepting for themselves God's offer of pardon. He said: "If a person were drowning and a hand were held out to him, the only way it would save him would be if he took hold of it. Also a starving person can only be saved by eating the food provided for him;" ending with an exposition of the text they had learnt of Christ's voluntary death for the sins of the world and quoting the prophecies predicting His coming for that very purpose. This is the teaching we are privileged to give these poor neglected women, and we ask the prayers of God's people that it may be blessed to the conversion of their souls; poor things! their religion hitherto has been what they must not do and what they must not eat, and we want to bring them to the knowledge of the loving Saviour, whom to know is life eternal. At the close we gave them a roll and a cup of coffee, which is sometimes the only food they have had that day, and frequently the mothers take it home to their children rather than eat it themselves. They are very poor and very thankful for anything we can do for them.

From Christmas to Easter we have had a usual attendance of from twenty-five to thirty, and we desire to thank heartily those kind friends who help us to keep up these mothers' meetings, as well as my daughter's sewing classes for girls, either by gifts of money or materials.

And now we are cheered by the prospect of speedily having an evangelistic hall and mission premises for more extended usefulness, for one of God's stewards in far off Canada offers to pay for the site and to contribute towards the building, and last post brought us a collection of \$610 (£125) from the ladies of Dr. Murkland's Church, Baltimore, of which \$350 (£71 15s.) are for the building and the rest for mission expenses.

It would hardly be credited, but it is a fact, that apart from our Episcopal and Lutheran brethren none of the evangelical Churches of the whole of Christendom possess a foot of ground in Jerusalem for any religious purpose whatever. So now at last God is about to provide the Holy City with an "House of Prayer for all peoples." All contributions for this glorious purpose as well as for the mission in general will be gratefully and promptly acknowledged. Address, Jerusalem, Palestine.

AGNES BEN-OLIEL.

Jerusalem, May 3, 1892.

No Other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.