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FRESH MACKEREL WITH PARSLEY SAUCE.—Split a mackerel; cleanse and skin it; take out the bones and cut it in half; salt and pepper the pieces; fold them together and place them on a buttered pan; cover with a buttered paper and cook for ten or fifteen minutes; dish the filets, and in a pan put a tablespoonful of butter rolled in flour, the juice of a lemon, a teaspoonful of chopped parsley and a little grated nutmeg; let it boil up once; pour over the fish and serve.

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FRENCH SOUP.—Put together in a soup kettle about six pounds of beef, one pound of veal bones, a piece of calf's liver and a couple of chickens' heads; cover with four quarts of cold water, and let it boil up a few minutes. Skim, and add a couple of turnips, two or three leeks, a head of celery, a burnt onion, a carrot, salt; simmer for several hours, removing the scum carefully as it rises. Serve with bits of fried or toasted bread.

No stronger warranty can be given for the merits of a cough medicine than we offer. We say to all who wish to use ALLEN'S LUNG BALSAM that unless it gives entire satisfaction they may return the bottle to us after they have used it forty-eight hours, and the money will be cheerfully refunded. This same warranty has been offered from the day we offered the BALSAM first for sale, and to this time the first bottle has not been returned, and we have received nothing but praise in its favour, from those who have used it.

BORE a hole through the top of a broom-handle, tie a string to it, hang the broom up when not in use, and it will last twice as long as when allowed to rest upon the floor. After sweeping dip your broom in hot soapsuds, shake well and hang up to dry.

MILBURN'S BEEF IRON AND WINE is prepared from fresh beef, soluble iron and pure sherry wine, combined with choice aromatics.

RAISIN PIE.—One lemon, juice and rind, one cupful of raisins, one cupful of water, one cupful of rolled crackers; stone the raisins and boil till soft; grate the lemon rind, mix well together and bake with two crusts.

CARROT CHOPS.—Mash one-half some boiled carrots, with butter, pepper and salt; add a beaten egg, and mix well. Shape with the hands like a chop; dip in egg and bread-crumbs and fry brown in butter; serve with gravy or melted butter.

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BAKED PARSNIPS.—Having washed and scraped your parsnips, cut them into pieces, and cook them in a little water as possible. Let them get quite tender, being careful that there is just enough water always on them to keep them quite wet. When done put them into a pan; pour over them the water left from boiling them, and brown in a hot oven, basting often.

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BUCKWHEAT CAKES.—Two cups buckwheat flour, one cup wheat flour, two tablespoonfuls New York's Superior Baking Powder and enough milk or water to make a batter. Bake at once.

APPLE CUSTARD PIE.—Take a pint of stewed apples, and with them mix four ounces of butter, half a pound of powdered sugar, a little powdered cinnamon and the yolks of six eggs, well beaten. Line a pie-plate with puff paste; fill the mixture; bake; serve cold with cream.

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JANUARY 29th, 1890.

No. 5.

NOW READY. PRESBYTERIAN YEAR BOOK

FOR THE
DOMINION OF CANADA AND NEWFOUNDLAND,
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890.—The Moderator, Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board; Our Sabbath School Work—Its Present Condition and Pressing Needs, by W. N. Hoove, Brantford; Sabbath Observance, by a Layman, Young Ladies' Colleges, by J. Knowles, Jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolf, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B.; St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

PREMS OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.

Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

This publication is one of the best of its class in Canada. The YEAR BOOK is beautifully printed, making it a most attractive volume.—*The Globe*

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Notes of the Week.

ALL the best sites along the hill country of Judea, between Jerusalem westward and the sea, have been bought by Russia, and covered with splendid Greek temples. The great pilgrimages of the day are from Russia to Palestine. Every year between thirty to forty thousand Russian pilgrims visit the Holy Land.

THE Provincial Government of Brazil has issued a notable decree proclaiming the separation of Church and State, guaranteeing religious liberty and equality and continuing the life stipends granted under the monarchy. Is it not a matter of much significance that when Roman Catholic communities achieve civil liberty, one of the first things they attend to is the securing of religious equality?

DR. BRIGGS' address before the Presbyterian Union of New York appears in the January number of the *Andover Review*. It is enlarged, and many notes are added. The *Andover Review* is the proper place for it. There is no paper or magazine in the Church that is in accord with Dr. Briggs, and no Presbytery will endorse his views. The revision will preserve a true and complete Calvinism.

THE National Rumanian University at Bucharest recently celebrated its twenty-fifth anniversary. It was established by Prince Cusa in 1864, the year so memorable in Rumanian history. It began with fewer than sixty students, and now has more than six hundred. The flourishing period of the school dates from the accession of the present King Charles, who wisely made ample provisions also for the middle and preparatory schools which serve as feeders for the University.

A CORRESPONDENT of the *English Presbyterian Messenger* writes: We like to note the distinctions won by sons of the manse. The latest is that Mr. Henry Goudy, son of the late Rev. Dr. Goudy, of Strabane, has been appointed Professor of Civil Law in the University of Edinburgh. There were six candidates for the chair before the Faculty of Advocates; the Lord Provost and other curators unanimously agreed to appoint Mr. Goudy, who was called to the Scotch Bar in 1872, and is the author of some important legal works.

It is stated by an English contemporary that watch-night services were held on the last night of the old year in most of the Presbyterian Churches in London, the solemn custom becoming every year more generally observed. At Clapham the Rev. Dr. MacEwan preached from the words, "Give an

account of thy stewardship, for thou mayest be no longer steward." The Rev. Donald Fraser took for his text—"But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

IN the Japanese University at Tokio the language of the country and the German are used as mediums of instruction in the medical faculty, and eight German professors lecture in this department. The law department is divided into three sections—a Japanese, a German and a French, and all three languages are used. In all the other departments the English language alone is employed. The students in the English departments, too, must be efficient in the German language before they can enter upon their course of study. In general the Germans are exerting a preponderance of influence on the higher education of Japan.

SOME interesting statistics are given in the *Literary World* covering the number of periodicals circulated in Europe. Germany has the largest number, 5,500, of which 800 are dailies. England has 3,000, including 800 dailies. In Continental Europe more than 20,000 periodicals are published. In Asia there are about 3,000, of which 1,500 are in Japan alone, and most of the others in British India. Africa has only 200 newspapers, of which thirty appear in Egypt, and the others in the European colonies. In the United States there are 12,500 newspapers, including 1,000 dailies. Canada and Australia have 700 journals apiece, and there are sixty in the Argentine Republic.

IN the interests of good morals the Recorder of Montreal has disclosed his purpose to exclude from his court the usual crowd of daily attendants who show their unflagging interest in the proceedings. Police courts might be schools of virtue, but they are very far from being so, and instead they cannot fail to have a demoralizing effect on the habits that know not how better to employ their time than by idling it away in listening to the cases that are daily tried. Of course no court in a free country can be permitted to follow Star Chamber methods, and people interested in cases, and press representatives, must have free access. By this means sufficient publicity can easily be secured, and the lazy and prurient crowd relieved from attendance.

PERHAPS the most important utterance at the Plymouth Church Council last week, says the *New York Independent*, was Dr. Donald's declaration of independence. He said he and Phillips Brooks had come, as Episcopal clergymen, openly to recognize the pastors of this Congregational Church as fully equipped clergymen, competent to preach the Gospel and administer the sacraments; and that, if any trouble was to be made about it, it would come from that chief curse of the Church, the denominational press. For very much less than this Episcopal clergymen have been disciplined. They took public part in a Congregational ecclesiastical function, as members of the council of ordination, and vouchsafed for the sufficiency of the ordination. But Bishops Paddock, Potter and Littlejohn are men of good sense and will not entertain a complaint. This means liberty hereafter in the Episcopal Church to fellowship with other denominations. If any minister does not do it, it will be because he does not want to.

THE Africo-American League, which met in Chicago last week, adopted the report of a committee declaring that the objects of the league are to protest against taxation without representation, to secure a more equitable distribution of school funds, in those States where separate schools exist, to insist upon fair and impartial trial by judge and jury of our peers in all causes at law wherein we may be a party; to resist by all legal and reasonable means all mob and lynch law whereof we are the victims, and to insist upon the arrest and conviction of all such offenders against our legal rights; to resist in the courts the tyrannical usages of railroads, steamboats and other corporations where we are concerned. The report of the Committee on Education, urging the passage of the Blair Bill by Con-

gress, aroused a great deal of objection. Thomas Fortune, of New York, argued that the passage of the bill meant eternal discrimination between whites and blacks, in the schools of the South. Prof. J. C. Price, President of Livingston School, Salisbury, N. C., answered that the coloured people in the South were crying for education. They did not care in what manner the money for education came to them if it only came. The matter was put to a vote and the Blair Bill was endorsed.

THE men's department of D. L. Moody's new Evangelization Institute, in Chicago, was opened last week with addresses by Mr. Moody and several prominent local clergymen. Large numbers of people visited the building during the day. The institute will aim to train missionaries to get at the masses in city and country. The idea, as announced, is to turn out aggressive men to go into gambling dens and slums to lay their lives along side the abandoned and to save. Accommodations have been provided for 100 students. The training is to be largely through contact, under guidance, with the actual work. The cost of the building was \$125,000, and was met chiefly by well-known Chicago business men. In addition to the regular corps of instructors, the plan is to have present a continuous succession of prominent Bible teachers from centres in this country and Europe. Fifty men started that day in the course of instruction. They were from widely scattered States, from Canada, and quite a percentage from across the Atlantic.

SOME weeks ago, says the *Chicago Interior*, we noted the issue of a Hindu pamphlet in Calcutta, which aimed to stir up native opposition to Christianity, and which at the same time confessed that the missionaries of the cross were producing marked effects on heathen views and practices. Now we learn of a somewhat similar cry of alarm from Mohammedan sources, in the same land. This new manifesto says to the followers of the false prophet: "You have reached such depths of degradation that Christians, morning and evening, are wiping Islam out." And farther on appears a sentence, which bears most welcome testimony to the missionary work among the oppressed and benighted women. "In two or three generations," we read, "all women, being drawn to the Christian faith and careless of their own, will go into the churches and become Christians." May God hasten that glad time! But these published confessions of the winning power of the Gospel of Christ have in them a warning, as well as encouragement. Missionary workers in India may expect at least a temporary spasmodic quickening of opposition. The hit bird is the one that flutters, and these false religions are like birds of prey that get angry and fight savagely, when they feel that they are hit.

THE ministers of Minneapolis have united in a movement against the desecration of the Lord's day by Sunday newspapers, theatrical exhibitions, and all unnecessary labour on that day. They have signed the following agreement: In order to correct the misapprehension that there is any difference of opinion among the pastors of this city with reference to the enforcement of Sunday laws, we pledge ourselves to stand by one another in this: 1. We believe in using every right endeavour to bring about an abridgment of Sunday work in the public as well as in the private industries. 2. We are united in demanding persistently and continuously the enforcement of all the laws whatsoever that refer to Sabbath desecration. And this means the closing of Sunday theatres. 3. We pledge ourselves to withhold all patronage from the Sunday newspaper, both in the matter of subscription and advertisement, and to persuade our people, so far as possible, to take the same position. We do this believing that the Sunday newspaper is the head and front of all offending. Last Sabbath was a field day for the discussion of the Sabbath question. The churches of Minneapolis, as far as possible, were grouped together and addressed by three speakers each, on as many different phases of the Sabbath question. Great good must result from such sound, sensible discussions, followed by earnest efforts and consistent living on the part of the friends of the Sabbath.

Our Contributors.

A LETTER FROM FATHER CHINIQUEY.

To the venerable ministers of the Gospel and to the Christian people of Canada:

DEAR BROTHERS,—Allow me, at the beginning of this new year, to thank and bless you for the sacrifices you have made to give the Gospel of Christ to my dear countrymen.

More than ever, it has been my privilege, these last twelve months, to see some of the precious fruits of those sacrifices, and I consider it my duty to gladden your hearts by acquainting you with some of them.

Too many among you seem discouraged at the small results of the efforts made to convert the French-Canadians. This comes only from your want of knowing where to look for the fruits you expect from the seed so laboriously sown on the precious field you cultivate.

When in 1851, I laid the foundations of the grand French-Canadian colony the bishops of Rome wanted me to form in Illinois, one of the first things I did was to plant a great many acorns of the magnificent black walnut tree, around the beautiful hill I had selected for my garden and my humble house. To-day that spot, which was then a naked prairie land, is covered with a fine little forest. But in vain would you try to see the precious acorns grown every year, if you look in the little holes where I planted them some forty years ago. You must look up seventy, eighty and sometimes one hundred feet above the soil to see them.

The Great Master has so fixed his marvellous laws that there is always a distance, and sometimes a long distance, between the spot where you threw the seed and the one where you reap the fruit.

It is in the New England States, in Illinois, on the vast plains of Kansas, Oregon, California, Iowa, Washington Territory: it is in our great Ontario, Manitoba Province, as well as in Montreal and Quebec, you must go to find the precious wheat the Divine Husbandman has in store to repay your sacrifices and your labours.

To-day, as in the first days of Christianity, the merciless and cruel persecutions of the priests make it almost impossible for many of our dear converts to remain where they received the first rays of the Gospel lights.

These last twelve months, in spite of my eighty years of age, it has been my privilege to lecture in 160 cities, towns and villages of Ontario Province. Well there is not a single one of those cities, towns and villages where I have not found from one to ten or twenty (many times under English names) French-Canadian families who have left the Church of Rome and joined some of the evangelical churches of the place. Did not the short limits of this letter make it impossible for me to give you the details of those conversions, I would draw your tears of admiration and joy by relating them.

I will give you only one or two of those manifestations of the mercies of God, that you may bless Him for having granted you the honour of helping that great Gospel work.

A little more than two months ago, a zealous Presbyterian minister, not far from Ottawa, wrote me "A good number of Roman Catholic French-Canadians near my village have requested me to write you to come and address them; they want to see and hear you; please come." Having fixed that meeting in a large house of a rich Scotch farmer, I took the train to the nearest depot. But I reached that depot an hour later than I expected; the darkness was intense, the rain was falling as in the days of the deluge, and the wind was blowing a real hurricane. I said to the good minister who was waiting for me at the depot. "It is absolutely impossible to have any meeting in such a terribly stormy night. No carriage can take me there in such an awful darkness, the roads are impassable through the accumulation of snow in many places, and the mud in other places. Let us go at once to your parsonage where I will spend the night; to-morrow, D.V., if the storm is over, I will go and visit the friends who want to see and hear me." Though the parsonage was at a short distance, it proved to be a herculean task to reach it. As I was much tired by the last ten days' incessant work, at eight p.m. I wanted my bed to rest; but I had not reached my room when some one knocked at the door. I said to my host: "If the friend who is at your door wants to take me to the meeting, two or three miles distant through such a terrible storm, and in such darkness, please tell him that my eighty years of age make it a duty for me to decline." My last words had hardly fallen from my lips when the stranger had entered and said: "Is Father Chiniquy here? Please tell him that his countrymen are all arrived in spite of the storm and the dark night; some women have walked between five and six miles to see and hear him; the large room is too small to receive them all."

There is no need to tell you that at such unexpected news, my eighty years, the storm, the rain, the dark night were forgotten. Three minutes later I was sitting by the side of my intrepid driver, facing the rain and the storm, when the rapid wheels were covering me with mud from head to foot. How can I find words to express what I felt when I saw, not only the large parlour crowded, but all the adjoining rooms crammed with my dear country men! It was impossible to prevent the tears of joy and admiration from rolling on my cheeks when I learned that they had been waiting for me over an hour. In their midst was the admirable Mrs. Doré, a convert from Rome, who can be called the mother of that

young congregation, by her piety, her zeal and her wisdom in spreading the Gospel light all around her own town. The four hours I spent in the midst of those dear countrymen are among the most happy and the most blessed of my life. Though I spoke from eight to twelve o'clock it seemed to me that I had not been more than one hour with them. How sweet those hours were to them and to me! What delicious tears I saw rolling down every cheek when I explained to them that God had so loved them that He had sent His eternal son Jesus to SAVE them—that by shedding His blood and dying on the cross, he had not only paid their debts and paid them all, but that He had bought for everyone of them a crown and a throne in the kingdom of His Father; that that crown—that eternal life were gifts offered to all the poor sinners who would accept them, on the only condition that they would love the gift and the Giver!

What hymns of joy were sung by the angels when at twelve o'clock at night I asked those who wanted to accept the Gift to rise up and raise their hands towards heaven. All the hands were lifted up towards the throne of mercy and all the faces were beaming with such a joy as I had never seen on men's or women's faces! Every one felt so rich, so happy, when in the full possession of the gift.

In that small village and a few miles around, the Church of Rome has lost, and the Church of Christ has gained fifty precious souls.

Protestants of Canada, this is not my work,—no! But this is the Lord's work; this is rather Mrs. Doré's work; this is your work; as I am myself the fruit of your prayers.

But this is not an isolated fact. I could write a most interesting volume filled with such admirable manifestations of the blessings of God on the sacrifices you make to spread the Gospel among my dear countrymen.

However, do not think it is my intention to tell you that all that might and could have been done to spread the light of the Gospel among the French-Canadians has been done. No! For it is with sadness that we see so many doing absolutely nothing, when great numbers do so little that it looks more like a mockery than anything else.

Many ignore that, not only as Christians, but as patriots, one of their most sacred duties is to throw the light of the Gospel into the dark night with which Popery is covering Canada. As soldiers of Christ do you not see that you must pull down those walls of the modern Babylon which are there, standing, day and night, not only as an insolent menace, but as an unsurmountable obstacle to your onward march towards the regions of progress, civilization, prosperity and liberty? When I consider the strange (not to say childish) way you attack Rome, I am forcibly reminded of the awful blunder of the charge of the 600 cavalymen, at the battle of Balaclava. One of the English generals, seeing a Russian battery of some thirty guns pouring her terrible bullets on the British files and ranks, ordered a battalion of 600 horsemen to attack and take them, when 10,000 would hardly have been strong enough to do it. What was the result? Many of the Russian cannoners fell under the terrible blows of the English heroes, and the batteries were silenced for a moment. Yes, but the nine-tenths of those admirable soldiers fell dead or wounded on that bloody field, and the Russians remained masters of their cannons.

Protestants of Canada! remember that when you attack Rome you attack a giant. It is only when you use giant, mighty efforts that you will gain the day. You are blundering, losing your trouble, your money and your time, so long as you try to have only 600 men (even when every one is a hero) to silence and take the thirty Russian guns.

Surely you do something with the small efforts you make—our God, whose mercies are infinite, does bless in a marvellous way the little you do—but He will give you a real, a great, a lasting, a complete victory, only when you will do your duty as true men and true Christian soldiers. You look with complacency on the few young boys and girls to whom you give a Christian education in your colleges of La Pointe-aux-Trembles, La Grande Ligue, Sabrevois, and Methodist Institution, etc. But you forget too easily that there are hundreds of others every year, knocking at your doors and asking for the bread of life, who are refused and turned away to starve and perish. Think of it! Hundreds, and even thousands, who very soon will be fathers and mothers of large families, refused, rebuked, turned away by you, to starve and perish at your door!

If Christ was saying the truth, when he told you how the rich man was punished and sent to hell because he did not care about the starving Lazarus who was perishing, starving at his door, how do you not see that there is a terrible judgment waiting after you? For what have you done to prevent that starving Lazarus, the French-Canadian people, from perishing at your door?

When some 150 years ago, the British Parliament and the king of England determined to conquer Canada and wrench this magnificent and vast territory from the hands of their natural enemy, the king of France, it is said that there was a thrill of joy through every breast in England, Scotland and Ireland—all the echoes of Great Britain repeated the cry. "We must conquer Canada at any cost." Many said, "It will cost much money!" Others cried out, "It will cost a great deal of blood!" But the noble British people had only one voice to answer; "Let the money go, let the blood flow; we must conquer Canada." And Canada has been conquered. The heroes who fought on the Plains of Abraham fought as British men only can fight. Many fell wounded or dead on the battlefield. But the God who rules the world planted

your glorious banners over the impregnable citadel of Quebec. Have you ever regretted the blood shed or the millions of pounds expended in that conquest? No. Well, soldiers of Christ: English, Scotch and Irish Christians who, in Canada, are enrolled under the banners of the great Captain of our Salvation, do you not hear him telling you, "You must conquer Canada to my Gospel. You must bring your great Dominion under my yoke! Let every one of you enroll himself under my banners, I will lead you to the most glorious victory! Wrench Canada from the hands of the most implacable enemy of your people and of your Gospel, the Pope. Let the bright and shining light of the Gospel pour its shining rays over your already giant, though so young country." Let all the echoes of Canada repeat the command from heaven: "Let us conquer Canada to the Lamb who was slain for us. Let the Gospel reign from one end to the other of our dear and great Dominion!"

Ah! If every son and daughter of Canada would fight Rome with the same pluck and the same heroic determination to conquer, as their ancestors fought on the Plains of Abraham, what a speedy and glorious victory would soon be the price of their united efforts and sacrifices. I know that many hearts are discouraged, many hands are paralyzed among you Protestants of Canada by the so little and so small results of the past efforts made to convert the French-Canadian people. But let me tell you again that it is to your want of unanimity, your want of energy as well as your want of knowing the tactics of that war, that this is due. Be more unanimous, energetic, liberal in preparing the weapons of war—and above all, think, study with more wisdom and attention how to direct the means you have in hand. Do not continue the blunder of the 600 warriors of Balaclava hurled against a battery of thirty guns, supported by 50,000 men; and you will soon see the most glorious results from your united and wise efforts. However, I repeat again, that though our successes have not been so great as we all desire, they have been much greater than you suspect—they have been really marvellous when compared with the small means we had at our disposal. That success has been great enough to spread terror in the ranks of the enemy. Listen to the cry of distress from the camp of the Pope. These are the words of one of the Roman Catholic papers *Le Sud*, of Sorrel, of last week.

Speaking of the dangers which are threatening the very existence of the Church of Rome in Canada, that faithful Roman Catholic paper says. "Calvin and Luther were never taken seriously during their life time, and their contemporaries would never have believed any who said that after three centuries their adepts would be as numerous as the Roman Catholics. Where is the rational man who could have believed that the religion founded by the polygamist Henry VIII, for the requirements of his debauchery, would remain the religion of the British nation? Even in our country we see the astonishing ease with which the apostate Chiniquy got followers, Priests, monks, members of liberal professions, mechanics, have accepted his doctrines, and who knows how many they will number in a century hence? We wish now to point out a terrible evil which threatens our society and we will do it frankly and in outspoken terms."

And if you like to know the number of those numbers of "liberal professions, mechanics, monks and priests who have accepted," not the doctrines of the apostate Chiniquy, but of our Saviour Jesus Christ since the thirty years my eyes have been opened to the Light, the lowest statistics give more than forty thousand.

Yes! Forty thousand converts from Rome is the grand, marvellous result of your sacrifices in supporting the evangelical societies with whom I am working and who are working with me, for thirty years.

Now if such work has been done when so many of you, my dear Christian brethren and sisters, have refused to help us, and when so many others have done so little to strengthen our hands and cheer up our hearts on the glorious battle-field, what grand and marvellous work would have been done if you had united yourselves to us and fought with your British pluck, your British indomitable energy as well as with all the resources of the wealth and intelligence which the God of the Gospel has entrusted to your Christian hands; let not a single one of you refuse now his hearty help to the different societies organized to fight Rome in Canada; let those who used to give only their miserable ten cents, when they could give their dollar, offer that dollar to the Lord; and let those who used to give a dollar, offer their pounds to-day; and those who used to give their £1 give their £5 or £10 for the year 1890—and your leading men will have the means to prepare an army of Christian warriors so strong and so numerous that with the help of God they will carry everything before them.

Let me present you a fact which no doubt will interest your faith and your piety, before I finish this letter. You know that from 1874 to 1878, when working in Montreal, it was my unspeakable joy to persuade 7,000 Roman Catholics to give up their errors in order to follow the Gospel of Christ. Several congregations were formed with those converts, which still exist in your midst. The first congregation which I formed then has remained very dear to me. They worship in a place called Russell Hall, which is absolutely unfit—it is a real shame to gather a Christian people into such a dwelling, particularly when they are new converts and accustomed to meet in the splendid churches of Rome. They must have a decent church but they have not the means to build it. Many of those converts have lost much of the goods of this world by leaving the church in which they were born. Will you not

help me to give them a decent church? I have promised in your name to give them \$1,000. Will you blame me for that? I hope not. I have already made many appeals to your kind, Christian and friendly feelings; and every time you have come to my help. Now, that I am eighty years and six months old, will you rebuke me for the first time? No! It is my hope that every one of those who will read this letter will send me a stone to put in that building. My Orange brethren, who so often have fought so heroically around me, and who have so often saved my life on the very spot where that new church will be raised, will surely come to my help again when raising the walls of that humble but decent church. The poor will help me with their dimes and their shillings, and the rich with their dollars and their pounds, and the church will be raised; and very soon it will be filled, over-crammed with new converts who will praise the God of the Gospel and ask him to bless those who have given them their house of prayer. Protestants of Canada, I want this church to be a new monument of your piety and your zeal for the glory of God and your interest in those who are coming out of Babylon to help you to sing the hymns of our dear Jerusalem.

To every one of you who will send me a stone for that new church I will forward my latest work, "Papal Idolatry," as a token of my gratitude. My address is 23 Laval Avenue, Montreal. I have another work which is very dear to my heart. It is the help of the priests who want to give up their errors and accept the Gospel. They generally come to me for help. The number of those priests is constantly increasing. We cannot rebuke them when they come and we must not let them starve. They must be helped till they find a good position among us. In your letters please tell me if you like a part of your offering to go to that good work. Please, also, tell me if you wish your name to be published with your gift, a thing which I will do with much pleasure.

My prayer to you is that what you forward me for those sacred objects will not diminish a cent from what you give to your committees for the different schemes of the church.

Let us unite our means, our prayers, our humble efforts in this great conflict with the giant power of Rome, and the walls of the modern Babylon will soon crumble and with the angels of God we will sing, Praise the Lord, Babylon is fallen! Babylon is fallen!

Truly yours in Christ,
C. CHINQUY.

P.S.—I respectfully request all the papers who take an interest in the French-Canadian evangelization to reproduce this letter.

C. C.

Montreal, 23 Laval Ave., January 9th, 1890.

LETTER FROM FORMOSA.

My old and tried friend Doctor Ringer, formerly of this place, now of Amoy, has just been in seeing me. Our meeting stirred up memories of the past, when together we sat many an hour in the old hospital examining patients, etc. It does a fellow good to grasp the hand of such a man once more. Himself and wife came over for a trip and will return in a few days. Three times at least I consider he was instrumental in saving my life.

I am back from a twenty-two days' tour inland and in the following lines desire to lay stress on the deadly effects of malarial fever in North Formosa. There are four districts on this side of the island all of which I visited, staying only one night in each place. During the past seventeen years I have never known so many to be prostrated at once by this terrible poison. In the two most southern districts thousands of families are helpless. In several towns more than half the inhabitants are laid low. In families of a dozen, perhaps one, two, or three may be moving about. Indeed I have seen households of twenty or thirty and not one individual being able to get up and do work. In such cases neighbours assist, only to be assisted in turn.

One evening inland we arrived at quite a town and put up in an inn, there being no chapel there. We found the door closed and every member confined to bed. The owner crawled out, and told us make the best of the front room, which was full of sticks, reeds, ducks and pigs. My burden bearer soon cleaned it out, whilst I gave medicines to the sufferers. The inn at length looked more like an hospital ward than anything else. Half of the population was prostrated, and that day the whole town began to fast, so as to remove the epidemic. Neither fish, fowl nor anything of the kind could be bought. There, as elsewhere, the people did not wish to speak of the fever unless questioned, so that a stranger might pass through an entire district and remain in ignorance of the true state of affairs. The malarial poison here shows itself in all conceivable forms, such as intermittent, remittent, malignant, malarial, cachexia, etc., etc. Besides, the seeds of other complaints are made to grow and develop until, exhausted, the patient succumbs. Of those prostrated who do not recover the vast majority pass away in five or six days. Others drag out a miserable existence for several weeks, or even months, and then go hence. Of those who recover the largest number begin to rally in ten or fifteen days, whilst others are months in bed, then rise to find themselves subject to dropsy, diarrhoea or anaemia. Hundreds go to their graves on account of the pretentious, and at the same time foolish and senseless, treatment they receive at the hands of native practitioners.

These hundreds, yea thousands, of weak and dying people could never be brought to the hospital or hospitals if there were ten of them. This is just where the native preacher in

the very midst of sufferers is able with foreign medicine to accomplish so much for Him who "healed many that were sick with divers diseases." This is a power in the preacher's hands and I am bound to state that taking all in all it has been wisely used for the glory of our Redeemer. Why should malarial fever be so rampant this year? Can it be accounted for? According to the view which I presented in the hospital report for 1886 the explanation is at hand, Ling M'ing Chuan, the energetic Governor, is making a railway from north to south. He has hundreds of men in the mountains felling trees for ties, labourers follow digging the decayed vegetable matter and planting indigo, tea, etc.; then hundreds more are along the line cutting through hills, filling up valleys, and grading the track in general. From these sources the poison arises, the winds carry it in every direction and the workmen are laid low, therefore dwellers near the sea are not exempt. Add to these sufferings the fact that in many places the potato, rice and pea-nut crops have failed, also the tide of immigration continues so that everything is dear and the hobby of now-a-days, self-support, will be looked on with a more sympathetic eye. The agitation will do good though. Personally, I left Canada for a heathen land with the intention of building up a native self-supporting church. We can't force things though—I submit; no man on earth is prepared to give an opinion of value as to how much the native church here, e.g., should contribute without knowing the environment. The environment here is not the same as on the mainland, e.g., or Japan or India or Canada. Mr. Jamieson has sent an account of his trip to the east coast. He is doing all he can to help us. In two days I will be off again amongst the people

G. L. MACKAY.

Tamsui, Dec. 4th, 1889.

THE SCOTCH-IRISH IN AMERICA.

FIRST CONGRESS, 1889.

By the kindness of a friend we have been favoured with the perusal of the proceedings of the first Scotch-Irish Congress, which was held in May of last year in Columbia, Tennessee. The volume consists mainly of two parts—one consisting of the minutes of the meetings, while the other and somewhat larger part contains the more important addresses or papers given during the four days which the Congress sat. It is a most interesting volume, and contains much that will be of permanent historical value.

There is not only a great mass of historical material, there is much fervid eloquence. The reader cannot but regret the misfortune of not being able to hear the living voices of the men of mark that assembled in the early summer of last year. The men that left Scotland, some in the days of Elizabeth, and more in the time of James I., to find a home across the channel, changed the face of Ulster, and their sons and grandsons were among the pioneers of the United States. These men had some grit in them. They crossed the Atlantic in the seventeenth century to get freedom to worship God, and it was but natural that their descendants should be ardent lovers of liberty, civil and religious. The Scotch-Irish had more to do in laying the foundation of the Republic south of us than they got the credit for heretofore. They also brought with them an inextinguishable love of education. Many of them were the pioneer teachers of this continent. In every walk of life, indeed, they have ever been found, and they are still to the front in all the professions. At this first Congress it was the United States alone that was represented, for several reasons, mainly distance. Canada had none present. As the next meeting will be in Pittsburg, there will no doubt be men to speak for the Dominion there. There is no disposition on the part of the founders of the Society to throw us into the background. We in Canada are modest, of course, and that is greatly to our credit, but modesty may be carried too far. In the list of officebearers published are two well-known Canadians, Mr. Thomas Kerr, of Toronto, as vice-president at large, and Hon. A. T. Wood, of Hamilton, as vice-president for Ontario. Representatives of the other provinces will be appointed during the year.

Of the nine papers or addresses given in full in the latter part of the volume, three of the writers or speakers are men with whom the writer of this notice came into contact in the early part of the sixties on the other side of the Atlantic. Dr. MacLuskie, the youngest of the three, was then completing his theological course, when I was entering on my college one. I saw and heard and saw him often in those days. His rapid monotone utterance is still quite fresh in my memory. After leaving college he became pastor for some years until he was appointed Professor of Natural Science in Princeton, a place he still fills. He is the least known of the three in Canada. His address is brimful of historic lore well expressed. Dr. Mackintosh is no stranger now in Montreal and Toronto. Early in the sixties he was settled in the largest and most important rural charge in Ulster. Here he became a member of the Presbytery under whose care I had a short time before begun my studies. In my periodical appearances before the venerable courts his face became quite familiar to me. Before that decade closed he was promoted to the pulpit from which for some forty years the eloquence of Cooke thundered. Thence in process of time he passed to Philadelphia. His address is full of soaring eloquence.

Dr. John Hall is the third, the best known of the three on both sides of the Atlantic, as well as in Canada. His merits need no characterization. It is enough to say that his address is worthy of him. In the first half of the sixties his face

and figure were well known on the streets of Belfast, and his voice was often heard from its pulpits and platforms. These three names deepen the interest of the volume to thousands in Canada as well as to the writer of this notice. Many of us here will watch with the deepest feeling the progress of the Society which has made such a successful start. No doubt many Canadians will enrol themselves as enthusiastic members.

"KNOXIAN" ON CHARITABLE FEELINGS AT CHRISTMAS.

MR. EDITOR,—In your number of the 25th ult. I noticed an article from your fertile correspondent, "Knoxian," on "Dull Care," or in effect, "Charity at Christmas," in which there are expressions to which I take serious objections.

1. I object to his designating "Roman Catholics" Catholics. Some time ago an objection was taken to this application in a Church of England Synod, and approved of, and very many of that body of Christians object to it, and so do Presbyterians and all evangelical Christians. There is but one true Catholic Church, and that is the Church founded on the Rock of Ages—Christ Jesus. Christ said to Peter, "On this Rock I will build My Church, and the gates of hell shall not prevail against it." That truth was that Jesus was the Christ of God. In what sense can we Presbyterians call the Roman Catholic, Pope-governed Church of the dark ages, or of the modern ages, a Catholic Church? The Church that burnt up the martyrs in England, persecuted such glorious men as Luther, Calvin, Knox in modern times, and drove the Waldensians into the wilderness of mountains in old times, that persecuted Huss and the Bohemians! We believe the Book of Revelation refers to that Church as the Church of sin. Truly it is such when we consider its nunery system, its indulgences and its confessionals.

2. I also take exception in that article to his remarks wherein he asks charity for the 188 Ottawa members who (as I think, and most Protestants do the same, in the Presbyterian Church especially) voted to sustain Mercier's Jesuit Bill in Quebec. I say sustain, for in fact they spoke in favour of it—most of those who spoke on the Jesuit side, and the others voted for it in silence.

3. I also think his remarks on Sir John A. Macdonald in that article are rather unfortunate. Without trenching on politics at all—which do not befit your paper—no one who is truly Christian and patriotic can call up the past history of this man in Canada with approbation. Expediency in all things has been his motto, and if he could succeed politically the means were not looked at.

If the Roman Catholic Church is an enemy of modern civilization—of Christian progress, an open Bible to be read by all Christians—of the education of children apart from clerical control, such as Roman Catholic priests wish to have, then any man who in this great Dominion is its patron politically, as Sir John has always been and is still, as well as of its Separate Schools, is not one who can be called a "singularly able statesman," in a Christian point of view. A man may be successful, as Walpole was in England—for a long time—in balancing by corrupt courses, one party or influence against another, Protestant against Roman Catholic, or vice versa, and retain power, as Sir John has done, and we may admire his political dexterity, but as Christians deplore his conduct. God has searching eyes. He knows our motives, examines the deep thoughts of the heart, and in His due time will weigh in the balance.

C. M. D.

Toronto, Jan., 1890.

A GENTLEMAN OF AN INQUIRING TURN OF MIND.

MR. EDITOR,—Being naturally of an enquiring turn of mind, I am very anxious to learn if certain characteristics of the Church I attend are common to all Presbyterian Churches, or form in any way a necessary part of Presbyterianism. The first thing that would strike an outsider who attends any of the week day meetings, especially business ones, would be the fact that all the talking is done by two or three men. The speeches may or may not be good, still there is seldom any one who dares to question the wisdom or the expediency of any suggestion offered by these few, while the majority follow their lead like so many sheep. If any one else offers a motion in opposition to the leading clique it is listened to, but that is all. If he is at all thin skinned he will never venture another, for be the motion what it may, it has come to be understood that the leaders must not be opposed in any way. Every year the old managers are re-elected almost as a matter of course, until at present there is very little interest shown on such occasions.

Would it be contrary to the principles of Presbyterianism to occasionally elect a few new managers from among the younger members of the congregation? Say between the ages of thirty and forty, instead of grave and reverend seniors over sixty. Of course a little life might thus be put into the management, and something might be done towards making "extensive alterations" and necessary improvements that have been talked of for years.

If an officer of the Church tenders his resignation, is it a fundamental part of Presbyterianism to refuse to accept it, and then knife him in the dark? If a committee of the Church should, without proper authority from the congregation, spend the Church's money, would it be wrong to investigate the matter? Would it be an infringement on the principles of the Presbyterian Church, or in any way calculated to bring the Church into disrepute? Would the proper course be to be silent or say it is none of our business, and let things take their course.

I would like very much to be informed on these matters, as there appears to be some slight misunderstanding about them in our Church.

LAICUS.

Toronto Jan., 1890.

Pastor and People.

HAPPY THOUGHTS.

Oh, 'tis good to think of heaven,
Of a home with Jesus there;
Where no sting of death can enter,
And no cry of woe or care;
There the stream of life is flowing,
Full of water pure and clear;
On its banks are loved ones resting,
Loved ones to our hearts so dear.

Good to think of them in glory,
As they gather close and near;
Talking of past toil and trial,
Never more to shed a tear
Living in the Saviour's presence,
How their love and joy increase;
Safe at home, with Him forever,
Every heart is full of peace.

Oft we think we hear the music,
Hear the tuneful harps of gold;
But the sacred joy and rapture
Of that song can ne'er be told.
Now in lofty tones ascending,
Then it falls in softest waves,
As they sing of Christ the Saviour
And the precious blood that saves.

Happy thoughts of heaven, wafted
From that bright celestial land,
How they calm and soothe our anguish,
When 'mid scenes of grief we stand!
Gently as the dews of evening
Come their messages of love,
Calling us beyond our sorrows
To the peaceful scenes above.

To the company of heaven,
Where the hosts of God we meet,
And with holy saints and angels
Worship at our Saviour's feet.
Hallelujah! glory, honour,
Unto Him who once was slain;
Lofty songs of adoration
We will sing again, again!

—S. L. Cuthbert.

THE EARLY MORNING HOUR.

BY REV. J. A. R. DICKSON, B.D.

Each new day comes to us full of promise, offering us all that lies in its possibilities. How much may be done with it if we are only wide awake! How much may be put into it, and given to it, to carry into eternity if we are only earnest, and diligent and prayerful? We may load it up with lumber only fit to be burned in the fire, or we may charge it with sacred treasure, whose preciousness will never pass away. We may make it a source of holy joy or of humbling regret and sorrow, just as we use it or abuse it. And that depends to a very large extent on the character we give to the early morning hour. That is the key to the day. That in an unquestionable way determines what the day shall be. A good start in the great majority of cases wins the race. It is a tremendous advantage.

Many allow the early morning hour to escape them, and run after it the whole day, and never overtake it. Time lost is gone forever beyond recall. And time misused becomes an enemy, because it takes away the keenness of desire to make the most of every moment, and it induces a debilitating carelessness which suffers opportunities that are beyond all price to slip unimproved. Few men of note have wasted the early morning hour; they have rather found in it the best time to pray, to reflect, to plan, to put forth their noblest powers in lofty endeavours. They have put to the proof the pithy proverb:

Early to bed and early to rise,
Makes a man healthy and wealthy and wise.

The note we strike in the morning keeps sounding out all day. It takes its colour from the hue that tinges the spirit on its embracing the dawn. Bishop Hall, of Norwich, one of the choice spirits of the first half of the sixteenth century, says: "Now, when sleep is rather driven away than leaves me, I would ever awake with God; my first thoughts are for Him who hath made the night for rest and the day for travail; and as He gives, so blesses both. If my heart be early seasoned with His presence, it will savour of Him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses herself to her ensuing task, bethinking what is to be done, and in what order, and marshalling (as it were) my hours with my work." Here we have the character of the man unveiled.

Like to the good bishop was the good soldier, Hedley Vicars. It was a rule of his never to read any letters before prayer, and until he had read and meditated upon his morning portion of God's Word. He affirms, "I never enjoy any day that has not been commenced alone with God." He also gives us a notable experience he had while visiting friends at Birch Hall, Essex. He slept one morning later than usual, and had gone down to family prayers without having had time for his private devotions. "My soul was the worse for it," he said, "for nearly three weeks after."

How often has this been the experience of others! What do we not lose by losing our hold upon God in the early morning? Could we reckon it up what a long and heavy bill it would be! But we are unable to do this, because we have not our senses exercised by reason of use to discern good and evil. We lose incalculably by sheer ignorance and stupidity. To know the effect of the right use of the first waking hour, that is, in prayer to the God of our life, in meditation on His

Word, which is to be our guide, in committing our way to Him as the All-wise, let us keep it sacred to such employments, and the light and strength and wisdom it ministers will soon become apparent.

It gives us the mastery of the day. It will bring us into connection with the source of strength, and enable us to walk in the light of God. It will cultivate a devotional mood and a prayerful spirit. It will give us the consciousness of a presence on which we may lean, and which we may love, and with which we may commune. Our morning plea should ever be that of Moses, "If Thy presence go not with me, carry us not up hence." And our Example, ever clearly seen by us, should be the One who is before and above all others, Jesus Christ Himself.

Of Him it is written: "And in the morning, rising up, a great while before day, He went out and departed into a solitary place and there prayed." Under the monition of His good Spirit this has ever been the habit of the holy. The cry of David, the sweet psalmist, is: "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee; my flesh longeth for Thee." Again he speaks thus to his soul: "Awake up my glory; awake, psaltery and harp; I myself will awake early."

We therefore come into fellowship with the purest and sweetest souls of all time in the right use of the early morning hour. In its subdued and holy quiet, in its favourableness to reflection, in its dewy freshness, in its freedom from distractions and in its ability to secure concentration of the mind and heart upon the object of adoration and worship, it is pre-eminently conducive to the highest and noblest ends of life. Anxiety touching any part of the day should certainly centre on its beginning. That is its key-note. Its first hour decides its destiny. It is said of the famous Matthew Henry that he was an early riser, and put a great value on his morning hour; he would often be in his study by five of the clock in the morning, and sometimes by four. In a paper which Robert Murray McCheyne wrote anent "Reformation in Secret Prayer," he says: "I ought to pray before seeing any one. . . . I feel it is far better to begin with God—to see His face first—to get my soul near Him before it is near another. 'When I awake I am still with Thee.' It is best to have at least one hour alone with God before engaging in anything else." At the same time he adds: "I must be careful not to reckon communion with God by minutes or hours or by solitude. I have pored over my Bible, and on my knees, with little or no communion, and my times of solitude have been often times of greatest temptation."

No doubt this may be the case, but of what value is it to us? It discovers to us ourselves. Our weak points. Our frequent cause of failure. It directs our attention to that part of our city wall that needs to be built up and made strong. That is the point at which the enemy may come in at a flood. Because this is discovered to us we are not to turn it into an argument against secret prayer. (See Matt. vi. 6.) That would be to lose all. We must rather employ it as an incentive to more lively and whole-hearted intercourse with God; more direct and simple dealing with Him.

We are told that this was a caution and advice Philip Henry frequently gave to his children and friends: "Be sure to look to your secret duty; keep that up whatever you do. The soul cannot prosper in neglect of it. It is secret trading that enriches the Christ." He observed that apostasy generally begins at the closet door. Secret prayer is first neglected and carelessly performed, then frequently omitted, and after a while wholly cast off, and then farewell to God and Christ and all religion."

This is unquestionably true, and is confirmed by the history of the Church. And it is but another proof of the supreme importance of the right use of the early morning hour. Let us think of this in the light of this fact so well expressed by one of the wisest: "Every day is a little life, and our whole life is but a day repeated."

NO WORK THAT PAYS BETTER.

It costs something to be a good mother. There is no more exacting and exhausting work in the world than a true mother's work. But there is no work in all the world that pays better. No reward in God's service is surer, richer, grander than the reward to a faithful and faith-filled mother.

And as to the idea that a mother can neglect this work in the earlier years of her children's life, and make it up to better advantage in their later years, that is as baseless in fact as it is in philosophy. No mother on earth ever yet won her child's freest, truest confidence in its maturer years if she had failed of securing it before that period. No mother would deserve such confidence if she deliberately postponed their seeking until then.

It may be—it often is—a wise mother's duty to be measurably separated from her children in their latter training, when they must be at school or at labour; or in the enjoyment of well-chosen companionship outside of their home; but this should never be accepted as a necessity until the mother's hold on the children's confidence is so strong, through the experience of the years that are gone, that only the close of life can diminish, can change the conscience-power of that hold.

As a rule, a child's taste, and character, and trend in life and even its permanent destiny, are practically shaped before the child is seven years of age. A mother's faithfully devotedness in those first seven years can never be made good by seven times seven years of devotedness thereafter.

DENOMINATIONAL BETTER THAN UNDENOMINATIONAL WORK.

Many earnest Christian workers labour under a delusion with regard to the efficiency of churches and ministers. They are constantly insisting that important fields are not being cultivated, that certain classes of people are not being reached, and that some new agency must be invented in order to accomplish this work. Mr. Dwight L. Moody, who has recently organized a training school in Chicago for the purpose of preparing candidates for intelligent and efficient Christian effort, says: "I found hundreds of families in cities like this never coming in contact with churches or their representatives. The bulk of our Church-members are taken up with their own household and business cares, and unless some persons are set apart and trained for this work I do not see how it can be done. . . . There is a class of people that practically have no homes, and they go out in the evenings where they have genial companions and amusements. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people where they might find some uplifting influence. Then they will find their way to the churches."

The facts stated here cannot be questioned. Some of the measures proposed commend themselves to intelligent Christians. But the idea that this work cannot be done through the churches, or that it can be better done by independent and undenominational agencies, is preposterous. Not many years ago the same facts and arguments were used to show the necessity of organizing Young Men's Christian Associations. It was stated that the cities were filled with young men who were practically without homes, and that these young men would not go to the churches, and could not be reached through the churches; but if Young Men's Christian Associations should be established on an independent religious basis, and undenominational in their operations, these throngs of wandering youths could be reached, and then they would find their way into the churches.

Are the churches now crowded with young men? Has the attendance of young men upon religion services in the churches increased or diminished since the organization of these associations in our cities? It has not increased. No fault is found with the Young Men's Christian Association. Doubtless it can produce a record of good accomplished which will abundantly compensate for all the labour and money expended. But it has not proved a remedy for the evil which it was intended to overcome. Mr. Moody sees with pain precisely the same condition of affairs which zealous Christians saw twenty-five years ago, and he now deems some other undenominational scheme absolutely necessary to accomplish what the churches cannot do. And after his new thought has been developed into a system, and operated by his own indomitable and sanctified energy for twenty-five years, these unhappy conditions will not have been materially improved thereby.

The error lies first in expecting to convert these great cities in a few days, and becoming impatient and losing confidence in the appointed means because the work is not all done speedily. It is also a mistake to imagine that some other agency besides the church and some other machinery besides that already employed would accomplish this work more rapidly. Mr. Moody has been a tower of strength during the past quarter of a century. It is doubtful if any living man has achieved more for Christ; and yet if he had anchored more firmly to the churches, and operated in them and through them, instead of on independent and undenominational lines, the fruits of his labours would have been more enduring and no less abundant. We have enough machinery, and it is good enough. We need no new systems or schemes, but we need to put sanctified wisdom and energy to those which already exist.

A certain horror of sectarianism and Denominationalism has taken hold of some Christians. They must adopt a platform on which all Christians can stand and work together. We have such a platform already in the New Testament, but it does not require us to abandon our Denominationalism in order to co-operate intelligently and efficiently. In the effort to frame undenominational platforms and systems some well-meaning Christians have laid aside many denominational doctrines and usages which are most important and effective, and their work is superficial and transitory. The outside world delights in the term "undenominational" so long as it is interpreted to mean opposition to the denominations; but when they are told that it signifies not rivalry but co-operation with the churches, then it has no more charm for them than the churches have. History proves that nearly all the substantial and durable fruits of Christianity in modern times have been produced through denominational teaching and effort.—*N.Y. Christian Advocate.*

DRIFTING AWAY FROM GOD.

I was invited to be present at a wedding in a distant city. I was not able to reach the house of my friend till late in the evening of the day before the auspicious event. We sat in the pleasant parlour chatting for a time; then, though we were all weary, and the hands of the clock indicated that it was almost midnight, the bride-elect said: "Papa, we must have evening prayers to-night, just the same as usual."

Then turning to me, she added in a low tone: "I am so afraid that in the bustle and preparation we may drift away from God."

There is often danger that the current of the world may sweep us along with it, but if anchored by prayer we need not fear.—*American Magazine.*

Our Young Folks.

A BIT OF WISDOM.

"Grasp the nettle with both hands,
And it shall not sting.
Take this bit of wisdom, dear,
Into every thing.
If the lesson's long and hard,
At it with your might!
Do not let it conquer you
While you've strength to fight.

Foolish people stand and fret,
Wonder what to do,
Bear their trouble twenty times—
Such a silly crew!
Get the trial over, dear;
Never frown and pout;
With a brave and steady look
Put the foe to rout.

Carry not to-morrow's load,
Little heart, to-day;
Trip with happy feet along
Life's uneven way.
"Grasp the nettle with both hands,
And it shall not sting."
Take this bit of wisdom, dear,
Into every thing.

THE STORY OF THE EYE.

A detective who had been very successful in discovering and arresting criminals under every disguise, said lately, "I have but one rule to guide me. I obtain a picture of the man and examine his eye. Then I search for that eye. Every other feature of his face, together with his height, his size, his dress, he can alter. But his eye he cannot change. That tells the story."

A gentleman who has long made a study of amateur photography, asserts that its chief interest to him lies in the unconscious revelation of character in a photographed face. "If a man has any noble or mean traits latent in his nature, unknown to the world, it comes out in his photograph."

Hawthorne declared that dominant family traits and likenesses were always revealed in these sun-drawn pictures, even though they might not be visible on the real faces of the sitters.

These assertions, if correct, only illustrate a truth as old as mankind; that as years go by, the character of a man writes itself indelibly upon his face.

Not only the actions, whether mean or noble, but the secret thoughts, which are never put into deeds—the sensual imagination, the cruel purpose, the lofty hope, the kind feeling—all these record themselves upon the features, or at some unexpected moment peep out at the world from behind the eye.

The sin which we welcomed as a pleasant guest in youth may be hateful to us in middle age, but we can never again make it a stranger to us. Some look or mark in our faces betrays to a keen observer that we were once very familiar with it.

Among the superstitious legends of the Scotch there are many stories of an unclean, wicked little fairy, who obtained entrance to a house, and lived thereafter in the cellars and coal bins, taking a mischievous part in family life.

His persecutions became so intolerable to one household we are told, that they hired a new dwelling, and at great loss "fitted" from their old house, going secretly by night, to escape their tormentor. But when the cart with their movables entered the gate of the new home, the shrill, hateful voice of the wicked fairy was heard from among them, crying, "Here we are!"

The legend hints at a terrible truth. How many men have rushed from one occupation to another, from home to home, from country to country, to escape some vice or habit which had grown loathsome to them! Alas, they could not travel away from themselves.

God's grace, it is true, can banish the evil spirit from the heart, but the mark of its footprint remains upon the threshold while life lasts. It is in youth that we must shut the door if we would keep that inner chamber undefiled.

JUST A LITTLE.

"Only just a little, a very, very little!" said the brook to the bank.

And the bank was silent, and the brook wore its sides till the earth melted away and the sods floated down the same stream.

"Just a little more, a very little more!" said the brook again.

And the waters pressed against the roots of the willows that grew beyond the bank, and laid them bare.

"Just a little more," said the brook again.

And the widening stream advanced with fresh force till, one by one the willows fell, and were borne away in the torrent.

"Alas!" cried the meadow, as the waters closed in on it, "if I had not neglected the first attack on my bank, my fence would never have been destroyed; but now my protection is gone, and I am rightly served in being turned from a fruitful field into a watery waste."

It is always so with the beginning of evil. Yielded to "just a little," by-and-by it claims the whole.

GEORGE WISHART.

Spanning one of the streets of the Scottish Dundee there is an old arch, the solitary relic of the walls which in the olden time, according to the prevailing custom, encircled the town. Carefully has this old arch been preserved, for there is an interesting story associated with it—a story connected with a notable period in our country's history.

In the year 1544 Dundee was visited by that terrible scourge, "the plague." You have read, no doubt, of its awful ravages in London more than a hundred years later, when no fewer than twenty-six thousand persons were cut off in a single month. Though the visitation from which Dundee suffered, in the year referred to, was not so severe, it was yet sufficiently deadly. Having once found entrance, the fearful malady spread itself with frightful rapidity, till in the end comparatively few families escaped. The poor, as might be expected, suffered most, but the rich were by no means passed by. It laid its fatal hand on all, showing itself no "respector of persons." As many as could made haste to quit the scene. In all directions young and old, with terror-stricken countenances, sought to escape the dreaded foe by flight.

Now at this time lived that great and good man, whose name even now we honour and revere, George Wishart. He was one of those raised up by God to make known the pure Gospel, which (preached by the early Celtic missionaries) had for long, long years been hidden away under the errors and superstitions of the Church of Rome. A man of rare saintliness of character he seems to have been. He has been described as "a tall man, black-haired, long-bearded, comely of personage, well spoken of by his country of Scotland, courteous, lowly, lovely, glad to teach, and very charitable to the poor." Like the Master in whose steps he sought to walk, he would sometimes spend whole nights in prayer. And such was his benevolence that he not only freely parted with his money, but often parted even with his clothes to relieve the destitute; while, as a preacher of the new evangel, he wielded over the hearts of those who listened to him a winning power by his sweet persuasiveness.

When Wishart heard of the sad state of affairs in Dundee, he resolved to hasten with all speed to the help of the suffering and the dying. And on his arrival he caused it to be announced that he would preach at the East-gate or Cowgate the following day, where, in response to his invitation, a large congregation assembled to hear from his lips the words of eternal life. Without the gate stood those infected of the plague, while within stood those who had as yet escaped its dreaded touch. The text from which Wishart on this memorable occasion discoursed was eminently appropriate to the circumstances, viz., Psalm cvii. 20: "He sent His word and healed them." "It is neither herb nor plaister, O Lord," he exclaimed, in the quaint Scotch tongue of the day, "but Thy word that heals all." Listening to him the poor stricken people learned that there was another and a worse plague than that which had wrought such desolation in their midst. You know what plague he meant? He referred to the plague of sin.

Comparatively few homes in Dundee, as has been said, escaped in that dark year the awful visitant. There were some, however, that did. And even when it entered a home, it did not necessarily lay its hand upon all the inmates. In a strange, capricious way it would seize upon one and pass another by. But not so with the plague of sin. Its poison had entered into them, every one. Had he asked those infected by it to stand on one side of the gate, and those who were free from its infection to stand on the other, what then? The whole congregation had been compelled to stand together on the same side. Not one of them could have presumed to stand apart as claiming freedom.

And then, what a deadly plague this plague of sin is! We talk about the healing power of nature, meaning by that, the power it possesses of shaking off disease and effecting self-recovery. No doubt many of those poor sufferers, in virtue of this healing power, fought and overcame the assailing foe. Without physician's aid they won their way back from sickness to health. But no such power did any one of them possess to throw off the plague of sin. It had too firm a hold. Let alone, it could have but the one end. "Sin, when it is finished, bringeth forth death."

But here was the glad part of the preacher's message. Whereas for the one plague no remedy had been discovered, for the other a sure remedy had been found. Wishart could tell them of Jesus, and of the healing virtue there is in Him for all sin-stricken souls. One of the names He wears is this, "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God." And to this end was the Word, in the fulness of time, sent into our world, that from Him, lifted up for our sins upon the cross, healing power might go forth, as from the uplifted serpent of brass to the smitten Israelites. He is, in virtue of His cross, Jehovah-Rophek, "the Lord, the healer. And to His healing power there is no limit. There is no case so desperate as to be beyond His divine skill. "He is able to save to the uttermost."

All this and more that eager audience heard that day from Wishart's lips. And his words made them glad. There at the city gate they had the fear of death taken away, for they learned that to the true believer in Jesus "death is the gate of life." Says John Knox, with reference to this sermon. "He raised up the hearts of all that heard them, that they regarded not death, but judged them mair happie that sould depart, than sic as sould remaine behind."

ORDER.

"Where's my hat?"

"Who's seen my knife?"

"Who turned my coat the wrong side out and threw it under the lounge?"

"There you go, my boy! When you came to the house last evening you flung your hat across the room, jumped out of your shoes and kicked 'em right and left, wriggled out of your coat and gave it a toss; and now you are annoyed because each article hasn't gathered itself into a chair to be ready for you when you dress in the morning."

"Who cut those shoe-strings?"

You did it to save one minute's time in untying them! Your knife is under the bed, where it rolled when you hopped, skipped and jumped out of your clothes.

Your collar is down behind the bureau, one of your socks on the foot of the bed, and your vest may be in the kitchen wood-box for all you know.

Now, my way has always been the easiest way. I had rather fling my hat down than hang it up; I'd rather kick my boots under the lounge than place 'em in the hall; I'd rather run the risk of spoiling a new coat than to change it.

I own right up to being reckless and slovenly—but, ah, me, haven't I had to pay for it ten times over? Now, set your feet right down and determine to have order. It is a trait that can be acquired.

An orderly man can make two suits of clothes last longer and look better than a slovenly man can do with four. He can save an hour per day over the man who flings things helter-skelter. He stands twice the chance to get a situation and keep it, and is much more likely to conduct his business with profit.

An orderly man will be an accurate man. If he is a carpenter, every joint will fit. If he is a turner, his goods will look neat. If he is a merchant, his books will neither show blots nor errors. An orderly man is usually an economical man, and always a prudent one. If you should ask me how to become rich, I should answer:

"Be orderly—be accurate."

WORK FOR CHEERFULNESS.

To keep the face cheerful, the voice cheerful, to do good like medicine, we must keep the heart cheerful. This is not an easy matter. One does not simply have to say, "I will be cheerful," and then have it so. He has to work for cheerfulness, just as he works to be honest, or kind, or brave, or learned. He must be looking out for bright things to see and do. He must deliberately, yet quickly, choose which things he will think about, and how. He has to shut his teeth, as it were, sometimes, and turn away from the gloomy things, and do something to bring back the cheerful spirit again. If we are cheerful for others, we are doing for ourselves. Good given means good sent back. Cheerfulness can become a habit, and habit sometimes helps us over hard places. A cheerful heart seeth cheerful things.

A lady and gentlemen were in a lumber yard, situated by a dirty, foul-smelling river. The lady said:

"How good the pine boards smell?"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river?"

"Thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and cheerful face.

USE YOUR LEISURE.

"The Devil finds some mischief still for idle hands to do." Dean Stanley gives the following advice, which will enable us not only to keep the Devil out of our leisure hours, but make them serve the good.

Leisure misused—an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think; these are the main temptations to evil. Fill up that empty void, employ these vacant hours, occupy these listless hands; the evil will depart, because it has no place to enter in, because it is conquered by good. The best antidote against evil of all kinds, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above, and then you will be less troubled by the cares, the temptations, the troubles of things on earth.

BECOMING LIKE CHRIST.

A beautiful statue stands in the market-place. It is that of a Greek slave-girl, but she is well dressed, tidy and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face and combs her hair. Another day she stops, in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty ragged slave becomes completely transformed, she becomes another girl. This is the way Christ teaches. He does not hurl His own individuality upon others; He simply lives and works and loves before men, not to be seen of them, but to inspire them to a holy emulation.

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The Canada Presbyterian.

TORONTO, WEDNESD ... JANUARY 29th, 1890

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Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of
THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).
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WE often hear it said that the present commercial depression affects more or less all branches of business and extends to all classes. Just wait until a high-class ball is about to take place in any Ontario city or town and see how acutely the people suffer.

AN enterprising young man with a turn for statistics might do a nice stroke of business at the present time. He might buy himself a note-book and make a list of all the men in his town who stop smoking because business is dull. Along with them he might put those who stop using liquor in any form because money is scarce. The number who stopped dancing or playing cards because the times are hard might also be given. One page of a very small note-book will be quite large enough for all the names.

THOUGH the percentage of fatal cases has happily not been large during the influenza epidemic still the country has lost some valuable men. As a rule death was caused by the lack of vitality to grapple with pneumonia or some other disease which followed the attack of "la grippe." Medical men seem to have been the most frequent sufferers. They worked until too weak to resist disease successfully and fell. But though the number of fatal cases has not been large the depression caused by the Russian invader has been both widespread and intense. Depression of spirits is a part of the disease. Another of its effects is great weakness and this, too, causes depression. Altogether "la grippe" takes more of the snap out of a man in a shorter time than any epidemic that has visited Canada for many a day. The worst is now over and it remains for those who are suffering to bear their ills as bravely as possible and be thankful things are no worse.

REFERRING to our mission work in the North-West the Interior says:

Canadian Presbyterians are making a noble effort to maintain the preaching of God's Word, and to extend a knowledge of the truth, on their side of the North-western border, even as their brethren in the States are trying to effect the same results on this. Perhaps the most interesting part (to a reader in the United States) of the Canadian Presbyterian Year Book for 1890, just at hand, is that which sets forth the successful prosecution of north-western missions. In Manitoba, the Presbyterians are the strongest of all the denominational families, and their rate of increase is exceedingly rapid—104.4 per cent. in the past five years. Their growth in the North-west Territories has been about equally rapid as to numbers, but they are not quite so generally prepared to take care of themselves. When the right time for annexation comes, we will move to take in these promising Presbyterian districts first.

When that time comes, dear brother, you will be a member of the General Assembly into which all good Presbyterians are taken without any formal motion.

AS a lecturer, Mr. George Kennan, whose contributions to the *Century* have been read with so much interest, is remarkably attractive. He has the happy faculty of securing the interested attention of his audience at the outset and retaining it not only undiminished, but heightened till the close is reached. His descriptive powers are great, the language used having scientific precision and accuracy and at the same time a rich poetic glow that only a fine emotional nature can impart. The lectures were relieved by occasional touches of delicate and neatly expressed humorous sallies that added to

the charm which the listener felt. The descriptions of the rescue party and the awful splendours of the aurora borealis near the Arctic circle were masterpieces. It is not every brilliant writer who sustains an equally attractive appearance on the lecture platform; Mr. Kennan displays equal eminence in both capacities.

TIMID people sometimes say that the work of church extension has been pushed too vigorously by the Presbyterians of Toronto. The facts and figures tell a different story. In his inaugural address, his Worship Mayor Clarke stated that during the year 1880 the assessed property in Toronto had increased \$21,000,000, and that during the same year the population had increased 15,000. Three years ago—in 1886—the increase in property was \$10,000,000; last year it was \$21,000,000! The fact is that for years Toronto has been sucking the life blood out of many of the towns and rural districts around it. Whether this is a good thing for the Province and for the Church is another question. The people come here, and it is the Church's duty to provide places of worship for them. Three new churches a year would be only one church for every 5,000 of an increase in the population. There is scarcely a town in Ontario that has not a Presbyterian Church for every 5,000. If the city stops growing, then the Presbyterians can stop founding new congregations. It would indicate a sad lack of enterprise to stop while the population increases at the rate of 1,200 per month.

THE Halifax *Herald* says the year 1889 was the most prosperous in the history of Nova Scotia. All the interests, farming, fishing, lumbering, mining, manufacturing and shipping, according to our contemporary, were unusually prosperous. That excellent live journal, the *Vancouver World*, reports everything booming on the Pacific coast. Ask the first business man you meet on King street, Toronto, "How is business?" and he will very likely reply "Dull, very dull, nothing doing"; ask the second and he may say "Oh, fair to middling." The third may exclaim "Fearful depression, worst we have had for years, nothing like it since '78." All these witnesses from the Atlantic to the Pacific are right. How can that be? Because each one tells what he knows about his own business and his own locality. Canada is a large, peculiarly shaped country, with many diverse interests, and there may easily be depression in one place and a boom in another. It does seem not a little strange that the banner Province of Ontario should be complaining the most. Perhaps our people expected too much this winter and have not yet got over the disappointment. Anyway complaining will not mend matters. Are we really getting behind Nova Scotia?

THE first move in the direction of abolishing French as an official language in the North-West Territories, has been made in the House of Commons. It is not at all probable that this proposed change whether carried or defeated, or even an attack on the Separate School system of Manitoba will make anything like the same amount of excitement that was made last March by the discussion of the Jesuits' Estates Bill. Speaking roughly, the questions are considered parts of the same whole, and the great general public does not keep itself deeply interested in any one question for a great length of time. The body of the people are now struggling with the great problem of how to make both ends meet. Ontario men are fighting a hard battle to pay their debts and provide for their families, and are not in any humour to be worried over the question whether the French language shall be used in the little Provisional Parliament at Regina—a legislative body not one-third the size of some of our County Councils. Of course people who have no business to attend to or who make a business of agitation will endeavour to get up an excitement, but we don't think the people desire anything of the kind. The low prices for produce, the unreasonable weather, the depression in trade, and the influenza epidemic still raging in many places, have given thousands of our best people something more important to think about than the use of French in the Provisional Council at Regina. Let Parliament settle the matter as it pleases and if the settlement does not please the people then let them settle with Parliament at the polls. The next election is near. Meantime let all good citizens attend to their duties and try and make the best of a season that has been a little trying in more ways than one. There are no difficulties in the national situation that an intelligent, loyal and patriotic people may not overcome. The less that bad blood is stirred the easier will the settlement be.

THE VATICAN AND THE QUIRINAL.

IT is not a little singular that the ruling powers of the Church of Rome are either by accident or design opposed to national unity. Rarely, if ever, are they found working on the side of the forces that tend to realize popular aspirations in that direction. That it should be so is by no means surprising. The language of syllabus and encyclical translated and condensed into plain English is that Rome should be supreme in the government of the nations. Rome papal has inherited the traditions of Rome pagan, and still clings to the long since shattered dream of being mistress of the world. Imperial Rome fell to pieces by its own weight, and the power that succeeded and that has for so long dominated the life of Europe is now following in the wake of vanished powers. Its impossible dream of establishing a spurious theocracy over modern civilization, like most ambitious dreams, is melting into thin air. With that judicial blindness that clings to the ideas and methods of a vanished past, the papacy holds fast to the untenable theory that it has a special authority from heaven for the direction of affairs, divine and human, on this earth. Its modes of operation for the attainment of its one unvarying object, to control peoples by exercising a dominant influence if possible in secular government, may change as occasion seems to demand, but always and everywhere it keeps constantly in view the realization of a temporal reign.

In every land, Papal as well as Protestant, the people are tired of Romish autocracy. This the history of the last quarter of a century makes abundantly plain. The struggles for civil liberty on the European Continent have rarely found the Papacy an encouraging influence. It has often been asserted that the Franco-Prussian war was precipitated by the occult agency of the Jesuits. Be that as it may, it is certain that German unity had no more determined opponent than the Papacy. No sooner had the unification of Germany become an accomplished fact than the struggle known as the *Kulterkampf* began in real earnest, resulting in the enactment of the Falk laws, by which Roman Catholic prelates and priests were placed at a decided disadvantage by the man of blood and iron. From that time to this the centre party, the upholders of Roman supremacy, in the Reichstag have maintained a hostile attitude to the will of the whole German people.

The same thing has been seen in Italy. Without intermission the Vatican has been uncompromising in its opposition to Italian unity, for the reason that its steadfast aim has been to relegate the Papacy to its own legitimate domain as a spiritual and not a temporal power. Though Signor Crispi may not have the determined will of the German Chancellor, he is nevertheless more consistent and less of an opportunist. He has never receded from the position of an uncompromising antagonist to the Papal pretensions, and the successive measures adopted, in which he has had a full and generous popular support, show that the Italian people are in no mood for compromise. This is somewhat remarkable, since persistent attempts repeatedly made to weaken his influence and, if possible, to work his overthrow, have entirely failed to lessen his hold on the confidence of the Italians.

It cannot, however, be denied that Italy is coming face to face with serious difficulties. Its place in the Triple Alliance is possibly as much a source of weakness as of strength. In the enormous increase of armaments, altogether disproportionate to its resources, there is great danger. Taxation has been piled up to an extent that is being felt as a grievous burden by the people, and there are mutterings of discontent. Preparation for possible war is coming to be considered almost as great a disaster as actual armed conflict could possibly be. Then the Irridentist party seems to be gaining in strength, and their demand for the annexation of Trentino is evoking considerable enthusiasm. In addition to this it is stated that republicanism is gaining a steadily increasing number of adherents, and there are those who declare that the subversion of the Italian monarchy is now within measurable distance. It is said, moreover, that the clerical party are eagerly taking part in this campaign, not that they have any special favour for republican institutions, but because they see in the movement a weapon that can be used against a particular monarchy which they regard as specially obnoxious to them and hostile to their pretensions. That the Italian throne may be overthrown is by no means improbable, but that its overthrow would bring any advantage to the Vatican could hardly be expected. Republics are by no means friendly to ecclesiastical pretensions, and were the establishment of an

Italian republic to reverse the entire current of popular opinion in relation to the reactionary policy and ways of the Vatican, it would be a surprise indeed.

Only a few weeks ago Premier Crispi carried a measure in the Legislature that strikes a heavy blow at the power and influence of the Italian priesthood. The religious charities, some 24,000 in number, have been entirely withdrawn from ecclesiastical control and transferred to the department of public charities. The aggregate annual income of these benevolent organizations amount to about \$30,000,000. The reasons urged for the transfer were that fraudulent uses had been made of these funds, that what should have been used for purposes of charity had been employed by the Vatican for carrying on a crusade against the Government. It cannot be supposed that a measure like this should be approved by those from whom the administration of so large a fund had been taken. Their bitter antagonism is all the more intensified and the Premier is assailed by the cry that he has been guilty of a sacrilegious act, and that they are the victims of a ruthless spoliation. So the conflict goes on. It has been apparent for years that the mass of the Italian people have broken with Rome. Under no condition can they be induced to yield again to the temporal rule of the Pope. Neither has the long-continued conflict strengthened the moral and spiritual authority of the occupant of the Holy See. Many have come to regard his claims in the religious sphere as resting on no better foundation than did his pretensions to temporal sovereignty. The unhappy strife that has so long prevailed has unfortunately been anything but conducive to religious growth. Having lost faith in Romanism, too many of the Italian people have become indifferent to Christianity. Scepticism is doing its blighting work on the spiritual nature of many in Italy at the present time. It is disappointing to see that with the new national life and hope there has not been a corresponding advance in the higher life that can alone make a people prosperous. The Waldensian Church, the Free Church of Italy, and the missionary efforts of Churches in other lands are centres of light in the Italian kingdom, but a great mass detached from Romanism is as yet uninfluenced. The renunciation of error and superstition is an incomplete work, the only safety of the nation as of the individual is the acceptance of the truth. The artificial light must give place to the Light of the world.

REV. PHILLIPS BROOKS AT PLYMOUTH CHURCH.

THE installation of Dr. Lyman Abbott as chief pastor of Plymouth Church was an important incident in the life of that historic church. Built up and made famous by the intense personality and power of Henry Ward Beecher its fortunes have been a matter of general interest. Its successive endeavours to find a pastor to maintain its continuity having failed to secure a man of distinction from abroad, the congregation were content to select a noted American as the successor of the man who made Plymouth Church pulpit famous. After a considerable probationary period Dr. Lyman Abbott has been formally installed as pastor of a Church that yet retains a large measure of its former vitality, and which no doubt under the ministry of Dr. Abbott will be ably maintained. It is not at all strange that ministers of different denominations should have taken part in the recent interesting installation proceedings. Plymouth Church and its late pastor were long noted for their large-hearted Catholicity and the friendliness of their relations to sister churches.

Dr. Abbott's personal statement was clear and candid. Perhaps the most noteworthy part of it was that relating to future probation. He spoke out his own feeling on the problem, that was all. His attitude is mainly one of suspense. He does not hold that death finally determines the state of the soul, neither does he postulate the larger hope in any definite form. He recognizes that there is not sufficient Scriptural authority to warrant its presentation in dogmatic form. To neither party therefore did he afford full satisfaction. Holders of the orthodox view would be unable to endorse his position, and the entertainers of the larger hope would be disappointed with the lack of positiveness in his utterance. It is to be noted that one, at least, if not more, of his clerical brethren were sadly disappointed with his statement and felt it to be his duty to withdraw so that the proceedings might not be marred by open disagreement.

The most noteworthy thing perhaps connected with the occasion was the presence of distinguished ministers of the Episcopal Church. While in that

body ecclesiastics are to be found whose ideas of Christian brotherhood are centuries behind the progressiveness of this age, there are others whose views are abreast, if not in the van, of the most advanced. It is a cheering sign of the times when men of learning and influence lead the way in overleaping the barriers of a narrow sectarianism, and are prepared to extend fraternal feelings and courtesies to other communions.

There were several points in connection with the address of Rev. Phillips Brooks that deserve attention. He places a high value upon the ministry as an agency for the teaching of spiritual truth. He magnifies the office of the preacher. There is a disposition to disparage the work of the ministry, and not a few are found to maintain that its teaching function has been largely superseded by the press. The press is admittedly a vast power in modern life and it wields an incalculable influence for good, but it cannot displace a living personality. A living dog is better than a dead lion. The testimony of Phillips Brooks to the practical value of the Christian ministry will no doubt act as a corrective in some quarters where the special function of the pulpit is unthinkingly disparaged. This distinguished Boston divine is also of opinion and rightly that the Christian ministry will largely contribute to the solution of the problems that now occupy the attention of thoughtful men everywhere. Christian unity, he discerns, will not be realized by external means, it will be an impulse from within that will bring about that bond of fellowship which will doubtless distinguish the Church of the future.

Another point was that the difference between life and dogma cannot be eliminated by the abandonment of dogma. True practice necessarily depends on true doctrine. These statements made by Mr. Brooks are not very remarkable it is true, but as the expression of a wider Catholicity and a truer perception of the trend of theological thought in the Episcopal Church they will be hailed with general satisfaction.

Books and Magazines.

BOOK NEWS. (Philadelphia: John Wanamaker.)—A monthly publication giving prompt and accurate information concerning every new book—its scope, its worth, its price—together with miscellaneous items and articles of special interest to readers, authors and publishers.

THE PASTOR'S DIARY AND CLERICAL RECORD. Prepared by Louis H. Jordan, M.A., B.D. (Montreal: W. Drysdale & Co.)—Each year's issue of this most useful *vade mecum* is an improvement upon its predecessor. Methodical pastors will find it invaluable; the less methodical will find it doubly valuable, as it will help them in spite of themselves to realize the value of the system. It is non-denominational.

THE THEOLOGUE. (Halifax, N. S.: Presbyterian College.)—This is a new academic claimant for usefulness and fame. It makes an excellent beginning. The first number gives evidence that the school of the prophets down by the sea are in no ways behind their brethren in the west. Dr. Burns, Rev. John Morton, Rev. Neil McKay, W. J. McKenzie, B.A., Professor H. M. Scott, D.D., and R. A. Falconer, M.A., together with Professor Currie, D.D., and Professor James Seth, M.A., are contributors to the pages of the *Theologue*.

BEGINNING LIFE. A Series of Sermons to the Young. By the Rev. Charles Wood, D.D. (Philadelphia: Presbyterian Board of Publication, Toronto: N. T. Wilson.)—This series of delightful addresses to young people should find a wide circle of readers. The sermons cover many of the points in life in which the young need instruction—friendships, books, habits, temptations, home-making, etc. The style is familiar, and yet beautiful. The teaching is forceful and direct. Those who heard the sermons when they were first delivered were so deeply interested in them and so impressed by them that they called for their publication, and it is in response to this earnest request that the volume is issued. But young people everywhere will be profited by reading the book.

SCOTLAND AND THE SCOTS. Essays illustrative of Scottish Life, History and Character. By Peter Ross. (Philadelphia: Gebbie & Co.; Toronto: Williamson & Co.)—So much has been written on the ubiquitous Scot that people may suppose that all that is worth saying about him has already been said, and that anything new may be regarded as a twice-told tale. A glance at this modest volume, however, would dispel any such illusion. It is a well-compacted book of interesting facts most interestingly presented. It opens with "The Scot in

America;" then follow chapters on "The Scot Abroad," "Some Scottish Characteristics," "Anniversaries and Holidays," "Scottish Superstitions," "Scottish Sports," "Robert Burns and Freemasonry," "The Treaty of Union," a chapter in which the Treaty itself is reproduced, and then it closes with a racy sketch of "Noblemen I have known."

RUTH IRVING, M.D. By Alice A. Barber. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Ruth Irving does not get her M.D. until near the close of the narrative. We meet her first as a young nurse, and the story of her life forms one of the most important elements in an exceedingly interesting book. The scene is laid in the West—Omaha—and we have vivid pictures of the life in that city, in days a little earlier than the present. It is a story of woman's struggles with adversity, sorrow, temptation and care. Happily it is a story of victorious struggle. More than one excellent woman appears in the pages. Indeed, Helen Ross is almost as much the heroine as Ruth Irving. In this record of successful struggle we are permitted glimpses of unsuccessful struggles in others who fail in the battle. The book is very interesting, is well written, and has its inspiring lessons both for young men and for young women. Its tone is healthful and no one can read it thoroughly without getting a breath of cheer and inspiration for a nobler and more heroic life.

RAG FAIR AND MAY FAIR. The story of Me and Benje. By Julia McNair Wright. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—We are taken at once into East London. The pictures are realistic, the writer having studied on the spot the scenes amid which her story is laid and the life it depicts. At the very beginning our thought is arrested and our hearts are deeply touched by the graphic account of Richard and Benje. Richard is one of those boys in whom nobleness of nature triumphs over sorest disadvantages and hardest obstacles and keenest temptations. He rises into strength and even into splendid manhood and great success—solely by the vitality of his own nature, aided by such friends as touched him, and helped especially by the divine grace. The author shows throughout her story the better side of the humanity she depicts—the people who make something of themselves in spite of their tremendous disadvantages. Thus her book is strongly hopeful, and is eminently a wholesome one for young people. The story is written in the author's best style and is one that both young and old will enjoy.

WOMAN: HER CHARACTER, CULTURE AND CALLING. By a galaxy of distinguished authors in the United States and Canada. With Introduction by Miss Frances E. Willard. Edited by the Rev. Principal Austin, A.M., B.D. (Brantford: The Book and Bible House.)—It would be difficult to find a work in which most that relates to woman is more ably presented than in the handsome volume whose title heads this notice. Frances E. Willard stands in a measure sponsor for its worth, having written a brief but characteristic introduction. Several chapters are from the pen of the accomplished editor, Principal Austin, of Alma College, St. Thomas. The contributors are some of the best known Canadian and United States writers. Industrial and social problems as they affect women are frankly and ably discussed. The interests of home are not overlooked, and much that is suggestive, helpful and practical will be found in its pages. Woman's place in Christian and philanthropic work is fully recognized, and even her claims to complete political enfranchisement are ably presented. The work is embellished with a number of engravings, and its get up is creditable.

WHATSOEVER. By Charlotte Arnold. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—This book is chiefly the story of Miss Rae Whitney. We meet her first in the opening sentences with a discontented face, lying curled up in a forlorn heap in the deep window seat of the home kitchen. The November weather outside was scarcely more dreary than was the mood of Miss Rae's mind. Into her life soon after this there came one of those happy providences which are not altogether confined to stories, but are frequent in real life. Miss Rae has considerable musical ability, and the opportunity which comes to her takes her to the city, into the home of a kindly and wealthy relative, where she begins her career. Succeeding well in her music, she also grows into strong and noble character. The incidents and experiences of her life, during this period of education are very interesting and yet not exaggerations. The story is particularly adapted to young ladies and the older girls. The book is well written, and if this first effort is a fair token of the author's future we may expect work of a high order from her as she gains in experience as a writer.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGENOTS OF LANGUEDOC.

CHAPTER IX.—(Continued.)

"Ay, ay, I mind who it is well enough. Alas, Master Rene, I never thought to say I was sorry to see you. Nay, mademoiselle, there is no use to try and blind me; I know your enticing ways too well. You said something in that letter yesterday to make Master Rene come here. Never a step would I have gone with you if I had guessed the truth. For shame not to think of Madame Chevalier and the little one, if you were willing to stake your own happiness on the pleasure of a moment. And shame upon you, too, Master Rene, for heeding her. If the child had no better conception of what bolts and fetters mean, I mind you are better informed."

The sudden reversal of blame from her darling's head to his was so like old times that the surgeon smiled in spite of his sadness. He was too generous to give the explanation that would have cleared himself and further implicated Eglantine. The girl recognized the forbearance, and took courage from the momentary unbending of his lips.

"I will not have Rene scolded any more," she said, laying her soft hand on her nurse's lips. "Of course he would not have come, Nannette, if he had not thought I needed him. He would never think of doing anything just to please himself or me. But he is here now, and I believe he is really glad—though, of course, he is too proud to own it." She stole a bright, pleading look up at the grave face watching her. "And I am far too happy to be frightened by either his frowns or yours."

But Nannette once more put her gravely away.

"You must leave the house at once, Master Rene," she said seriously. "The gendarme you passed in the shop has a sick, old mother upstairs, and may be in again any moment. Michael says he looked at you curiously as you went by, and who knows but he may be one of those looking for you! My cousins are in dread lest you should be found in their house."

Rene looked at Eglantine. "If there is really nothing I can do for you, I must go," he said.

A sudden cloud fell upon the fair face. Would he really leave her like this, after all she had done to procure the interview?

"Not already, Rene?" she said reproachfully. "Why, we have scarcely said anything to each other yet."

He gave her a strange look. "Would you really like me to stay after what Nannette has told us?" he asked in a low voice.

She pouted like a crossed child. "About the gendarme? I did not think you would be so easily frightened, Rene. Nannette is nervous, and Michael Bonneau and his wife are selfish cowards. You are certainly safer here than in the street."

She was not really indifferent to his safety; but the flippant tone, contrasted with Nannette's urgent, anxious glance, stung him to the soul.

"You may be right," he said, turning away coldly; "but I dare not risk my liberty on the supposition, Eglantine."

"Dare not!"

He wheeled and faced her with a look which made her suddenly remember that his rare passions as a boy had not been pleasant things to encounter.

"Yes, dare not, Eglantine. Thank God, my life is not my own to lay down at the bidding of a woman's vanity. There are too many who have claims upon it."

"You take great pains to let me see I am not one of them," was the retort. Eglantine was now far too angry to care what she said or did.

Rene put down his passion with a strong hand, and looked at her searchingly. There was no relenting in her face, and he laid his hand upon the latch.

"If you think that, there is no need of further words between us," he said in a stricken voice.

But the girl was not prepared to let him go like this. She leaned her head against the door to prevent his opening it, and flashed out into tearful upbraiding.

"You would have gone away from La Rochelle without seeing me. You are only here now because you thought there was danger of my going to mass, not because I wanted you. You take more risks for strangers than you are willing to take for me. It is just as aunt Madeline said it would be. You do not care for me. You care for nothing but your religion."

Pain and astonishment had thus far kept Rene silent, but now he found voice.

"Have you permitted Madame Cartel to accuse me to you, Eglantine?"

And at this actual grievance poor Eglantine's passion flamed out again.

"There it is again. That is the way you misunderstand and misjudge me. You think I have listened to aunt Madeline, when I fought for you to the last. It is you yourself who has convinced me that she was right. You have done nothing but blame and find fault with me ever since I met you outside the cathedral the other night. You are angry with me now, you know you are, for sending for you when there was no real necessity, and for being glad and happy to see you. You would like to make me as solemn and strait-laced as you are yourself. You—"

"I will finish the sentence for you, Eglantine. I have loved you with every beat of my heart as far back as I can remember, as no one else will ever be able to do. I have planned and toiled for you all these years, and watched over you from afar with my prayers, and in return I have this. You feel defrauded because I love God better—because my loyalty to Him forbids me to sacrifice my life to your vanity."

There is no charge that a vain woman so deeply resents as that of vanity. Eglantine had been deeply touched by the appeal, but the last word was the fly in Rene's box of ointment, and she turned coldly away.

"I do not understand a love that is always finding fault and holding up defects, Rene. No one ever blamed me so before. Everybody seemed satisfied enough with me until you came. I would like to believe in your love for me, but you give poor proof of it."

"And yet I do love you," he said very gently.

She glanced up and surprised his deep, patient heart in his eyes. The next moment she was sobbing on his shoulder, and the struggle had ended, as all along he had known it must end.

"Then why do you try to make me think you do not care?" she murmured, and it was so characteristic that her apology should take the form of a reproach, that it did not occur to Rene to resent it. Yet he sighed as he stroked the soft masses of wavy hair.

"If you would only stop this childishness, Eglantine, and show yourself the brave, true woman God meant you to be. We have fallen upon troublous times, when we must keep hardly what we keep at all. How can I feel safe when I see you carried about by every wind of impulse?"

She shook her head, without looking up. "That is where you misjudge me, Rene. I am not fickle. I have promised you that I will not go to mass again, and you will see that I can keep my word."

"That is but one of the many shoals around you, Eglantine. It is the moored heart, not the dauntless one, that will ride the storm safely through. If I could know you anchored to the truth, it would indeed set my heart at rest."

There was an appeal in his voice, but she did not answer it. Nannette, who had more than once reiterated her anxious entreaties for Rene to depart, now made her voice heard in shrill remonstrance.

"It is you who are yielding to temptation, Master Rene. For God's sake, do not delay any longer."

But even as she spoke there came the tramy of feet and the hum of angry voices from the shop without. Michael's bell rang sharply.

"It is the warning," gasped the old nurse. Her face was as white as her carefully bleached cap. She lifted the tapestry at one end of the room, and pointed to an inner door. Rene had barely time to step across the threshold and draw the bolt after him, when the tapestry fell, and Nannette hastened to answer a loud summons at the outer door. Eglantine was still clinging to him, half paralyzed with fright.

"Do not be afraid," he whispered. "If the worst comes, I can jump from the window, and make my escape, but they may never see the door."

She did not answer. Her dilated eyes were fixed on the wooden panels which alone separated him from his pursuers. On the other side of the door Michael Bonneau's voice, and those of two of the city police, could be heard in sharp altercation. Rene stepped noiselessly across the room, and placed his companion on a settle beside the hearth.

"You must compose yourself," he said firmly. "If I am compelled to leave you, you must be brave, and do what you can to help me and these good people. It is for them I am most anxious."

She interrupted him with a low, hysterical laugh. "Delilah," she whispered, and then he saw it was a Scripture scene, the strong man struggling in the grasp of his captors, and the beautiful, evil face of the Philistine looking on.

"It is my picture," moaned Eglantine with chattering teeth. "It is I who tempted you here, Rene, I, who have betrayed you."

He almost forgot his own danger as he stepped between her and the hateful picture, and took her cold hands in his.

"Never let that thought cross your mind again, Eglantine. You know you would never have had me come if you had dreamed of this. Promise me, if anything happens, that you will not make your life miserable with remorse."

"I cannot," she moaned. "Oh, Rene, if anything happens to you, I will feel as if it was I who murdered you. I will never dare to look aunt Monique or Agnes in the face."

"Hush!" he said gravely. "My life is in God's hands, not yours, Eglantine. It He has more work for me to do, I am as safe here as in the Cevanol glens. Listen! The sounds in the next room are growing fainter. They have searched and found nothing; now they are leaving it. My little sister, I am sorry you should have had such an ordeal as this."

She put her face down on the cushion, and burst into low, quiet weeping. He knew the tears would do her good, and was standing by, making no effort to check them, when Nannette came in. She looked years older for the strain of the last few moments.

"They have gone, but they are only half satisfied," she said. "Michael is sure they will watch the house, Master Rene. He and Antoinette are fixing you up another disguise, and are going to slip you out the back way. Mademoiselle—"

But Rene's look stayed the reproach on her lips. Eglantine lifted her head.

"There is no need to say anything to me, Nannette. I am punished enough. Rene," as he held out his hand in farewell, "There is something I want to say to you. I did not mean to tell it, for fear you would be vexed, but now I will not keep anything back. My grandfather has been down to Bearn; my father's people are all dead, and the chateau has passed into other hands. He thinks there can be no danger now in my taking my own name. And he wants me to come back to Nismes with aunt Madeline next month, and be known as his grand-daughter."

There was no change in the brown, earnest face bent over her.

"You are glad of this, Eglantine?"

"I am glad to have a name," she said simply. "It is not pleasant just to be called mademoiselle, and have people whispering that there is a mystery about you. It did not matter in the old happy days, Rene, when I was a child with you and my aunt Monique; but it has been very hard here lately."

"In the world, yet not of it." Yes, I can imagine," he said softly to himself.

She regarded him wistfully.

"Are you angry about it, Rene?"

"I have no right to be," he answered sadly. "Even if they were alive, I do not suppose your Catholic relatives could interfere with you, now you are old enough to choose your faith for yourself. And yet Mademoiselle Bertrand seems farther away from me than my foster-sister Eglantine, and I fear our cottage will look plain to you after your grandfather's house in Nismes."

"No, no, Rene. Do you suppose I could ever forget how you took me in, a nameless baby? Why, my aunt Monique is the only mother I have known, and I could not love you

better if you were my own brother. I shall make my grandfather bring me up very soon to the Cevennes, you shall see."

"Thank you, Eglantine. It will be a happy day to my mother when she folds you in her arms again, and Agnes is always talking of you. Now I want you to promise me one thing before I go."

Was she afraid of what he was going to ask? The colour came and went in her cheek. His grasp upon her hand grew tighter.

"We can never tell, in these changeful times, what may happen before we meet again. Promise me, if you ever need aid or counsel, you will let me serve you as though I were indeed your own brother,—that if, at any time, your grandfather's house comes to be not a safe or happy home for you, you will come at once to ours, as though my mother were indeed your own mother. Whatever new ties you make, we will always feel that God gave you to us."

Eglantine's smile made a sudden rainbow of her tears. "I think I must have done, even if you had not made me promise," she whispered.

He took her in his arms for a moment, kissed her solemnly between the bright, wistful eyes, and answered Michael Bonneau's summons from the other room.

CHAPTER X.

"WINGS AS A DOVE."

It was "the time of the first ripe grapes" in the Cevanol hills. Every morning the gatherers went out to the vintage; every evening they came home laden. All day, the mellow sunshine brooded upon the purpling clusters, making wine. Agnes Chevalier sat on the cushioned window-seat of the old hall at the chateau, with a volume of sermons upon her lap. The quiet afternoon sunshine filled the room. The rusty armour and antlered spoils upon the wall glowed with passing brightness. An aged greyhound slept at her feet. For nearly an hour there had been no sound but the rise and fall of her low voice as she read, and the slow pacing to and fro of monsieur's feet as he listened. Not once had the young eyes wandered from the page, but now the old man laid his hand tenderly on the bent head.

"Put up the book, and come out upon the terrace, child. Henri says I keep you too much in the shadow of my own serious thoughts, and perhaps he is right. The evening is fair, and we will walk to meet him. 'Ah!' as she sprang up with a willing smile, "I thought that would console you, little book-worm. My soldier has won your heart by his praises of Rene's doings at La Rochelle."

A flush of shy delight suffused the child's face.

"Rene will not let me talk about it, monsieur, but M. Henri says it was as brave a thing as he ever saw done upon the field."

"I can well believe it, little one."

"And my mother is sure it is because the people offered no resistance, that the good old minister has not suffered more."

"Has Rene learned his sentence?"

"He had a letter before he went away to Anduze this morning. They have banished him from France, but my brother says that is better than being kept in prison, or sent to the galleys."

"Far better." There was a slight quiver in monsieur's old voice. "We have all cause to thank God that our good doctor is safe at home after his adventure. But look you, my child. Dame Martineau says she saw you talking yesterday with that strange, half-crazy fellow who hangs about the ruins of the old temple. I like it not. Why, not one of our maids would go near him."

"Do you mean Ishmael? Oh, I am not afraid of Ishmael," answered the child, glancing up quickly. "He used to be afraid of me, and steal away, when I took my knitting to sit in the sunshine on the old steps, but now he will stand and watch me, though he will never touch the food my mother sends him. I do not think he is crazy," she added, thoughtfully, as she and her old friend strolled down the flower-bordered terrace toward the gate. "Only weighed down with some secret sin or trouble. Yesterday, when I found him, he was sitting with his face in his hands, muttering, 'No forgiveness—no blotting out,—and when I told him that though our sins were as scarlet, God could make them white as snow, he shook his head and went away. I am sure, though, he would not hurt any one. The other day, when farmer Darcy's cow came after me, he ran out and helped me."

Monsieur shook his head.

"Nevertheless, the old temple is but a mournful place for thee to take thy work, and this stranger not a meet companion for thee. Henri shall walk with you this evening to the cottage-gate. Look! there is a cloud of dust down the road now. If my old eyes do not cheat me, it is our horseman back already, and not alone."

"He brings M. Rey with him, monsieur."

"What! Rene's friend, the young pastor from Guienne? That is indeed good tidings. But see, child, they stop at the gate. He is shaking his head, and Henri beckons to thee."

The child flew like an arrow from a bow, and as he followed more slowly down the steps of the terrace, monsieur saw the young minister step from his saddle and place a packet in the child's hand.

"I would like to stop and see Rene, but I am due at a prêche in the northern Cevennes to-morrow, and must ride hard all night," he was saying, as the old gentleman joined them.

"How speeds your work among those desolate hills?" inquired the sieur La Roche.

The face of the pastor saddened as he turned to grasp the outstretched hand.

"Slowly, monsieur. The persecution has been so severe, that it is with difficulty I can persuade the people to assemble for religious service. I can but speak wherever and whenever I find opportunity, and hope the panic-stricken hearts will finally gain courage. The presses of Paris are not still," he added, his dark eyes kindling with enthusiasm, as he pointed to the packet in Agnes' hand.

"You have seen the bishops' letter to our ministers, demanding recognition of their spiritual rule, and submission to their authority. There is an answer from Charenton, bold and ardent, yet prudent, which will soon be scattered broadcast throughout France. The pamphlet is entitled 'A Circular Letter to the Clergy,' and is published anonymously. But enemies and friends alike will recognize the hand that has already dealt such fearless blows for the truth."

(To be Continued.)

"THE INNER LIFE."

The lonely mystery of the inner life ;
Unseen, unknown, unguessed by all around ;
Making no sign and giving out no sound,
Deep hidden, far from all the outward strife
Of voice and speech, and formulated thought
(Which in the sounding, weakly loses force).
Nebulous, vague, yet with most meaning fraught.
For here all thought and action has its source.

This fount to keep pure, clean and free from taint
Of selfish, weak, or hardening influence,
Our skill, our waking strength must never faint,
But even after failure, yet commence :

Then, though to others, our success seem frail,
In our own hearts we shall not feel to fail.

—Amy Browning, in *The Week*.

JEW'S IN EQUATORIAL AFRICA.

It is remarkable that Emin Pasha should be a Jew by birth, and one of his rescuers, Vita Hassan, a Jew by profession. But the presence of these Jews in equatorial Africa does not stand alone. It has been the lot of Israel from the earliest ages to be on the wing. From the time of Abraham downwards the migratory instinct has been dominant in the race. Mesopotamia, Canaan, Egypt, Canaan once more, Assyria, Babylonia, Persia, Canaan a third time, and then the world at large—such are the successive stages of Israel's national migrations. The Jews have indeed ever been "tribe of the wandering foot." The racial characteristic has asserted itself, of course, in the individual life. In an age when movement from one country to another was a rare and hazardous proceeding—in the twelfth century, to wit—Benjamin of Tudela and Petachia of Ratisbon travelled through a great part of Europe, Asia, and Africa, and were thereby able to make considerable additions to the world's knowledge. The second Benjamin and Halevy, who explored the Felashas, may also be mentioned in this connection. And this suggests the remark that the existence of Jews in out-of-the-way corners of the globe—the Felashas and Beni-Israel and the Cochin Jews, for example—has only been made possible by the migratory tendency of the race. No doubt the wandering instinct has been strengthened by persecution. The Jew has been incessantly under orders to "move on." Now that peace and quietness are his in greater measure he still retains his predilection for travel. He goes forth of his own accord, seeking "fresh woods and pastures new," and thereby laying the foundation of his own fortunes and extending the boundaries of the civilized world.—*Jewish Chronicle*.

UNROLLING A MUMMY.

A mummy which had occupied a place for about half a century in the museum of University College, London, was recently unrolled in the presence of several distinguished scientists. The proceeding is thus described in the *London Public Opinion*. The mummy was placed on a table on the floor of the theatre, and loosely covered with a cloth of fine linen of a faded purple colour, which had formerly constituted its outer wrapping. Before proceeding to perform the operation of unrolling the mummy, Mr. Budge made some prefatory observations on Egyptian mummies generally. He described the principal methods of preserving the human body by mummification as three in number. The first process required that the intestines should be extracted and embalmed in four pots dedicated to four gods. The body was then soaked in natron for seventy days. At the end of that time it was washed, and then carefully bandaged in hundreds of yards of linen. By the second process the intestines were simply dissolved out by means of natron, after which the body was soaked in natron and then mummified. By the third process the body was merely salted and put into a pit. Sometimes bitumen was used with other substances to fill the cavity in the body after the intestines had been removed. At the conclusion of his observations Mr. Budge proceeded to unroll the mummy, which was closely swathed in scores of yards of thick, yellowish linen of fine texture. The bands of linen varied in width from four or five inches to about a foot. Some of them were laid lengthwise along the body ; others were wrapped round and round it. At the beginning of the process of unrolling there was a very perceptible sickly smell of aromatics, which, as the work went on, gave place to a more pronounced and decidedly disagreeable odour. When a great part of the linen had been removed, black stains, caused by the bitumen, became apparent, and nearer to the body the wrappings had suffered considerably from contact with this substance. Two small pieces of linen with fringes were discovered in the course of the unrolling, and these bore inscriptions, more or less impaired by the bitumen. When at last the coverings had been removed, the body was found to be of a very dark brown colour—so dark, indeed, as to be almost black. The skin where it remained was hard and shiny, the arms and hands lay lengthwise upon the abdomen, while the heart and intestines were placed beneath the knees. The features when disclosed stood out very clearly, and were those of a rather handsome person, but the sex could not be determined. Glass eyes had been placed in the head, and there was a linen plug in the ear. Mr. Budge, at the conclusion of his task, said that the mummy seemed to belong to a period about eight hundred years before Christ.

DIVORCE IN CANADA.

It is certainly remarkable that, whilst in England a Divorce Court has been established since 1857, no such tribunal would be tolerated in Canada. In that dependency divorce can only be obtained from the Legislature, and parliamentary procedure has been made the subject of a treatise by a Canadian barrister, Mr. Gemmill, which has just reached our hands. A greater contrast than that between England and Canada exists between Canada and the United States. In the latter divorces are easily obtained, the result being that, since 1867, 3,281,613 have been decreed in the United States as against 116 in Canada. The Canadians seem very jealous of confining the jurisdiction within existing limits. By the British North American Act of 1867 the Dominion was given complete and exclusive jurisdiction over the subjects of marriage and divorce. The Governor-General's instructions previous to 1878 directed him positively not to assent to Her Majesty's name "to any Bill for the divorce of persons joined together in holy matrimony." In accordance with these instructions, between 1867 and 1878 inclusive, eleven Divorce Bills were reserved, though they were afterwards sanctioned by the Queen in Council. These instructions were originally framed for Provinces possessing powers and privileges inferior to those granted to Canada by the Constitutional Act of 1867. These instructions, as well as the commissions of the Governors-General, were accordingly changed in 1878 in conformity with suggestions made by Mr. Blake, while Minister of Justice, in valuable State papers relating to our constitutional privileges. The reserved power of disallowance which Her Majesty in Council possesses under the law is now considered quite sufficient for all possible emergencies. Consequently all Divorce Bills are assented to, with other Bills at the close of a session of Parliament, and become law in due form—the power of disallowance not being exercised in cases where the Parliament of Canada has full jurisdiction. The clause in the former royal instructions, requiring that certain classes of Bills should be reserved for Her Majesty's approval, was omitted—as stated by the Secretary of State for the Colonies at the time—"because Her Majesty's Government thought it inadvisable that the instructions should contain anything which could be interpreted as limiting or defining the legislative powers conferred in 1867 on the Dominion Parliament."—*Law Times*.

PORTUGAL AND THE MAKOLOLO.

In the *Fortnightly Review* for January, there is an article on "Portuguese Aggression in Africa." Speaking of the natives over whom Portugal now claims sovereignty, the writer says: "Let us recall the fact that these Makololos whom Serpa Pinto has been mowing down with his Gatling guns are the representatives of the faithful few who accompanied Livingstone in his first great journey across Africa—a journey which revealed to the Portuguese themselves the course of that Zambesi at whose mouth they have been seated for four centuries. The remnant of these Makololos, instead of returning to Linvanti, elected to settle under the aegis of Britain ; and there they carved out for themselves a State, and took under their protection many native tribes who were unable to defend themselves from their enemies. The British flag, which they have recently accepted, is merely the outward and visible sign of an actual allegiance which has lasted for years. When the so-called historical argument adduced by Portugal as evidence of her claim over the greater part of Mashonaland and over Nyassaland is looked in the face, it must, in the mind of practical politicians and international jurists, be reduced to this—that no evidence exists of effective occupation by any Power but Lobengula of the lands claimed by the British South African Company on the one hand, nor of those in Nyassaland on the other, before the planting of the British flag, much less before the actual British occupation of the past twenty-five years. No documentary evidence in the shape of treaties can be produced ; and what are the actual facts as to possession?" This may also be compared with what Captain Lugard says in his article in *Blackwood's* of the British settlement on the Shire highlands: "There is only one Blantyre in Africa, and nothing like it anywhere else. Savage Africa lies all around, but passing up the long avenue of blue eucalypti we find ourselves in an oasis of civilization, the more striking and complete from the contrast. Well-built and neatly thatched houses of solid brick, enclosing a square beautifully kept in shrubs and flowers, all watered by a highly skilful system of irrigation channels (which bring the water from a distant brook), gave a British homely charm to the picture, and disarm surprise when we find well-stocked kitchen-gardens, carpenters' shops, brickmaking and laundry establishments all around us. The mission children are dressed in spotlessly clean clothes, and look bright and happy. . . . The Portuguese who, whatever they may have done in prehistoric periods of African exploration, were unable in modern times to penetrate to these parts—so great was the dislike to them and their ways by Mlauri and the lower river chiefs—have taken advantage of the peaceable relations established by the British, and of the prohibition to the import of arms, which allowed them to equip expeditions and prevent others importing an ounce of powder, and pushing their way up (about last January), have presented their inevitable flag to Mponda, and washed down the dose by the present of an express rifle and other goods—regardless of the fact that the gift of arms to natives and Arabs was contrary to the terms of their compact with the blockading Powers."

British and Foreign.

THERE are 500 children in Spurgeon's orphanages. IT is said that John Ruskin has become hopelessly insane. THE Rev. C. H. Spurgeon is crippled with sciatica and is unable to leave Mentone. THE Rev. John Edward Keir, M.A., has been called to Queensferry U. P. Church. COL. ELLIOTT F. SHEPARD has been re-elected president of the American Sabbath Union. OUT of seventeen preference shareholders in Threlfall's Brewery Company seven are clergymen. ONE of the leaders of the Clerical Party in the German Reichstag, Herr von Frankenstein, is dead. THE Rev. Dr. A. J. F. Behrends will deliver the Yale lectures on "Preaching," beginning this month. DR. GEORGE P. HAYES leaves Kansas City for the Holy Land in February. He will be gone several months. IT is proposed to hold an International Exhibition in Berlin in 1897, which shall eclipse the recent Exposition in Paris. ENOCH PRATT, the founder of the free library of Baltimore, has passed fourscore years of age, and is still active in business. THE Imperial Academy of Fine Arts in St. Petersburg has decided that Jews shall no longer be admitted among its members. NATHAN MARCUS ADLER, D.D., chief rabbi of the United Hebrew congregations of the British Empire, died at Brighton last week. THE Rev. John Stewart, of Broughshane, has accepted the call to the first congregation, Carrickfergus, in succession to the Rev. James White, deceased. BRYENNIOS, Archbishop of Nicodemia, has found in a Turkish library at Damascus a manuscript of the New Testament dating back to the fourth century. THE *Congregationalist* diagnoses the condition of many ministers, and declares the sad result by coming a new but very expressive word—"over-metunged." FATHER SCHLEYER, of Constance, Switzerland, the inventor of Volapuk, has published a prayer-book in that world's language. It is called "Pleckabuk Volapukik." CAPTAIN O'SHEA has been for sometime in receipt of letters of anonymous origin, threatening his life in the event of his continuance of his prosecution of Mr. Parnell. AT Shanghai the Presbyterian mission press has been in operation during the year, and has printed copies of the Scriptures, child's papers and *Illustrated News* to a very great extent. MR. A. W. WARD, Professor of History and English Literature at Owens College, Manchester, was elected to the principalship of the College, vacant by the recent resignation of Dr. Greenwood. PIETRO MARCOLIN, who recently died, was the only mendicant permitted to beg in St. Peter's at Rome. The privilege is said to have been granted by Pope Pius IX. Marcolin left a fortune of \$10,000. MR. ABDULLAH RACHAM, a Cape Town Malay, is now studying at Glasgow, and qualifying himself to practise as a doctor in the colony. He is the first Malay in Cape Colony who has adopted a profession. AT a meeting of the governors of University College, Dundee, it was unanimously agreed to adopt the proposals made by a Committee of the Council for the union of University College with St. Andrew's University. ONE of the three American Sculptors who received honourable mention at the Paris Exposition last year was Miss Theo Alice Ruggles, daughter of C. W. Ruggles, of Brookline, who is only eighteen years of age. THE 27th of February will be the forty fifth anniversary of Rev. Dr. Hoge's pastorate of the Second Presbyterian Church of Richmond, Va. The congregation propose to celebrate the event in some appropriate way. THE Rev. Dr. Henry J. Van Dyke, of Brooklyn, will deliver the lectures this winter in the L. P. Stone course before the Princeton Theological Seminary, his subject being, "The Ministry and Sacraments of the Church." ON his recent trip to California, Mr. Robert Bonner, of the *New York Ledger*, did not travel on Sunday. He refused to meet any reporters on Sunday, putting them off until Monday morning, which quite astonished the natives. MR. THOMAS HOUSTON, the blind Scotch evangelist, has been received as a candidate for the ministry by the Jersey City Presbytery. He has been an evangelist ten years, and is now taking a full course of study at Union Theological Seminary. THE Papal Encyclical was published at Rome January 16. It is a lengthy document. It insists upon the duty of Catholics to follow Papal doctrines with absolute faith, and condemns those who profess Catholicism while discussing and criticising acts of the Church. TURNER'S "Grand Canal, Venice," which has for some time been in the Manley Hall, belonging to the Earl of Dudley, has been sold for \$50,000. It is rumoured that Cornelius Vanderbilt is the purchaser. This picture is one of the best by the great English painter. A SECOND Presbyterian Church in Sitka, Alaska, with eleven members, has recently been organized by Dr. Sheldon Jackson, Rev. John G. Brady and Elder William A. Kelley. This organization is for white people. The First Church, organized in 1884, now numbers nearly three hundred native members. THE new Y. M. C. A. building of the Johns-Hopkins University—the money for the erection of which was given by Eugene Levering—was dedicated lately. John W. Foster, ex United States Minister to Spain, presided, and addresses were made by Professor M. D. Learned, William E. Dodge, Russel Sturgis and Professor M. E. Gates. FOUR negro boys, whose ages range from eight to fifteen years, were last week detained at Castle Garden, New York, until the commissioners dispose of their cases. They were on the barque *Liberia*, which left Sierra Leone, on Nov. 21, and are bound for Nashville, Tenn. They belong to the Karoo tribe and are on their way to Nashville to receive an education to fit them for missionary work in their native land.

Ministers and Churches.

... James S. Black, of the Colorado Springs, Col., formerly of Erskine Church, Montreal, has received a call from a large Presbyterian Church in Minneapolis, Minn.

DR. ROBERTSON, of Winnipeg, gave a stirring address on North-West Missions in the Presbyterian Church, Collingwood, last week—an address which is sure to bear good fruit. While all that Dr. Robertson says of Home Missions is true, he should be careful not to injure the cause of Foreign Missions by firing occasional shots into the ranks of the Woman's Foreign Mission Society.

THE annual meeting of the Leslieville Presbyterian Church Young People's Association took place last week, when the various reports presented showed the Association to be in a prosperous condition. The election of officers for the ensuing year resulted as follows: Rev. R. Frizzell, president; Thomas McKee, vice-president; P. McDonald, Jr., secretary; Miss Maggie Heinrich, treasurer; Misses Burness, Raeburn, Heinrich, and Messrs. James Findlay and John Filstead, executive committee. A vote of thanks was tendered the retiring officers.

THE Sciopticon entertainment, "Life of Christ," given last Thursday evening under the auspices of the Young People's Christian Endeavour Society of the Parkdale Presbyterian Church, was well attended, there being about 300 people present. The members of the society, headed by their highly respected president, Mr. W. Burroughs, embraced the opportunity to extend cordial invitations to those present to attend their meetings. The views exhibited were very fine; the explanations given of them and the lessons they were fitted to teach were not lost on the highly appreciative audience.

THE Sunday school anniversary of St. Andrew's Church, Pakenham, was held recently. The attendance was fair, considering the stormy state of the weather. Tasteful decorations gave the church a cheerful, holiday air, and the cheerful faces of the children were in harmony with the scene. The young people filled the programme with good singing, readings, etc., and did not stint their applause to one another. The children of the school presented Miss Aggie Taylor, the minister's daughter, with a purse of money as a mark of sympathy for her in the sad accident she lately met with. The audience was also treated generally with fruit. Addresses were delivered by the pastor, the Rev. Hugh Taylor, and by the Methodist minister, Rev. W. S. Jamieson. The school report for the year was favourable. Contributions to the amount of \$120 have been made by the young people to mission schemes, library fund and W.F.M.S. during the year.

THE third meeting of the Toronto Presbyterian Sabbath School Union of Sabbath school teachers of the city and suburbs took place on the evening of Friday, January 17, in the lecture room of Knox Church. After devotional exercises conducted by Mr. William B. McMurrich, the organization was completed by the election of the officers of the Union: David Fotheringham, president; Rev. R. P. Mackay, first vice-president; Archibald Macmurchy, second vice-president; James McNab, secretary; Jas. McDougall, assistant secretary and treasurer; William B. McMurrich, Daniel T. McAnish, Hamilton Cassels, John A. Patterson, Robert S. Gourlay, executive committee. The president, in a few introductory words, outlined the aims and beneficial influences that would follow hearty and united efforts, put forth by the Union in their gatherings, for mutual study, counsel and co-operation in the work of saving souls and advancing the Redeemer's kingdom and glory. Afterwards a conference on "The Art of Teaching" was led by Mr. Fotheringham, in which by skillful questions which met quick and general responses, the various aspects of this important topic were sketched in rapid succession by blackboard outlines and copied by the teachers. The proceedings were brought to a close with prayer.

THE monthly meeting of the directors of the Upper Canada Tract Society was held Monday week, with the Rev. John Burton, B.D., president, in the chair. The secretary, Rev. Dr. Moffat, reported that on December 20 the sum of \$147 in religious books had been distributed in the public schools of Toronto and Yorkville, under the Jesse Ketchum bequest. The reports of Colporteurs Huntsman, Irvine and Miller for December showed that in that month they had travelled 403 miles, visited 1,130 families, and sold 453 Bibles and 580 of the best religious books, to the value of \$295—a most excellent showing considering the roads and weather they had. Mr. Bone's report of his Welland Canal mission work for the summer was also received, and voted as very satisfactory. In addition to the valuable work of the colporteurs, this old Society every month is making large grants of the best tracts to the Young Men's Christian Association, the City Mission, mission churches, Sunday Morning Free Breakfasts, Central Prison, Gaol, Hospital, etc. Four Sunday schools in the backwoods are aided, the new settlements are never forgotten, Indian missions are remembered, and a living Gospel for French, German, Gaelic and all other nationalities in Canada is the special aim of the Society. Mr. John Young's report for December was the best he had ever presented. The secretary's report showed another month of successful labour in the many varied departments of the Society's work. A large selection of the very best tracts for the work of the year has just been received from London, Stirling, etc.

THERE was a very good attendance recently at the "At Home" given by the Woman's Foreign Mission Society of Chalmers Church, Guelph. The basement was artistically decorated with evergreens, and everything was nicely arranged for a very social evening. Dr. Wardrop took the chair, and after opening the meeting with singing and prayer the programme was carried out as follows: Instrumental solo, Miss Jessie Hill; quartette, Messrs. Brazor, Copeland, Jones and Brydon; recitation, Miss Lila Kate White; duet, the Misses Stevenson. Miss Annie Girdwood was then called upon to come forward when an address was read to her by Miss McCrae; Miss Forbes presented Miss Girdwood with a handsomely framed certificate of life membership of the Woman's Foreign Mission Society. Prof. Hunt, in appropriate words, on behalf of Miss Girdwood, thanked the Woman's Foreign Mission Society of Chalmers Church for their manifest token and kind appreciation of her services. Refreshments were then served, in which part of the programme all were invited to take part. Miss Mary Grant then gave a piano solo which was followed by a duet by the Misses Stevenson. Mr. Tyler then gave a short account of the McAll Mission in Paris and the Methodist mission there under the superintendence of the Rev. Mr. Gibson, which he interspersed with a few of his own experiences while staying in that foreign city, which, altogether, made a very interesting address. Miss Maud Stevenson, by special request, then favoured the audience with a solo, after which this most enjoyable and sociable meeting was brought to a close.

PRESBYTERY OF HAMILTON.—A minute was adopted expressing appreciation by the Presbytery of the excellent work done by Mr. R. A. K. Caswell at Onondaga and Hagersville and the marked success which crowned his labours there. The General Assembly's recommendations on Sabbath schools were considered, but no resolution was arrived at. Reports were given in showing that the Presbyterian conferences held last month, although not numerously attended, were very beneficial. Mr. C. D. Macdonald accepted a call from Kildonan, Manitoba, and he leaves Thorold after March 1. Mr. Barson was appointed Moderator of Session. Arrangements were made for visiting the supplemented congregations. The Woman's Foreign Mission Society report was submitted, showing that it is prospering and steadily growing. Dr. Laing was unanimously nominated as Moderator for the approaching General Assembly. The convener on the State of Religion is Rev. J. G. Shearer, of Caledonia.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville January 14. There was a good attendance of ministers and elders. The Moderator's time having expired, the Rev. S. S. Craig was appointed Moderator for the ensuing six months. An extract minute of the Presbytery of Glengarry was read, to the effect that the translation of the Rev. D. McLeod from the congregation of Kenyon in said Presbytery to the congregation of Priceville in this Presbytery had been granted. Mr. McLeod's induction was appointed to take place at Priceville on Monday, 27th inst., at two p.m., Mr. McColl to preside, Mr. Hudson to preach, Mr. Wilson to address the minister and Mr. Emes the people. The Rev. A. C. Stewart, of the Saugeen Presbytery, being present was asked to sit with the Presbytery. Mr. Pierson, of Singhampton, was heard in regard to the state of the field in his section. On motion duly seconded, Messrs. Emes, Convener; McLeod and McNeil, with the Clerk as corresponding member to correspond with the Presbytery of Barrie, were appointed a deputation to visit the congregations of Maple Valley, Singhampton, Feversham, Maxwell, McIntyre, Gibraltar and Banks, and report at next meeting. A circular letter from the Presbytery of Columbia was read, intimating that application would be made to the next General Assembly for leave to receive Rev. W. W. Warren, D.D., a minister of the Cumberland Presbyterian Church, United States. A circular letter indicating that \$100 had been allocated to this Presbytery for Assembly Fund was referred to the Finance Committee. A petition was received from J. J. Dobbin, but as it was irregular it was set aside. On motion duly seconded, the action of the Session of Caledon East and St. Andrew's, Caledon, in dealing with the members who have left those Churches to attend Mr. Dobbin's services, was sustained. Messrs. McClelland (Convener), Hudson and Stewart were appointed to conduct a Presbyterial visitation at Corbetton, Riverview and Gaudier. Moved by Mr. Campbell, seconded by Mr. Hudson, and agreed, That this Presbytery is not in favour of the appointment of a general superintendent of Sabbath schools. On motion of Mr. Hossack, seconded by Mr. Orr, it was agreed, That an examination be held at Orangeville in connection with higher religious instruction for all Sabbath school scholars desiring it. Rev. Dr. Laing, of Dundas, was nominated as Moderator of next General Assembly. Mr. McClelland gave notice that at next regular meeting he would propose that the Presbytery consider the propriety of undertaking the support of a missionary to the heathen. The next regular meeting of Presbytery will be held at Orangeville on Tuesday, March 11, at half-past ten a.m.—H. CROZIER, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

The annual congregational meeting of the Charles Street Presbyterian Church, Toronto, was held on Wednesday evening, 15th inst. In the absence of the pastor, Rev. John Neil, the chair was occupied by Rev. Dr. Reid. Mr. E. F. Gunther was secretary of the meeting. The report of the Session was presented by Mr. James Brown. There have been added to the membership seventy-seven during the year; forty-seven have been removed from the roll. The present membership is 393. The report of the trustees read by Mr. Geo. A. Chapman showed that \$3,926 had been contributed in the ordinary revenue. The building committee also presented a report showing that a considerable sum has been subscribed and paid towards the new church. Perhaps one of the most gratifying reports was that of the Sabbath schools of the congregation. Both the Charles Street and the Davenport Road schools have been growing rapidly during the year, and deep interest has been taken in the work. In the Charles Street school over \$300 have been raised during the year for missions. The reports of the other societies, such as the Woman's Foreign Mission Society, Cheerful Givers' Mission Band, Ladies' Aid Society, the Missionary Society, will be presented at the annual missionary meeting of the congregation. Altogether nearly \$8,000 have been raised during the year for congregational and missionary purposes. Of this sum about \$2,000 have been devoted to missionary and benevolent objects. The following gentlemen were elected trustees: For two years: Messrs. George T. Alexander, George T. Ferguson, George A. Chapman, Robert Barron and D. Gunn. For one year: Messrs. Robert Davidson, W. J. Hendry, George C. Taylor, E. F. Gunther and J. Kyles.

The congregation of West Presbyterian Church, Toronto, held their annual meeting last week, and spent from eight o'clock until nearly midnight in discussing the various reports and other matters relative to the church's welfare. There was about 400 persons in attendance. The pastor, Rev. Robert Wallace, presided in the early part of the evening, but about 10.45 he retired, when Mr. S. Sylvester was called to the chair. The duties of secretary were discharged by Mr. James B. Cormack. The annual statement showed that the receipts of the church for the year had amounted to about \$6,200. The weekly offerings and Sabbath collections amounted to \$4,147.35. The total liabilities of the congregation only amount to about \$3,200. Of the disbursements, the principal amounts are the pastor's salary, \$2,000; organist, \$400; sexton, \$270; schemes of the church, \$438.16; missionary disbursements, \$681.41. Incidentally it came out that the receipts were about \$1,100 behind the previous year and there was quite a falling off in the contributors by envelope. A long discussion took place as to whether or not the salary of the sexton should be increased from twenty to twenty-five per month, the question being ultimately referred to the managers. Interesting and satisfactory reports were received from the Young People's Association, Band of Hope, Sabbath School, etc. The latter has a membership of 598, and is officered by Mr. Robert S. Gourlay, Superintendent, and Mr. E. A. Breckenridge, secretary. The following gentlemen were elected to the Board of Management:—Messrs. Jas. Watt, Mr. Todd, L. Sylvester, T. J. McKeown and J. McMillan. While the results of the balloting were being obtained Mr. John Doole mooted the question of having the organ play or the choir sing while the collection was being taken up. There is nothing of the kind at present, and Mr. Doole remarked that the silence that reigned made him feel "lonely-like." A number of members spoke in favour of the innovation, and the matter was referred to the session. Then a letter was read from the pastor, Rev. Robert Wallace, stating that while he had agreed to resign his pastorate next June, in consideration of an allowance of the sum of \$600 per annum, he would much prefer receiving a bulk sum, and if the congregation was agreeable, he would accept \$3,500. This communication was discussed at some length, and the subject was referred to the Session and Board of Management for a report.

The annual meeting of the congregation of Chalmers Church, situated at the corner of Dundas Street and Dovercourt Road, Toronto, was held in their beautiful new building last week. This young church is one of the most active and progressive of the Presbyterian churches in Toronto. It is only some five years ago since "Brockton Mission" developed into a congregation and ambitiously assumed the name of "Chalmers Church." A call was at once extended to the Rev. John Mutch, M.A., under whose able pastorate a large, powerful and rapidly increasing congregation has been built up. The meeting last evening was well attended. It was the first general meeting held since the erection of their new church building completed in April last. The Building Committee presented their final report, stating that the building had been completed, and the contracts all paid and they surrendered the building to the Board of Management. A cordial vote of thanks was extended to this committee for the faithful and excellent service rendered. Congratula-

tions were interchanged upon the beauty and comfort of their temple, the result of their long and arduous labours. The Session report showed a membership at the beginning of the year of 427, and reported a net increase of 87 for the year. The report from the Management was equally satisfactory, showing that the receipts for the year had increased about thirty-four per cent. over the previous year. The pastor's salary was increased by \$200. The young people of the congregation, having undertaken the providing of an extensive pipe organ, reported they were making satisfactory progress in the raising of funds, and for the further consideration of the question, the meeting adjourned until the first Wednesday evening in March. The Ladies' Societies were well represented, and their reports evinced most commendable zeal and activity in the work of the Church. They very properly received much praise for the responsibility assumed by them in upholstering and furnishing the new church, and for the speed with which they were meeting their obligations. The managers elected are: Messrs. D. Hunter, Tait, Scott, Madill and Dr. Rae.

The annual meeting of St. Paul's Presbyterian Church, Hamilton, was held last week. The Rev. Dr. Laidlaw, not being well enough to remain, Mr. M. Leggat occupied the chair. The report of the Session showed the present membership to be 545. A balance of \$89.02 was in the hands of the treasurer. The manager's report showed the collections during the year amounted to \$3,328.02. The treasurer's statement showed the total receipts were \$6,990.84, which, after paying expenditures, left a balance of \$4.80. The Sabbath school had 364 scholars and thirty-five teachers. The various societies attached to the church were reported to be in a flourishing condition. The retiring managers, Messrs. John A. Clark, R. J. Husband and Lyman Lee, were re-elected, with the addition of Mr. James D. Wilson to fill the fourth vacancy.

The annual meeting of Knox Church, Hamilton, was held last week. There was a very large attendance, considering the disagreeable weather. The usual social tea meeting took place in the early part of the evening in the basement of the Church, which was greatly enjoyed. The pastor, Rev. Mungo Fraser, D.D., occupied the chair. After devotional exercises Mr. W. H. McLaren was appointed secretary. From the treasurer's statement it appears that the following amounts have been received: Envelope collections, \$5,408.64; loose collections, \$940.40; mortgage debt collections, \$548.35, with \$5.66 interest, making a total of \$6,923.05, and after meeting all current liabilities and reducing the mortgage debt \$1,000, there still remains in the treasurer's hands a balance of \$595.20. The number of subscribers by envelope is 458, giving the sum of \$110.77 per Sabbath, an increase over last year of twenty-five subscribers and \$4.02 per Sabbath. Mr. W. J. Cunningham, secretary, then read the fifty-third report of the Sabbath School Association. It states that the number on the roll is 647, an increase of seventy-six over last year. The officers and male teachers number twenty-three, and the female teachers, thirty-four. The collections for the year for general expenses were \$383.88, and for missions, \$112.14. The classes contributed for missionary and other Christian objects the sum of \$179.05. Mr. R. McRae, secretary, presented the report from the Missionary Association, and Mr. William Given, the secretary, addressed the meeting on the new plan for collecting subscriptions. The report shows an increase in collections over last year of \$50, and an increase in the special annual collections of \$77. The report of the Kirk Session was read by Mayor McLellan, the Clerk. The number of communicants added to the roll during the year was 141, making the total at present 900. Seven deaths occurred since January, 1889. Miss M. A. Steanger, secretary, read a report of the progress of the new society, the Young People's Christian Endeavour, which showed a present membership of thirty-seven active and thirty-seven associate, with finances in a healthy condition. The Ladies' Aid Association report (Miss Annie McAllister, treasurer) showed the receipts to have been \$666.95, which was expended with the exception of \$197.17. The reports in connection with the mission Sabbath school on James Street North showed that only \$275 of indebtedness remained on the new building, and that was provided for through the generosity of two friends. On motion Messrs. Kigour, Arthur and Brown the retiring managers, were re-elected. Alderman Dixon was elected to take Mr. Ross' place, and Mr. Brennan was invited to withdraw his resignation. The trustees elected were Captain S. Malcolmson, Messrs. William Macaulay and D. A. Macnab. Messrs. W. J. McFadden and Hugh S. Wallace were re-elected auditors. The Mission Committee elected embraces Messrs. William Given, president; W. J. Cunningham, treasurer; R. McRae, secretary; J. A. Moffat, John McKenna and J. M. Gow. Rev. Dr. Fraser was then asked to leave the chair, and Mr. W. H. McLaren took the same. Alderman Dixon moved, seconded by Mr. William Macaulay, that the salary of the pastor, Rev. Dr. Fraser, be increased to \$3,000 per annum, which was carried.

The annual meeting of St. Paul's Presbyterian Church congregation, Ottawa, was held last week. The pastor, Rev. Dr. Armstrong, was chairman, and there was a fair attendance of members. Mr. W. J. Irvine was appointed secretary. The Temporal Committee reported encouragingly. The average Sunday school attendance was eighty-four; at Hurdman's Bridge, fifty; and at Ogilvie's settlement branch, thirty-five. The young women's class, taught by Miss Thorburn, had given \$25 for the education of a student at the Pointe-aux-Trembles French school. The financial report showed that the income for the year amounted to \$2,406.39, and the expenditure to \$2,532. The cost of the new church will not exceed \$17,000, and \$10,000 has been already subscribed. Officers were elected as follows: Temporal Committee—Messrs. W. Whillans, W. Grey, J. Dunnet, A. Lumsden, W. J. Irvine, D. McLaughlin, J. Sutherland, T. Anderson, T. R. Davies, W. B. Garcock, J. Hodgson, G. Lindsay, J. M. Kinley and J. Monro. Trustees—Messrs. J. Thorburn, J. Davidson and W. Whillans. Treasurer—Mr. W. J. Irvine. Assistant treasurer—Mr. T. W. Anderson. Ushers—Messrs. John Sutherland, J. Monro, H. H. Rowat, C. H. Thorburn, J. Dunnet, G. Lindsay, A. A. Whillans, J. Graham, J. McKinley and T. R. Davies. Mr. A. McKinnon was appointed janitor in place of Mr. W. Esdaile, resigned. Rev. Dr. Armstrong made several reassuring announcements in connection with the progress and welfare of the congregation. Cordial votes of thanks to Messrs. Whillans, Hodgson and Esdaile closed the proceedings.

The annual meeting of the members of Bank Street Church, Ottawa, was held in the Sunday school room last week. Mr. Hardie was in the chair. The twenty-fifth annual report of the managing committee was submitted by the chairman, Mr. James Clark. It showed that the total receipts from envelopes were \$3,867, loose collections \$911, increase in envelopes over last year, \$22.19; in loose collection, \$48.05. Total receipts from all sources, \$4,749.30. Referring to the question of the new Sunday school, the report stated that the outside figure for the cost of the school was to be \$10,000, \$8,000 has already been subscribed for the work; \$1,731.50 has been paid at first instalment, and \$5,000 disbursed on construction. The annual report of the Ladies' Association shows a satisfactory state of affairs. The treasurer's statement evidenced a balance on hand. The Sabbath school report shows an increase in attendance, the total number of scholars on the roll being 321. There is a balance on hand of \$13. Other reports were submitted and adopted. A vote of thanks was passed to the treasurer, Mr. W. J. Christie, and he was re-elected. Mr. McGriffen was re-elected treasurer of the

mission fund, and a vote of thanks passed to him as to the other re-elected officers. On motion of Ald. Johnson, the thanks of the congregation were tendered to Mr. Selwyn, and the choir of the church for their very efficient services during the past year. It was decided to distribute the mission fund of the Management Committee as follows: Home Missions, \$180; Foreign Missions, \$125; Montreal College, \$50; Manitoba College, \$40; Aged and Infirm Ministers' Fund, \$66; Widows and Orphans' Fund, \$30; French Evangelization, \$70. The amount collected for missions during the past year was \$603.10. Messrs. F. Hoosack and J. H. P. Gibson were elected auditors. The following were elected members of the Management Committee for the next three years: Messrs. R. Uglow, R. Stewart, G. Snider, G. J. Dewar, Dr. Hutchison. After the meeting Mr. James Clarke was re-elected chairman, and Mr. J. H. Thompson, Secretary of the Management Committee. Refreshments were served by the ladies at the close of the meeting.

The annual meeting of St. Paul's Presbyterian Church, Montreal, was held last week in the basement of the church, Rev. J. Barclay, the pastor, in the chair. The secretary, Mr. Greenshields, presented the annual report, which showed the past year to have been most successful in every respect, after which the election of officers was proceeded with. The old Board of Trustees was re-elected in its entirety, viz.: Andrew Allan (chairman) Sir Donald A. Smith, Alexander Mitchell, John C. Watson, G. B. Greenshields, Alexander Ewan, John Hope, and J. Burnett. Votes of thanks were passed to the various officers and to the chairman, Rev. Mr. Barclay, who in the course of his reply referred to the fact that there was not sufficient accommodation for Presbyterians in the west end, and to meet this want in some degree the Presbytery committee would present a report advising that their church, St. Paul's, be requested to start a Sunday school in the west end. After a short prayer, the meeting adjourned.

The annual meeting of St. Paul's congregation, Carluke, was held on Friday, 17th inst. Reports from the various boards indicated a good measure of success in all departments. No new names were added to the roll during the year. The Sabbath school has grown rapidly, and has given thirty four dollars to the boys' school at Pointe-aux-Trembles. The ladies of the Woman's Foreign Mission Society report \$100 in addition to a bale of goods for the Indians valued at \$75; while the Mission Band raised \$21, besides sending finished work and material to the Indians. Inclusive of \$43 for the Bible Society, our seventy-three families contributed \$652 to the Schemes of the Church. During the past year a manse was built at a cost of nearly \$2,200, and over \$900 paid on it. The total amount contributed for all purposes is \$2,635. After the business meeting a very pleasant hour was spent in conversation while partaking of the good things provided by the ladies.

The annual congregational meeting of Calvin Church, Pembroke, was held on the evening of Monday, January 13th. The various departments of the congregation's work were reported upon. The following facts and figures are gathered from the report: There are 272 names on the communion roll, thirty-two of which were added during the year. Within the last twenty months the number of members has increased by 142. There are 173 families and sixty single persons not connected with the families. The Sabbath school roll numbers 317 with twenty-two teachers. The Woman's Foreign Mission Society raised \$250 and the Mission Board \$84. The ordinary revenue amounted to \$3,000 and, after meeting the expenses of the year, \$132.15 remains as a balance on hand. The amount raised for missions was nearly \$800. The Woman's Working and Benevolent Society raised \$413.64 and has \$288.55 on hand. Three thousand dollars were paid on the Church debt. Total payments for all purposes: \$7,213. Office bearers for the year were elected and the reports ordered to be printed. The salary of the pastor, Rev. G. D. Bayne, B.A., was by unanimous vote increased by \$200, making it \$1,400 with manse.

The annual meeting of the Barrie Presbyterian Church was held last week, and in spite of the inclement weather there was a good attendance of members. The Rev. D. D. McLeod occupied the chair. After the meeting had been duly opened the various reports for 1889 were submitted and confirmed. The retiring managers, John Davidson, Henry Harper and Dr. W. A. Ross were elected for another term of three years, and Messrs. J. J. Brown and J. H. McKeggie were re-elected auditors. The resignation of Mrs. Heinrich as organist was then laid before the meeting, whereupon it was resolved that an expression of regret be conveyed to Mrs. Heinrich that she is compelled by circumstances to sever her connection with the church, and also that a hearty and sincere testimonial to the devotedness and diligence with which she has for the past seven or eight years filled the position be tendered her. The sum of \$50 was voted her, as a more substantial token of the congregation's regret at her departure. The business of securing another organist was left to the managers and Session. The last transaction of interest was the resolution that the Church celebrate their anniversary this year by special Sabbath services conducted by some prominent divine, and by a congregational meeting the following evening. This will probably take place about the beginning of February.

The Rev. Dr. Fletcher acted as Moderator at the annual meeting of the congregation of Erskine Church, Hamilton, which was held last week. The congregation is at present pastorless. The report of the Sunday school showed an average attendance of 196. The collections amounted to \$215.69, of which \$159 went to missions and \$56.59 to the general school expenses. Robert Anderson, secretary, presented the report. The Ladies' Aid Society has raised \$214.38 during the past year, of which \$205 was paid to the church managers. The Missionary Society collected \$79.88, and has a balance on hand of \$52.38. The total number of members on the church roll at the end of the year was 213. The following is the financial statement, showing receipts for the year of \$2,408.15, the expenditures being \$2,400.08, leaving a balance of \$8.07 on hand. The total collections for the year amounted to \$1,038.45, and the average collection was \$19.97. The several reports were adopted. Votes of thanks were tendered to John Patterson, the secretary, the Board of Management, the choir, and Miss McBean. The retiring managers were John Slater, W. D. McLaren, J. Patterson and W. McClelland. John Gieves, Alex. Hay, James Pickard and George Harper were elected managers. W. Brown and James Souter were appointed auditors. W. Brown was re-elected secretary-treasurer of the Missionary Society, and James Souter and George Harper were elected directors of the Missionary Society. Miss McBean was re-appointed organist.

The annual meeting of Knox Church congregation, Portage la Prairie, was held last week and was fairly well attended. After devotional exercises by the pastor, Mr. S. R. Marlatt was called to the chair, and the business of the meeting was proceeded with. The annual financial statement of the church was presented from which we glean the following figures. Receipts: Cash on hand, \$78.75; weekly offerings, envelopes, 1,440.50; weekly offerings, open collections, \$853.40; subscriptions and various other revenues, \$913; total, \$3,285.65. Expenditure: Pastor, caretaker, pulpit supply, etc., 1,811.38; building, \$75; manse, \$237; missions and college, \$162; music expenses, \$42.56; printing and stationery, \$25.80; wood, 76.80; interest, \$472.30; insurance, \$264.46; sundry accounts, \$90.45; balance on hand, \$27.10; total, \$3,285.65. The

following officers were elected: Managing Committee, H. S. Paterson, chairman; J. Pitblado, secretary; W. W. Miller, treasurer; A. D. McKay, T. B. Miller, E. Lyal, D. B. Hanna, and J. S. Telfer. Auditors, John Hunter and R. S. Thompson. Encouraging reports were received from the secretary of the Managing Board; from Mr. W. W. Miller on behalf of the Sunday school and from the session, the Christian Endeavour Society and from the Missionary Society. Full and interesting reports were also received from the Ladies' Aid Society and the Woman's Foreign Mission Society. Upon recommendation of the session a committee consisting of the sessional managers was appointed to consider the whole question of Church Psalmody with power to employ a suitable choir leader. A vote of thanks was also passed to the choir of the past year.

The annual meeting of the congregation of John Street Presbyterian Church, Belleville, was held in the lecture room last week. The devotional exercises were conducted by the pastor, Dr. George, after which Mr. Robert Tannahill was called to the chair. Mr. A. G. Northrup was appointed secretary. Reports from the different societies in connection with the church showed the congregation to be in a very prosperous condition. In moving the adoption of the report, Mr. W. H. Ponton said nothing could be more satisfactory and encouraging than the present condition of the church. Although a debt remains on the building, still it is not formidable and all obligations have been met by the people. Mr. W. Smeaton seconded the motion, stating at the same time that the regular contributions of the church are in excess of any previous year. The treasurer's report shows that over \$4,600 had been contributed for church purposes during the year. The trustees for 1890 are: W. H. Ponton, R. C. Clute, A. G. Northrup, John Fern and James Smith. The four retiring members of the managing committee, Thomas Ritchie, Robert Tannahill, U. E. Thompson and A. Brignall, were re-elected, while Capt. A. Waters was chosen to take the place of W. R. McRae, who has removed beyond the bounds of the congregation. Hearty votes of thanks were extended to Prof. Coleman, A. Brignall, and the choir for their efficient service in leading the psalmody of the church, also to the treasurer, Mr. A. G. Northrup, and the chairman for their services. The meeting, which was one of the most pleasant in the history of the church, was closed with prayer by the pastor.

The annual meeting of the congregation of St. Andrew's Church, Guelph, was held in the lecture room last week, and was fairly attended. The pastor, Rev. J. C. Smith, occupied the chair, and Mr. T. M. Till was appointed Secretary. Reports from the managers were read by Mr. James Naismith, Assistant Secretary-Treasurer; from the Ladies' Aid, Home Mission and Ivy Mission Band, by Mr. K. McLean; from the Benevolent, Trustees and Debt Fund, by Mr. O. Davidson; from the Woman's Foreign Missionary Auxiliary, by Mr. James Anderson; from the Auditors, by Col. Higinbotham; from the Session, Sabbath School Association, and Missionary Committee, by the chairman. A statement was also handed in by Mr. R. H. Bryden on behalf of the choir appealing to the congregation for additional members to aid in the service of praise. The above reports having been duly considered were adopted and ordered to be printed and distributed in the congregation. Managers and ushers for the current year were appointed on motion, duly seconded. The Secretary-Treasurer, Dr. Kennedy, and his assistant were re-elected. Managers—Thomas Jackson, T. M. Till, Wm. Sinclair, C. Spalding, W. A. Higinbotham, A. Robertson, J. A. Lamprey, Colonel Higinbotham, Henry Luch, W. H. Toule, Alex. McIntosh, K. McLean, Alex. Sinclair, J. A. Ross, J. S. Ferguson, Jas. Naismith, Wm. Ross. Ushers—John A. McLean, D. Montgomery, George Jeffrey, Wm. Spalding, Wm. Sinclair, W. A. Clark, J. S. Ferguson, Jas. Naismith, Byron King, W. A. Higinbotham, Geo. Lamprey, Nicholas Jeffrey. Various subjects, affecting the future interests of the congregation were duly discussed. The missionary committee was struck, with some new names in the personnel, and the collectors for the past year were re-appointed. A hearty vote of thanks to the auditors, the choir, collectors, managers, secretary, treasurer, and assistant, other officials, and especially to the Ladies' Aid for seasonable financial help during the past year, were announced from the chair and ordered to be put on record. As expressed in the managers' report, the past has been a very prosperous year in the finances of St. Andrew's Church, the revenue from weekly collections exceeding that of any former year in its history. The meeting was closed with prayer by the chairman.

OBITUARY.

REV. THOMAS WITHEROW, D.D., LL.D., PRESIDENT OF MAGEE COLLEGE, LONDONDERRY.

The telegrams of this week announced the death of the above esteemed clergyman and eminent divine, and as no doubt some able pen will give to the public a fuller statement of the facts regarding his life, yet as a member of his congregation for twenty years, and as Dr. Witherow is well known on this continent, a few lines regarding his early life may not be uninteresting.

Thomas Witherow was the son of a respectable farmer in the county of Derry, and as was not uncommon with Presbyterians, one of the boys was dedicated to the ministry.

Mr. Witherow was called to the congregation of Maghera, in his native county, and for twenty years attended closely to what was his first and last congregation.

When Magee College was opened, the subject of our sketch was chosen as Professor of History and Pastoral Theology. At this time Professor Witherow was well known as a writer and contributor on historical and theological subjects.

His first publication was a lecture entitled "Three Prophets of Our Own," which was followed by "The Apostolic Church," and his tract on the "Mode and Subjects of Baptism."

"The Apostolic Church" and "Baptism" were given as lectures from the pulpit in the ordinary course of his ministry, and the present writer had the privilege of hearing them, and although the congregation was a rural one, they were much appreciated, and when published passed through several editions rapidly, and in a short time were to be found in every clergyman's library.

"The Apostolic Church" was replied to in an able pamphlet by the Rev. Robert Carson, of Tobermore, son of the Rev. Dr. Carson, the eminent Baptist minister, and for some years the neighbourhood was kept constantly in flame by a heated polemical controversy.

Other large, able works followed from Dr. Witherow's pen, which will live for generations after him.

As a preacher he was more didactic than pictorial, and although his preaching was of the substantial kind, it was never heavy or tedious. He was clear, pithy and forcible, and as an expounder of Scripture or of the theology of the Reformation he had few equals. I heard a clergyman who sat under his preaching for fifteen years say that he was often amazed at the ability and freshness of his discourses.

Dr. Witherow has been called away at a comparatively early age, being only about sixty-six or sixty-seven. His amiable wife predeceased him some years ago, and he leaves a family of six daughters and one son.

His brother-in-law, Rev. R. G. Milling, has taken his place in the college since the opening. It is hard to say farewell under any circumstances, but to say it over the grave of one whose lips were first heard the words of eternal life is more bitter still.

"Blessed are the dead who died in the Lord, yea, saith the Spirit, from henceforth they do rest from their labours and their works do follow them."

Toronto, 27th Jan., 1890.

THOS. KERR.

Sabbath School Teacher.

INTERNATIONAL LESSON

Feb. 9, 1890. } CHILDHOOD AND YOUTH OF JESUS. } Luke 2. 40-52.

GOLDEN TEXT.—Jesus increased in wisdom and stature, and in favour with God and man.—Luke ii. 52.

INTRODUCTORY.

The recorded incidents in the early life of Jesus are few. Not a few in remote times wrote legendary accounts of the boyhood of Jesus and so-called Gospels of the Infancy, but they were purely imaginary, not only uninspired, but conspicuously destitute of truth. The little that the inspired Gospel reveals is very interesting and instructive, and gives a glimpse of the boyhood of Jesus that is entirely accordant with His sacred character. Soon after His presentation in the temple, Joseph and Mary being warned of God in a dream, took the young child and went into Egypt to escape the cruel and murderous designs of Herod the Great who in his blind jealousy commanded the slaughter of the innocents in Bethlehem. After Herod's death the Holy Family returned to their own land, and took up their abode in the town of Nazareth to which they formerly belonged. In this Galilean town, beautifully situated, Jesus spent His youth and early manhood. Here the education of the man Christ Jesus was received, and here the Divine Man was prepared for the stupendous work He came from heaven to earth to accomplish.

I. Jesus' First Visit to Jerusalem.—Jesus was very God and also very man. As man he passed through all the experiences of human life. He was a babe at Bethlehem, He was a little boy in Nazareth, "The child grew and waxed strong in spirit." His whole human nature, bodily and mental, was subject to the same law that governs ordinary development. He waxed strong. This would indicate that He had a sound mind in a sound body. He fulfilled the ordinary duties appointed Him and all the while His intellectual and spiritual nature was expanding, this being fitted, when the proper time came, for the complete fulfilment of His great mission. On the boyhood life of Jesus, as always, the divine favour rested, for we are told that "the grace of God was upon Him." The life of Jesus was a perfect life, therefore God could look upon Him with complacent delight, and His grace was given Him in richest measure. The best blessing a boy can wish for is to have the grace of God upon him. In outward circumstances, in His home life the conditions of Jesus' youth were the best possible for fitting Him to be the atoning and intercessory High Priest, the mediator between God and man, the man, Christ Jesus. The law required that the adult males should assemble at Jerusalem three times a year on the great feast days, the Passover, Pentecost and Tabernacles. It was the custom of Joseph and Mary to attend the Passover celebration every year. When Jesus had reached His twelfth year He accompanied them to the celebration of this great religious festival, that commemorated God's deliverance of His people from Egyptian bondage. What follows makes it plain that Jesus was deeply interested in the sacred services of that commemorative week. When these were over the companies of worshippers had set out on their homeward journey, but Jesus was not in the company. It was not from boyish thoughtlessness or mere wilfulness that He stayed behind. He was so deeply interested in what He saw and heard that He remained probably unconscious that His relatives had departed. They knew it not, but when He was missed they supposed that He had joined some of the other companies of returning pilgrims and expected that when they camped for the night He would rejoin them. Not finding Him they turned back and sought for Him by the way. Not till the third day from their departure were they successful in finding Him. In the temple precincts where the men learned in the sacred law instructed their pupils He was found in their midst "both hearing and asking them questions." It was not the precocity of a conceited boy that prompted Him to take part in the proceedings of doctors. It was the custom for pupils to put questions to their instructors that they might get their difficulties removed, and be the better able to comprehend the truth taught. It was a remarkable boy that these learned rabbis had encountered. With the Scriptures He was familiarly acquainted not only in the letter but the spirit. The answers He was able to give to the questions of the doctors, and the questions he presented to them in turn astonished them and all who heard them. Nor was it otherwise with Joseph and Mary, "when they saw them they were amazed." Though they had seen Him daily they were not prepared for this remarkable development of His progress in divine knowledge. When He rejoined them the first words of His mother were those of gentle reproach, "Son, why hast Thou thus dealt with us?" He had always been a loving and obedient boy and this was the first time that they had sorrowed because of Him. She explains that His father and she had sought Him with anxious hearts. In reply we have the first recorded saying of Jesus, "How is it that you sought Me? Wist ye not that I must be about My Father's business?" His mother in her question had spoken of His father in the ordinary language of every-day life. It is not apparent that she had hitherto referred to Him as being the Son of God. Now in His answer it is shown that He is conscious of that relationship and fully understands it. Did they not know that the things of His Divine Father were those about which He should be employed? Some would explain this saying as if it meant, Where should you seek for Me, but in my Father's house? To His earthly parents these words of His were mysterious. They did not understand their meaning. Near and dear as He was to them, there was a divine mystery encompassing Him that they could not comprehend.

II. At Home in Nazareth.—His visit to the temple and the admiration of the rabbis and their pupils did Him no harm. Submissively He returns to the humble home at Nazareth, mindful of the fifth commandment. He resumes His customary duties, and patiently awaits His Father's time, but He is still about His Father's business in the quiet of home life and in the daily duties that fell to His lot. To His earthly parents He gives the honour and obedience that relationship and the law of God require. He was subject unto them. He knew more than His parents, but He did not make that an excuse for withholding that honour and obedience which the laws of God and nature sanction. To His mother He was ever an object of tender solicitude. There were depths in His mysterious nature she could not fathom, and she kept in her heart these sayings that aroused her wonder. And so the years went on. Jesus increased in wisdom and stature. In nothing did the human life of Christ differ from that of others, except that it was what no other is or was, absolutely sinless. As He grew in wisdom He also grew in favour with God and man. To have the good will and good opinion of just and righteous people is to have something in itself valuable, but to have the favour of God is the most precious of all blessings that young or old can enjoy on this earth. Three times did God testify of Jesus, "This is My beloved Son in whom I am well pleased."

PRACTICAL SUGGESTIONS.

Beautiful is that young life on which the favour of God rests. The boy Jesus delighted to engage in the public worship of God. He loved to inquire in His temple. As a boy He felt the responsibilities of life. He had to be about His Father's business. By His life Jesus teaches us that He came not to destroy but to fulfil the law. It is told us how he kept the fifth commandment.

by two Protestant and two Catholic Churches. The report of the Hawaiian Evangelical Association for 1887 shows that one of the Protestant churches has 225 members. The membership of the other is not given; but as it reports more than half as many deaths as the former church, we may be sure it has over 100 members, and that it is perfectly ridiculous to speak of the lepers of the Sandwich Islands as not cared for now or before Father Damien came to them. The idea of giving him credit for revolutionizing the care of lepers is laughed at in Hawaii. It is clear that the lepers have been so well cared for that many have sought admission just to get the generous support given by the State. The last report of the Board of Health makes no mention of Father Damien, but they "cannot say enough of the inestimable and disinterested services of the sick rendered them by Mr. J. Dutton, who is a trained nurse, and came to the settlement on his own account, for the purpose of living with the lepers and devoting his life and entire time to their benefit; and who may be seen busied from morning to night cleaning and healing the many sores of the lepers, and administering to the many ailments of the sick, and very much to the satisfaction and comfort of the sick." It is made clear that the contagion of leprosy comes from violation of laws of cleanliness or morality.—*The Independent.*

The twenty-sixth annual report of the Hawaiian Evangelical Association gives a full and, on the whole, encouraging account of Christian work at the Hawaiian Islands. The

fifty-six native churches report a membership of 5,747, besides other churches for English-speaking residents and Chinese, having a membership of 679. These native churches contributed for pastoral support \$9,531, and for home and foreign missionary work, if we rightly understand the treasurer's report, something over \$20,000. Eight pastors have been ordained during the year, seven of whom were ordained. The Chinese mission, under the care of Mr. F. W. Damon, has been prosecuted with success. Daily evening schools have been well attended. Four new Sabbath schools for the Chinese have been opened in different parts of Honolulu. There are 22,000 Chinese now residing in the Hawaiian Islands. The Japanese work, begun so recently, has had a remarkable development, both in Honolulu and in other parts of the islands. The North Pacific Missionary Institute, under the care of Dr. Hyde, has graduated eleven students and received ten in their place. These graduates are all at work in different localities.—*Miss. Herald.*

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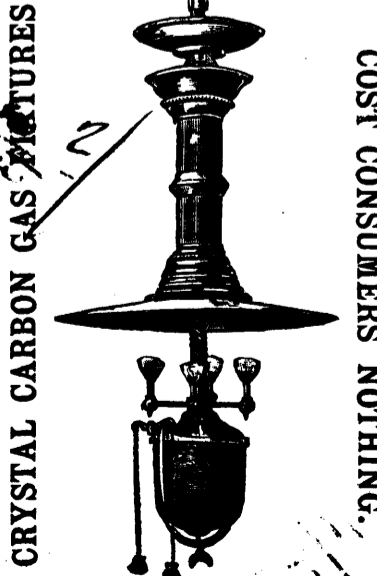
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MEETINGS OF PRESBYTERY.

BARRIE—At Collingwood, January 28th, at 2 p.m. BRANDON.—Knox Church, Portage la Prairie, and Tuesday in March, at 7.30 p.m. BROCKVILLE.—At Spencerville, on the second Tuesday in March, 1890, at 1 p.m. ROCK LAKE.—At Manitou, on Wednesday, March 5th, at 10.30 a.m. SARNIA.—St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 1 p.m. STRATFORD.—St. Andrew's Church, Stratford, on 2nd Tuesday in March, at 10.30 a.m. TORONTO.—St. Andrew's Church west, on 1st Tuesday in February, at 10 a.m. WHITBY.—At Oshawa, April 15, at 10.30 a.m.

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